LINGUISTIC SURVEY OF INDIA.

COLLECTED AND EDITED BY

SIR G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (Retd.)

VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART IV.

SPECIMENS OF THE

PAHĀRĪ LANGUAGES AND GUJURĪ.

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Substitute the following for the Errata already issued :—

ERRATA IN "LINGUISTIC SURVEY OF INDIA," VOLUME IX, PART IV.

Page 356, No. 35, Col. 2, *read* 'Ā̆khā.'

Page 618, L. 4 from the bottom, *insert* 𑌉 at end of line.

Page 664, No. 75, Col. 2, *read* 'Ŭṛ.' No. 95, Col. 2 (Col. 4 of page), *read* 'Ă.'

Page 806, L. 3, *for* 𑌗 *read* 𑌘

Page 823, L. 17, *read* 'maĩ.'

Page 968, No. 54, Col. 4, *for* 'Nāṇḍō,' *read* 'Naṇḍō.'

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HONORARY FELLOW OF THE ASIATIC SOCIETY OF BENGAL; HONORARY MEMBER OF THE NĀGARĪ PRACHĀRIṆĪ SABHĀ, THE AMERICAN ORIENTAL SOCIETY, THE SOCIÉTÉ FINNO-OUGRIENNE, AND THE ASSOCIATION PHONÉTIQUE INTERNATIONALE; FOREIGN ASSOCIATE MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN.

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Vol. I. Introductory.
" II. Mōn-Khmēr and Tai families.
" III. Part I. Tibeto-Burman languages of Tibet and North Assam.
" II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
" III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
" IV. Muṇḍā and Dravidian languages.
" V. Indo-Aryan languages, Eastern group.
Part I. Bengali and Assamese.
" II. Bihārī and Oṛiyā.
" VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
" VII. Indo-Aryan languages, Southern group (Marāṭhī).
" VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahndā), and the Piśācha languages.
" IX. Indo-Aryan languages, Central group.
Part I. Western Hindī and Panjābi.
" II. Rājasthānī and Gujarātī.
" III. Bhīl languages, Khāndēśī, etc.
" IV. Pahāṛī and Gujurī.
" X. Eranian family.
" XI. "Gipsy" languages and supplement.

CONTENTS.

GUJURĪ.

MAPS.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nagarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *ca*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *tha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	ळ्ह *ḷha*		

Visarga (:) is represented by *h*, thus क्रमश : *kramaśaḥ*. *Anusvāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ँ over the letter nasalized, thus मैं *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا *a*, etc.	ج *j*	د *d*	ر *r*	س *s*	ع '				
ب *b*	چ *ch*	ڈ *ḍ*	ڑ *ṛ*	ش *sh*	غ *gh*				
پ *p*	ح *h*	ذ *z*	ز *z*	ص *ṣ*	ف *f*				
ت *t*	خ *kh*		ژ *zh*	ض *ẓ*	ق *q*				
ٹ *ṭ*				ط *ṭ*	ک *k*				
ث *s*				ظ *ẓ*	گ *g*				
					ل *l*				
					م *m*				
					ن *n* when representing *anunāsika* in Dēva-nāgarī, by ँ over nasalized vowel.				
					و *w* or *v*				
					ہ *h*				
					ی *y*, etc.				

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by *ā*;—thus دعوی *daʿwā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بنده *banda*. When pronounced, it is written,—thus گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhᵃtā*, pronounced *dēkhtā*; (Kāshmīrī) چھ *tsᵉh*; کرٕ *korᵉ*, pronounced *kor*; (Bihārī) देखथि *dekhathⁱ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(*a*) The *ts* sound found in Marāṭhī (त), Puṣhtō (ټ), Kāshmīrī (ت' च), Tibetan (ʦ), and elsewhere, is represented by *ṭs*. So, the aspirate of that sound is represented by *ṭsh*.

(*b*) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ډ), and Tibetan (ʤ) is represented by *ḍz*, and its aspirate by *ḍzh*.

(*c*) Kāshmīrī ي (ज) is represented by *ñ*.

(*d*) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Puṣhtō ږ or ژ are represented by *ṛ*.

(*e*) The following are letters peculiar to Puṣhtō :—

ټ *ṭ* ; څ *ṭs* or *ḍz*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *ṛh* or *g*, according to pronunciation ; ښ *ṣh* or *kh*, according to pronunciation ; ڼ or ڼ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; ڃ *jh* ; ڇ *chh* ; ڏ *dh* ; ڊ *ḍ* ; ڍ *ḍḍ* ; ڌ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڳھ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ȧ,	represents	the sound	of the	*a* in *all*.
ä,	"	"	"	*a* in *hat*.
ë,	"	"	"	*e* in *met*.
ȯ,	"	"	"	*o* in *hot*.
é,	"	"	"	*é* in the French *était*.
o,	"	"	"	*o* in the first *o* in *promote*.
ö,	"	"	"	*ö* in the German *schön*.
ü,	"	"	"	*ü* in the " *müke*.
th,	"	"	"	*th* in *think*.
dh,	"	"	"	*th* in *this*.

The semi-consonants peculiar to the Muṇḍa languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

PAHĀṚĪ.

Name of the Language and where spoken.

The word '*Pahāṛī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmīrī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz.*:—in order from West to East, Pañjābī, Western Hindī, Eastern Hindī and Bihārī.

The three main Divisions.

The Pahāṛī languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahāṛī, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central Pahāṛī languages, Kumaunī and Gaṛhwālī. Finally in the West we have the Western Pahāṛī languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

Number of speakers.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern Pahāṛī there are in its proper home. Many persons (especially Gorkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern Pahāṛī, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western Pahāṛī are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of Pahāṛī speakers in British India are therefore as follows:—

Eastern Pahāṛī (1901)	143,721
Central Pahāṛī (1891)	1,107,612
Western Pahāṛī (1891)	816,181
TOTAL	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern Pahāṛī who inhabit Nepal.

Gujurī.

To these speakers of Western Pahaṛī must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujurī speakers at, say, 600,000, or put the total number of Pahāṛī speakers including Gujurī at about 2,670,000.

The Language.

It is a remarkable fact that, although Pahāṛī has little connexion with the Pañjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khaśas and the Gurjaras of Sanskrit literature. The Sanskrit Khaśa and Gurjara are represented in modern Indian tongues by the words Khas, and Gūjar, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahāṛī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khaśas, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,[1] I believe to be of Gurjara descent.

The Khaśa Tribe.

Sanskrit literature contains frequent[2] references to a tribe whose name is usually spelt Khaśa (खश), with variants such as Khasa (खस), Khasha (खष), and Khaśīra (खशीर).[3] The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishṇu Purāṇa,[4] but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmir, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśitāśis or Piśāchas and Khasā of the Yakshas and Rākshasas. These Yakshas were also cannibals,[5] and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.[6] Another legend makes the Piśāchas the children of Kapiśā, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.[7] That the Piśāchas were

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[1] See p. 13, note [6].

[2] Authorities on Kanēt and Khas:—

CUNNINGHAM, SIR ALEXANDER,—*Archæological Survey of India*, Vol. XIV, pp. 125 ff.

IBBETSON, SIR DENZIL,—*Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 268.

ATKINSON, E. T.,—*The Himalayan Districts of the North-Western Provinces of India*, Vol II (forming Vol. XI of the Gazetteer, North-Western Provinces), Allahabad, 1884, pp. 268-70, 375-81, 436-42, etc. (see Index).

STEIN, SIR AUREL,—Translation of the *Rāja-Taraṅgiṇī*, London, 1900, Note to i, 317; II. 430, and elsewhere (see Index).

HODGSON, B. H.—*Origin and Classification of the Military Tribes of Nēpāl. Journal* of the Asiatic Society of Bengal, II (1833), pp. 217 ff. Reprinted on pp. 37 ff. of Part II of *Essays on the Languages, Literature and Religion of Nēpāl and Tibet* (London, 1874).

VANSITTART, E.,—*The Tribes, Clans, and Castes of Nepal. Journal* of the Asiatic Society of Bengal, LXIII (1894), Part I, pp. 213 ff.

LÉVI, SYLVAIN,—*Le Népal*, Paris, 1905. Vol. I, pp. 257 ff., 261-267, 276 ff.; Vol. II, pp. 216 ff., etc. (see Index).

[3] *E.g.* Mahābhārata, VI, 375:—*Daradāḥ Kāśmīrāḥ . . . . Khaśīrāḥ*, Darda, Kāshmīris, and Khaśīras. Regarding the equation of the last named with Khaśas, cf. Wilson, *Vishṇu Purāṇa*, II, 186.

[4] Wilson, II, 74 ff.

[5] Bhāgavata Purāṇa, III, xix, 21. They wanted to eat Brahmā himself!

[6] So Kalhaṇa, *Rājataraṅgiṇī*, i. 184, equates Yaksha and Piśācha. See note on the passage in Stein's translation.

[7] Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindū Kush have been described elsewhere by the present writer.[1] Here we have a series of legends connecting the name Khasā with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark[2] about the same locality,—'next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khaśīras), an Indian people who look towards the Scythians and feed on human flesh.'

Numerous passages in Sanskrit literature give further indications as to the locality of the Khaśas. The Mahābhārata[3] gives a long account of the various rarities presented to Yudhishṭhira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōda where it flows between the mountains of Mēru and Mandara, *i.e.* in Western Tibet.[4] These are the Khasas . . . . . the Pāradas (? the people beyond the Indus), the Kulindas[5] and the Taṅgaṇas.[6] Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipīlika*, or ant-gold, recorded by Herodotus[7] and many other classical writers, as being dug out of the earth by ants.

In another passage[8] the Khasas are mentioned together with the Kāśmīras (Kāshmīrīs), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kāmbōjas[9] (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duḥśāsana leads a forlorn hope consisting of Śakas,[10] Kāmbōjas,[10] Bāhlīkas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,[10] Kuliṅgas (a tribe on the banks of the Satlaj[11]), the Taṅgaṇas,[10] Ambashṭhas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy[12]), Piśāchas, Barbarians, and mountaineers.[13] Amongst them,[14]

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[1] J. R. A. S., 1905, pp. 285 ff.

[2] XVI, 17; McCrindle,—*Ancient India as described in Classical Literature*, p. 113. Is it possible that 'Thuni and Forcari' represent 'Hūṇa and Tukhāra'?

[3] II, 1829 ff.

[4] II, 1868. Cf. Pargiter, Mārkaṇḍēya Purāṇa, p. 351.

[5] *Vide* post.

[6] The Τάγγαροι of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrīnāth. Here was the district of Taṅgaṇapura, mentioned in a copper-plate grants preserved at the temple of Paṇḍukēśvara near Badrīnāth (Atkinson, op. cit. p. 357).

[7] III, 104.

[8] VII, 399.

[9] According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Iranian, and occurs in the Avesta, with this meaning of 'to go.' We therefore from this one example learn that the Kāmbōjas of the Hindū Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Iranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śava*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that 'the northerners' use the word *dātra* to mean 'a sickle.' Now we shall see that in Western Pahārī and in the Piśācha languages generally, *tr* continually becomes *ch* or *sh*. Thus the Sanskrit word *putra*, a son, becomes *puch* or *push* in Shinā. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dās*, but the only relation of it that has been noted in the Piśācha dialects is the Kāshmīrī *drôt*, which is really the same word as *dātra*, with metathesis of the *r*.

[10] See above.

[11] *I.e.*, if they are the same as the Kaliṅgas of Mark. P., LVII, 37.

[12] VII, 1, 66.

[13] VII, 4818.

[14] VII, 4843.

armed with swords and pikes were Daradas,[1] Taṅgaṇas,[1] Khaśas, Lampākas (now Kāfirs of the Hindū Kush),[2] and Pulindas[3].

We have already seen that the Khaśas were liable to the imputation of cannibalism. In another passage of the Mahabharata, where Karṇa describes the Bahīkas in the 8th book, they are again given a bad character.[4] Where the six rivers, the Śatadru (Satlaj), Vipāśā (Bias), Irāvatī (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlam), and the Sindhu (Indus) issue from the hills, is the region of the Āraṭṭas, a land whose religion has been destroyed.[5] There live the Bāhīkas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāśa (Bias). They are without the Vēda and without knowledge. The Prasthalas,[6] the Madras,[7] the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āraṭṭas, the Khaśas, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.[8]

In the supplement to the Mahābhārata, known as the Harivaṁśa, we also find references to the Khaśas. Thus it is said[9] that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khaśas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tōkhāristān of Musalmān writers.

In another place,[10] the Harivaṁśa tells how an army of Greeks (Yavanas) attacked Krishna when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,[11] Daradas (Dards), Pāradas,[1] Taṅgaṇas,[1] Khaśas, Pahlavas (Parthians), and other barbarians (Mlechchhas) of the Himālaya.

Many references to the Khaśas occur in the Purāṇas. The most accessible are those in the Vishṇu and Mārkaṇḍēya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Vishṇu Purāṇa[12] tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, iii) the

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[1] See above.

[2] Mārk. P., LVII, 40, and Pargiter's note thereon.

[3] There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Vishṇu P., Vol. II, p. 159.

[4] VIII, 2032 ff. A clan of the Bahīkas in the Jartikas (2034), who perhaps represent the modern Jaṭṭs. If they do, the passage is the oldest mention of the Jaṭṭs in Indian literature.

[5] Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āraṭṭas are mentioned in verses 2056, 2061, 2064, 2068, 2069, 2070, 2081, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

[6] Locality not identified.

[7] In the Panjab, close to the Ambashṭhas (see above). Their capital was Śākala, the Sagala of Ptolemy. In verse 2049 of the passage quoted, we have a song celebrating the luxury of Śākala.—"When shall I next sing the songs of the Bāhīkas in this Śākala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain." So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?'

[8] At the time that the Śatapatha Brāhmaṇa was written, the Bāhīkas were not altogether outside the Āryan pale. It is there (I, vii, iii, 8) said that they worship Agni under the name of Bhava.

[9] 724.

[10] 6440.

[11] See above.

[12] I, xxi.

story of Sagara, but does not mention the Khaśas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vāyu Purāṇa, on the other hand, in telling the story mentions the Khaśas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khaśas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛishṇa. The tribes belong to various parts of India, but the last four are the Ābhīras,[1] the Kaṅkas,[2] the Yavanas, and the Khasas (*v. l.* Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlēchchha) kings, who had no Brāhmaṇs. These were the kings of the Kirātas, Hūnas, Yavanas, Andhras, Kaṅkas, Khaśas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍēya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khaśas had already reached Nepal and Darjeeling, where they are still a numerous body.[3]

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khaśas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kāmbōjas,[4] Yavanas,[4] Śakas,[4] Pāradas,[4] Pahlavas,[4] Chīnas,[5] Kirātas,[6] Daradas[4] and Khasas are those who became outcast through having neglected their religious duties,[7] and, whether they speak a barbarous (Mlēchchha) or Aryan language, are called Dasyus. Here again we see the Khaśas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛihat Saṁhitā* of Varāhamihira. The former[8] in the chapter on dialects says, 'The Bāhlīkī language is the native tongue of Northerners and Khasas.' Bāhlīkī, as we have seen above, is the language then spoken in what is now Balkh.[9] Here again we have the Khaśas referred to the north-west.

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[1] On the Indus, the Abiria of Ptolemy.

[2] Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhishṭhira already mentioned (Mahābhārata, II, 1850) they are mentioned together with the Śakas, Tukhāras, and Rōmas (? Romans), *i.e.* as coming from the north-west.

[3] *Vide* post.

[4] See above.

[5] Usually translated 'Chinese', but I would suggest that in this and similar passages, they are the great Ship race, still surviving in Gilgit and the vicinity

[6] At present mostly in Nepal.

[7] So Kullūka.

[8] xvii, 52. *Bāhlīkabhōṣhōdīchyānāṁ Khasānāṁ cha svadēśajā.* I am indebted to Prof. Konow for this reference.

[9] Lakshmīdhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlika (Balkh), Kēkaya (N. W. Panjab), Nepal, Gandhāra (the country round Peshawar), and Bhōṭa (for Bhōṭa, *i.e.* Tibet), together with certain countries in South India is said by the ancients to have been Paiśāchī. See Lassen, *Institutiones Linguæ Prakritica*, p. 18, and Pischel, *Grammatik der Prakrit-Sprachen*, § 27.

Varāhamihira mentions Khaśas several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāśmīras (Kāshmīrīs). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.[1] The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhaṭṭōtpala, in his commentary to the *Bṛihatsaṁhitā*, quotes Parāśara as saying the same thing.[2]

In the section dealing with those men who are technically known as 'swans,'[3] Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab), Gandhāra (Peshawar country), and the Gangetic Dōab. This passage does not give much help.

Kalhaṇa's famous chronicle of Kashmīr, the Rājataraṅgiṇī, written in the middle of the 12th century A.D., is full of references to the Khaśas, who were a veritable thorn in the side of the Kashmīr rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey :—

It can be shown from a careful examination of all the passages that their (the Khaśas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pīr Pantāl range, between the middle course of the Vitastā (or Jehlam) on the west, and Kāshṭavaṭa (Kishtwār) on the east.

In numerous passages of the Rājataraṅgiṇī we find the rulers of Rājapurī, the modern Rajauri, described as 'lords of the Khaśas', and their troops as Khaśas. Proceeding from Rājapurī to the east we have the valley of the Upper Āna River, now called *Panjgabbar* . . . . as a habitation of Khaśas. Further to the east lies *Bānapāla*, the modern *Bān-hāl*, below the pass of the same name, where the pretender Bhikshāchara sought refuge in the castle of the 'Khaśa-Lord' Bhagika . . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bān-hāl to the Chandrabhāgā (Chenab), which is now called 'Bichhlārī' and which in the chronicle bears the name of *Vishalāṭā*, was inhabited by Khaśas.

Finally we have evidence of the latter's settlements in the Valley of Khaśālaya . . . . Khaśālaya is certainly the Valley of Khaiśāl (marked on the map as 'Kasher') which leads from the Marbal Pass on the south-east corner of Kashmīr down to Kishtwār . . . .

Turning to the west of Rājapurī, we find a Khaśa from the territory of Parṇōtsa or Prūṇts mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Siṁharāja, the ruler of Lōhara or Lōh-rin, is designated a Khaśa, ... and his descendants, who after Diddā occupied the Kashmīr throne, were looked upon as Khaśas.—That

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[1] The whole passage (29 and 30) runs as follows :—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*naṣṭacāritra*), the nomads (*paśupālas*, worshippers of Paśupati), the Kīras (a tribe near Kashmīr, Stein, *Rāja Taraṅgiṇī*, trans. II, 217), the Kāśmīrīs, the Abhisāras (of the lower hills between the Jehlam and the Chinab), Daradas (Dards), Taṅgaṇas, Kulūtas (Kulu), Saindhras (not identified), Forest men, Brahmapurus (Bhamsur in Chamba), Darvas (close to Abhisāra), Dāmarus (apparently a Kashmir tribe, Stein II, 304 ff.), Foresters, Kirātas, Chinas (Shins of Gilgit, see above, or Chinese), Kaupindas (see below), Bhallas (not identified), Paṭṭalas (not identified), Jaṭṭasuras (? Jaṭṭs), Kunaṭas (see below), Khaśas, Ghōshas and Kuchikas (not identified)'. It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaupindas or Kupindas, it may be mentioned that Cunningham (Rep. Arch. Surv. India, XIV, 125) identified them with the Kanēs of the Simla Hill States, whose name he wrongly spells "Kunet." The change from 'Kupinda' to 'Kanēt' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanēs with Varāhamihira's Kunaṭas, but here again there are difficulties, for the *ṭ* in 'Kanēṭ' is dental, not cerebral. Such changes are, however, not uncommon in the 'Piśācha' languages.

[2] A similar but fuller list is also given in Varāhamihira's *Samāsasaṁhitā*, in which the Khaśas are classed with Daradas, Abhisāras and Chīnas.

[3] LXVIII, 26.

there were Khaśas also in the Vitastā valley below Varāhamūla, is proved by the reference to Vitānaka as 'a seat of Khaśas' . . . . . Of this locality it has been shown . . . that it was situated in the ancient *Dwāravatī*, the present Dwārbidi, a portion of the Vitastā valley between Kathsi and Muzaffarābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khakha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmir belong. The name *Khakka* (Pahāṛi; in Kāshmīri sing. *Khokh*[a], plur. *Khekh*[i]) is the direct derivation of *Khaśa*, Sanskrit *ś* being pronounced since early times in the Panjāb and the neighbouring hill-tracts as *kh* or *h* (compare Kāshmīri *h* < Sanscrit *ś*).

The Khakha chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the Khaśas was Khaśīras. The name Kaśmīra (Kashmīr) is by popular tradition associated with the famous legendary saint Kaśyapa, but it has been suggested, with considerable reason, that Khaśa and Khaśīra are more probable etymologies. At the present day, the Kāshmīri word for 'Kashmir' is '*kashīr*,' a word which is strongly reminiscent of Khaśīra.[1]

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal Casiri, who, from the position assigned to them, must be the same as the Khaśīras. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the Cesi, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l. c.) quotes Ptolemy's Achasia regio as indicating the same locality, and this word not impossibly also represents 'Khaśa'. Perhaps more certain identifications from Ptolemy are the Κάσιοι Mountains and the country of Κάσια.[2]

In other places[3] he tells us that the land of the Ὀτταροκόῤῥοι (Uttarakurus) and the city of Ὀτταροκόῤῥα lay along the Emodic and Seric mountains in the north, to the east of the Kasia mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.[4]

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjab there was a group of tribes, one of which was called Khaśa, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Eranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become Mlēchchhas, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmīr, Kashgar in Central Asia, and the Kashgar

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[1] The change of initial *kh* to *h* is not uncommon in Piśāchā languages. Thus, the Sanskrit *khara*, an ass, is *kur* in Bashgali Kafir, and in Shiṇā, a language very closely connected with Kāshmīri, the root of the verb meaning 'to eat' is *ka*, not *khā*.

[2] Sarica VI, 15, 16, in Lassen I.A. I², 28.

[3] VI, 16, 2, 3, 5, 8; VIII, 24, 7, in Lassen I.A., I², 1018.

[4] According to Lassen, p. 1020, the Κάσια ὄρη of Ptolemy are the mountains of Kashgar, *s.c.* 'Khaśa-gairi', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river Khānar is also called the Khashgar. For further speculations on the subject the reader is referred to St.-Martin, *Mém. de l'Acad. des Inscr. Sav. Étrang.* I série vi., i. pp. 234 ff., and to Atkinson (*op. cit.*), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmīr.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khaśas, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khaśas, they claim to be of impure Rajpūt (*i.e.* Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasia observes the period of impurity after the death of a relation prescribed for a twice-born man, the Rāo that prescribed for an outcast. The Khasia wears the sacred thread, while the Rāo does not.[1] There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khaśas by descent. In fact, as we shall see, the principal dialect of Kumaunī is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.[2]

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khaśas of the Mahābhārata.

The Gurjaras.

While Sanskrit literature[3] commencing with the Mahābhārata contains many references to the Khaśas, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishṇu, Bhāgavata, or Mārkaṇḍēya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

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[1] Ibbetson, op. cit., § 487. Regarding the Rāos, see p. 13, note [3], post.

[2] Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, op. cit.

[3] Authorities on the connexion of Rājputs and Gurjaras or Gūjars :—

TOD, J.,—*Annals and Antiquities of Rajast'hān*, London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.,—*Memoirs on the History, Folklore and Distribution of the Races of the North-Western Provinces of India.* Edited, etc., by John Beames. London, 1869. I. 99 ff., etc. (see Index).

IBBETSON, SIR DENZIL, K.C.S.I.,—*Outlines of Panjāb Ethnography.* Calcutta, 1883, pp. 262 ff.

[JACKSON, A. M. T.],—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I., App. III. (by A. M. T. J.), Account of Bhinmāl, esp. pp. 483 ff.

SMITH, VINCENT A.,—*The Gurjaras of Rajputana and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

BHANDARKAR, D. R.,—*Foreign elements in the Hindu Population. Indian Antiquary*, XL (1911), pp. 7 ff., esp. pp. 21 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūṇas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājpūt tribes of Rajputana.[1] The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmaṇs as equivalent to Kshatriyas and were called Rājpūts, and some were even admitted to the equality with Brāhmaṇs themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gujar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.[2]

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.[3] The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hiuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.[4]

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.[5]

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[1] See Mr. V. Smith's note below

[2] *Indica* (Sachau's translation, I, 202). Mr. Bhandarkar (l.c., p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujuri dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mēwātī spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

[3] *Rājataraṅgiṇī*, v. 143-150, and Stein's translation, I, 99.

[4] Bombay Gazetteer (1896), Vol. I, Part I, pp. 3, 4.

[5] The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gūjar herdsmen (as distinct from the fighting Gurjaras who became Rājpūts) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form 13½ per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gūjars), and they have nearly all abandoned their original language and speak the ordinary Paṅjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, *i.e.* throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Gūjar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajaṛs who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Puṣhtō or Kāshmīrī, though there are also spoken various Piśācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Piśācha dialect of its own, but employing Puṣhtō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujurī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthānī, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Puṣhtō, Kāshmīrī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwāṛī.

The existence of a form of Mēwātī or Mēwāṛī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhan sept of Rajpūts. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewat (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūṇas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rajputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gūjar graziers and Ajar shepherds, who roam over the lower Himalayan ranges from the Afghān frontier to Kumāon and Garhwāl, speak a dialect of 'Hindī,' quite distinct from the Puṣhtō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjāb and on the North-Western Frontier.[1] In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swāt Valley is almost identical with that of the Rājpūts of Mēwat and Mēwāṛ in Rājputānā, distant some 600 miles in a direct line.[2] In the intervening space totally different languages are spoken. Why, then, do the

[1] Ibbetson, *Outlines of Panjāb Ethnography* (1883), p. 265.

[2] *Linguistic Survey*, Vol. IX, Part II (1908), p. 922. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthānī dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwāṛī are more akin to Gujurī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mewat and Mewar.—G. A. G.]

Muhammadan Gujur herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindū Rājpūts of Mēwār? The question is put concerning the Gujurs of Swat, because they are the most remote tribe at present known to speak a tongue closely allied to the Mēwātī and Mēwārī varieties of Eastern Rājasthānī.

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chambā through Garhwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:—'Why do certain tribes of the lower Himālaya, in Swāt, and also from Chambā to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Mēwātī, although they are divided from Eastern Rajputānā by hundreds of miles in which distinct languages are spoken?'

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archæological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gūjars or Gujurs and the Jaṭs or Jaṭṭs, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajars, Ahīrs and many more, are racially indistinguishable from the Jaṭṭs and Gūjars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjaras. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājpūts, or, in other words, local enquiry proves that persons now known as Rājpūts may be descended from the same ancestors as are other persons known as Gūjars.[1] Mr Baden Powell observed that 'there is no doubt that a great majority of the clan-names in the Panjāb belong both to the "Rājput" and the "Jāt" sections. And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūṇa tribes settled, the leading military and princely houses were accepted as "Rājput," while those who took frankly to cultivation, became "Jāt".'[2] Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rāṇās of Udaipur (Mewār) were originally classed as Brāhmaṇs, and were not recognised as Rājpūts until they became established as a ruling family.[3] In fact, there is abundant evidence to prove that the term 'Rājpūt' signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājpūt were treated by the Brāhmaṇs as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājpūt being descended from a Brāhmaṇ, a Gūjar, a Jaṭṭ, or in fact from a man of any decent caste. Consequently the Gujur herdsmen and Ajar shepherds of Swāt may well be the poor relations of the Rājpūt chivalry of Mēwār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gujurs and the Mēwāt and Mēwār Rājpūts come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chambā, who speak forms of Rājasthānī, may be largely of the same blood as the Rājpūts of Eastern Rajputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jaṭṭs, Gūjars, Ajars, etc., related in blood to the Rājpūts, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjaras are not heard of until the sixth century, but from that time on they are closely associated with the Hūṇas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihar (Pratihāra) Rājpūts were originally Gurjaras or Gūjars; or, if we prefer, we may say that certain Gurjaras were originally Pratihāras; and it is practically certain that the three other 'fire-born' Rājpūt clans—Pawār (Paramār), Solanki (Chaulakya), and Chauhān (Chāhamāna)—were descended like the Parihars, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.[4] Further, it is not possible at present to be certain concerning the road by which the Gurjaras, Hūṇas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Ābū

[1] Ibbetson, *op. cit.*, p. 265.

[2] 'Notes on . . . the Rājpūt Clans' (*J. R. A. S.*, 1899, p. 584).

[3] 'Gahilots' (*J. Proc., A. S. B.*, New Ser., Vol. V. (1909), pp. 167-187); 'Ātpur Inscription of Śaktikumāra.' Ind. Ant., Vol. XXXIX (1910, p. 186). [So, in Mahābhārata VIII, 2076, a Bahika Brāhmaṇa may, if he chooses, become a Kshatriya.—G. A. G.]

[4] I have a suspicion that they may have been Iranians, perhaps from Sistān, but I cannot profess to prove that hypothesis.

and much evidence of other kinds indicates that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmāl (Śrīmāla) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjaras. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūna coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwālik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūna-Gurjara rule. Early in the eighth century, Nāgabhaṭa I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhinmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhaṭa's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhaṭa II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhōja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of Northern India, and included Surāshṭra (Kāṭhiāwār) within its limits, as well as Karnāl now under the Government of the Panjāb.

I take it that the Gurjaras and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gujars and Ajars of Swāt, and the similar tribes in the lower Himalayas to the east of Chambā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gujurs and Ajars took up various languages, Pushtō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.[1] I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjaras, etc., came via Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputana. The ancestors of the Swāt Gujurs must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhōja and his son, Mahēndrapāla (cir. 840-908 A.D.), included the Karnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujurs, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech, and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.[2]

Turning now to the other explanation, we may premise by stating that the Gurjaras may possibly have entered Rajputana from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

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[1] [As a matter of fact Gujurī *is* more archaic in its forms than its nearest congener, modern Mēwātī. See the Gujurī section in this volume, below.—G. A. G.]

[2] For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjaras of Rājputāna and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7—37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahāṛī Hindī; but I do not think he can be right.

Janjūās, and Paṭhans being too strong for them.[1] But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vāṇiās (traders), Gūjar and simple Sutārs (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāṭs (masons).[2]

Gūjars, as distinct from Rajpūts, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājpūts.[3] These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājpūt tribes, such as the Chalukyas, Chahamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar[4] has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahāṛī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājpūts there are no Gūjars. The main population is, as we have seen, Khaśa, in which the non-military Gūjars must have been merged.[5] The Sapādalaksha Gūjar-Rājpūts, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.[6]

We have seen that there were originally many Rājpūts in Sapādalaksha. In the times of the Musalmān rule of India many more Rājpūts from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahāṛī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahāṛī languages and Rājasthani.

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[1] Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhinmāl, North-West of Mount Ābū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balāchistān by roads further north. If they came from Sistān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

[2] Bhandarkar, l.c., p. 22.

[3] In 1901, the total number of Gūjars in Rajputana was 463,739. Of these, 48,046 were enumerated in Alwar, 184,494 in Jaipur, and 50,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

[4] l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *sawā-lākhā*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the '*Siwāliḥ*' hills.

[5] We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khaśa and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khaśas, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājpūts.

[6] The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahāṛī tract.

General results.

The earliest immigrants of whom we have any historical information were the Khaśas, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.[1] Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khaśa population. Others were fighting men, and were identified by the Brāhmans with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapādalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājpūts, the great Rājpūt states of Rajputana.[2]

Results on the language.

The Khaśas were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have elsewhere contended, and I believe proved, that the wild tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmīrī, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahāṛī,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khaśas, whom Sanskrit tradition makes to be related to the Piśāchas.[3] But the Pahāṛī languages, although with this Khaśa basis, are much more closely related to Rājasthānī. This must be mainly due to the Gūjar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gūjar-Rājputs from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājpūts of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

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[1] It is possible that the Gurjaras, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājpūts and the Gujars, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

[2] It is interesting, on this point, to note that the Central Pahāṛī of Kumaun and Garhwal (*i.e.* of Eastern Sapādalaksha) agrees with Eastern Rājasthānī in having the genitive postposition *kō* and the verb substantive derived from the √*achh*, while in the Western Pahāṛī of the Simla Hills (*i.e.* Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *rō*, while one of the verbs substantive (*ā*, is) is probably of the same origin as the Western Rājasthānī *hdi*. As for Gujarātī, the genitive ends in *nō*, and the verb substantive belongs to the √*achh* group. West of Western Pahāṛī we have the Pōṭhwārī dialect of Lahndā. Here also the genitive termination is *nō*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahndā dialects in one very remarkable point, *viz.* the formation of the future by means of a sibilant. We thus see that right along the lower Himālaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

[3] Attention will frequently be called to these Khaśa traces in dealing with each language in the following pages. See especially the section devoted to Western Pahāṛī.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.[1]

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khaśas and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khaśa-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khaśas of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.[2]

The question of the language spoken by the Gujurs of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *kando* as a postposition of the genitive, the form *chhaū*, for the verb substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Piśācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindī. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

[1] For details, see the Introductions to each of the three Pahārī Groups.

[2] See p. 26.

Now the Gujurs of Swat speak this mixed Mēwātī Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujurī therefore must be a form of Mēwātī Rājasthānī, and we cannot describe the latter as a form of Swat Gujurī, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rajputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rajpūtana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjabī, and Hindōstānī.[1] The use of Hindōstānī forms in this mongrel submontane Gujarī, far from the River Jamna on the banks of which Hindōstāni has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

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[1] See the section on Gujarī, below

KHAS-KURĀ OR NAIPĀLĪ.

Where spoken.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.[1] We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khaśas, the Κάσιοι of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.[2] For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jehlam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhaṇa's *Rājataraṅgiṇī* frequently refers to the Western Khaśas as a thorn in the side of the rulers of Kaśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pāṭan, near Kāṭhmāṇḍū, was not Khaśa, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.[3] Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khaśas, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rajpūt conquerors.[4]

The account of this Rājpūt invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this:—Certain Rājpūts of Udaipur, being oppressed by the Musalmans, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāṭhmāṇḍū). In 1768 Prithvī Nārāyaṇa Shāh of Gorkhā made himself

[1] These are described in Volume III, Part I.

[2] For a summing up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by E. T. Atkinson; Allahabad, 1884.

[3] A drama in the language of those days called the *Harischandranṛtya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

[4] According to tradition the Khaśas came into Nepal with Rājā Mukunda Sēna in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff. Vol. II, pp. 215 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājpūt origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwaṛī-Mārwāṛī dialect of Rajasthānī spoken in the Udaipur which they claim as their original home.

Name of language.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khaśa-speech.' In other words, the Khaśas, who have abandoned their own Aryan language, and adopted that of their Rajput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rajput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhattrīs and Khattrīs from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahāṛī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahāṛī languages into three sub-groups, Western Pahāṛī of the Punjāb Himālaya, Central Pahāṛī of Garhwal and Kumaon, and Eastern Pahāṛī of Nepal. Eastern Pahāṛī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Parbatiyā, and Eastern Pahāṛī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

Dialects.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kaṭhmāṇḍū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak bad Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, *viz.*:—Dahī, Daḍhī, or Daṛhī; Dōnwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Number of speakers.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.[1] The following Table shows the number of speakers recorded in British India in 1891 and 1901:—

—	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan	.....	14
Bengal (and States)	5,037	81,313
Bombay (and States)	.....	2
Burma	.....	5,463
Madras	.....	4
North-West Frontier Province	.....	3,983
Punjab (and States)	.....	7,641
United Provinces of Agra and Oudh (and States)	19,107	24,149
Central India Agency	.....	75
Kashmir	.....	856
Rajputana Agency	.....	23
TOTAL	24,262	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

[1] In the Eastern Pargana of the Almora District of the United Provinces, there are reported to be 12,185 domiciled Naipālis, who speak a corrupt form of their native language mixed with Kumaonī, the language of the district. It is locally called 'Sōriyāl Gorkhāli' from 'Sōr,' the name of the pargana in which they chiefly reside. *Vide* p. 238.

Literature.

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Hariśchandranṛitya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjīvan Pustakālaya*. The most important of these is a version of the *Ramāyaṇa* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gōpīnāth Lōhanī's translation of the story of Nala, Mōtīrām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachīsī*, and a translation of the tenth book of the *Bhāgavata Puraṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Palpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

AUTHORITIES.

The earliest mention of Khas-kura (if it is Khas-kura, and not the old language of the Khaśas) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammhanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:—"*Bengalensis, Tourutiana* (*i.e. Maithilī*), *Nepalensis, Marathica, Peguana, Singalaca, Telugica, Tamulica.*" Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāṭhmāṇḍū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāṭhmāṇḍū and the neighbourhood. When the Gorkhas conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

Adelung, Johann Christoph, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten.* Berlin, 1806-1817. Vol. I, p. 205: Vol. iv, pp. 66, 488.

Ayton, J. A.,—*A Grammar of the Nepalese Language.* Calcutta, 1820.

Hodgson, B. H.,—*Ethnology and Geography of the sub-Himalayas. Journal* of the Asiatic Society of Bengal, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

Hodgson, B. H.,—*On the Mongolian Affinities of the Caucasians. Journal* of the Asiatic Society of Bengal, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

HODGSON, B. H.,—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal.* *Journal* of the Asiatic Society of Bengal, Vol. xxvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London, 1880. [Vocabularies of Daha, Dadhi, or Darhi, of Denwar, and of Kuswar].

CAMPBELL, [SIR] G.,—*The Ethnology of India.* *Journal* of the Asiatic Society of Bengal, Vol. xxxv (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) . . . . . Khas of Nepal.

CAMPBELL, [SIR] G.,— *Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. (Nepalese Vocabulary, pp. 150 ff.)

WRIGHT, DANIEL,—*History of Nepal, translated from the Parbatiyā by Munshi Shew Shunker Singh and Pandit Shrī Gunānand; with an Introductory Sketch of the Country and People of Nepāl by the Editor.* Cambridge, London, 1877. [P. 300 a 'Parbatiyā' Vocabulary.]

TURNBULL, A.,—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary* . . . . . *designed for the use of Missionaries, Tea-planters, and Military Officers.* Darjeeling, 1887, Second edition, 1904. The second edition is practically a new work.

KELLOGG, S. H.,—*A Grammar of the Hindi Language, in which are treated the High Hindi* . . . . *etc., with copious Philological Notes.* 2nd edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].

DOPTING-HEPENGAL AND KUSHAL SING BUBATHOKI,—*Khās Gurkhālī Grammar and Vocabulary.* Calcutta, 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

Grammar.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilasinī*, and of the translation of the *Baitāl Pachīsī*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāndū.

Alphabet.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus " instead of ", as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हाँमि, not हामि In printing the specimens, I have followed the usual Indian custom and have given ", not ".

Pronunciation.

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kura, in which this final short *a* is pronounced, and भाग would be pronounced *bhaga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign ् or *virāma*. Thus, *bhāg* (sing.), a share, must be written भाग्, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस would have to be pronounced *mānisa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālis are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipâlis, like other Indians, are very careless in distinguishing in writing between long and short *i*, and between long and short *u*, long *ī* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरी instead of गरि for *gari*, having done, and घुस instead of घूस for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihârî,[1] the following characters will be employed in this work :—

Initial.	*Non-initial.*	
ए	े	*e*
ए	े	*ē*
ओ	ो	*o*
ओ	ो	*ō*

At the same time the reader must be warned that my knowledge of Khas-kurâ is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *ē*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y must* be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronouced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yak* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeoṭā* or *yōṭā*, one; while the plural termination हरू *haru*, is often written हेरू for हेरु *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sāṛhyā* or *sāṛh(y)ē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thiyā*, *sāṛhyā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *ya*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *wa*, as in होस *hos* or हवस *hawas*, thou art.

[1] See Vol. V, Part II, p. 22.

Nouns which in Hindī end in a long *ī*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindī नारी *nārī* is नारि *nāri* or नारी *nārī*. The shortening of a final *ī* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mã*, in ; *hamī* or *hãmī*, we ; *chhu* or *chhũ*, I am. When a word ends in a nasalized short *ĩ*, it is usually written *ñi*. Thus, *tapãĩ*, Your Honour, is written तपाञि *tapāñi*. Similarly, a *g* preceded by *anunāsika* is often written ङ *ṅ*. Thus, सँग *sãga* or सङ *saṅa*, with. Lastly, a nasalized final vowel is often incorrectly indicated by ङ *ṅ*, instead of by *anunāsika*. Thus, *hõũ*, I may be, is written either होउँ *hõũ* or (incorrectly) होउङ् *hõuṅ*.

Article.—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janā saharbāsi mānis sãga*, literally, with one person city-dwelling man, *i.e.*, with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chaĩ*, *chāhi* or *chãhĩ* appended to a word has the same force Thus, the Nepal Darbar version of the Parable has *tī madhyē kañchha-chāhi-lē bābu sãga bhandā*, on the younger of them saying to his father; *tes-kō jēṭhā chāhi chhōrā* (Bible Society's version, *tyce-kō jēṭhō chaĩ chhōrō*), the elder son of him (was in the field); *bābu-chāhi-lē bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindī are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindī, but is *timrō* (not *timrī*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kēṭō*, a boy; *kēṭā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōṛa-mã*, not *gōṛā-haru-mã*, on the feet. The termination *haru* is the same as the Mālvī Rājasthānī plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hwār* which was employed with a similar force in the Kanauji dialect of Western Hindī at the beginning of the last century.[1] It is also connected with the termination *har*, used in the Chhattīsgaṛhī dialect of Eastern Hindī to give definiteness to a noun.[2] The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses ; *sahar sahar-mã*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son ; obl. sing. *chhōrō* or *chhōrā* ; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

[1] See Vol. IX, Part I, p. 83, and Part II, p. 55.
[2] See Vol. VI, p. 28.

hāt, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *wa* in the oblique plural. Thus, *nãu*, a name; obl. plur. *nãwa*. This *a*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (*i.e.*, the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versâ*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēṭhō chaĩ chhōrō khēt-mã̃ thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēṭhā-chahi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachīsī* commences *ēkā Ujjayanī nivāsī dvij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāṇa*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

> *Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhayēkō jāni*, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).
>
> *bābu-kā ghar*, in the house of a father.
>
> *jō putra dhan-lē śarīr-lē samartha bhai āmā-bābā-lāi ānanda dīdai-na*, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying; *ṭāṛhā* (nom. *ṭaṛhō*) *pardēs gai*, having gone to a far country; *pardā*, in (*i.e.* while) happening; *pugdā*, on arriving; *sōdhdā*, on asking; (Specimen III) *chhādā*, on (*i.e.* while) being, while Specimen II has *chhādā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khãdai garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, *i.e.* which were being eaten by them; (Specimen II) *farakai*, at a distance, far; (Specimen II) *aunē* (nom. *aunu*), on coming. So (Luke ii, 33) *na rōṭī khãdai na dākh-ras piãdai āyō*, he came neither eating bread nor

drinking wine (here *khãdai* is literally 'on-eating,' or 'an-eating,' so *piũdai*, a-drinking); (Luke xvii, 14) *tin-heru jãdai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhẽr-ai*, very; *kas-ai-lẽ*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tẽr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kẽṭō*, a servant-boy, is always *kẽṭō*, and never *kẽṭā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ũ* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

	Sing.		Plur.
Nom.	*chhōrō* (*chhōrā*), a son.	Nom.	*chhōrā-haru*, sons.
Ag.	*chhōrā-lẽ* (*chhōrō-lẽ*), a son.	Ag.	*chhōrā-haru-lẽ*, sons.
Acc.	*chhōrā-lāi* (*chhōrō-lāi*), a son.	Acc.	*chhōrā-haru-lāi*, sons.
Inst.	*chhōrā-lẽ* (*chhōrō-lẽ*), by a son.	Inst.	*chhōrā-haru-lẽ*, by sons.
Dat.	*chhōrā-lāi* (*chhōrō-lāi*), to a son.	Dat.	*chhōrā-haru-lāi*, to sons.
Abl.	*chhōrā-bāṭa* (*chhōrō-bāṭa*), from a son.	Abl.	*chhōrā-haru-bāṭa*, from sons.
Gen.	*chhōrā-kō* (*chhōrō-kō*), of a son.	Gen.	*chhōrā-haru-kō*, of sons.
Loc.	*chhōrā-mā* (*chhōrō-mā*), in a son.	Loc.	*chhōrā-haru-mā*, in sons.
Voc.	*hẽ chhōrā hō* (*hẽ chhōrō ho*), O son.	Voc.	*hẽ chhora-haru hō*, O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters: *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *a* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mã*, in the field; *khēta-mã*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diyō*, he gave the share; *dhan baṭuli*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jānī*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyẽ*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Īśwar-kō rāj kaile āũda chha? Īśwar-kō rāj rũp dekhẽnẽ gari āũdai-na*,

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *kati chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē ansa diyō*, the father gave the share; *bābu-lē, dēkhi, dayā gari, ḍauṛi gai, tes-kō gardan-mā aṅkamal gari, mwāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā bābu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yeuṭā strī-lē pachhāṛi-bāṭō chhēu ayē-ra as-kō bastra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardārī gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uṭhi āphnā bābu chhēū gai ..... bhanūlā*, I, arising, going near my father ..... will say, and for the present, *ma timi lāi kāl-dēkhi bachāūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhitra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē ansa-bhāg*, by-me the-to-be-got share, *i.e.*, the share which I shall get; *sugur-lē khānē ḍhuṭō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. *In the colloquial language*, the agent case *may* optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *kuṭ-lā* and *tes-lē* (agent) *kuṭ-lā* are correct. He adds that *tyō kuṭ-lā*, though correct, is out of use, and that '*tes-lē kuṭ-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *ma* (nominative) *kuṭū-lā* and *mai-lē* (agent) *kuṭū-lā* are both in use for 'I shall strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipāli New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikhay-mā̃ bhanda-chha*, about whom is this (person) speaking (John xiii, 22)?

Future tense,—*timiharu-mā̃-kō ek-janā-lē mā̃-lāi pakorāi dinchha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharu-mā̃*, and the whole sentence would mean '(I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhi*, from; *sē̃*, *sita*, *sā̃ga*, or *saṅa*, with, from. Examples are *rin bāṭa*, from the debt; *yatikā-barkha-dēkhi*, from so many years; *Bachan Īśwar-sita thiyō*, the Word was with God (John i, 1); *yak-janā saharbāsi-mānis sā̃ga*, with a citizen (but this is hardly an ablative). *Dekhi*, it may be observed, is employed in the same sense in Bhīl dialects.[1]

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing with a feminine noun it becomes *ki*, but it must be remembered that only animate beings can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural it becomes *kē*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhag-ko sampati*, the goods of the share; *brāhmaṇ-kī kanyā*, the daughter of the Brāhman; *bābu-kā ghar*, in the house of the father; *skēwā bhanẽnē ek janā yahudī-kā sāt bhāī chhōrāharu thiyā*, there were seven brothers, sons of one Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sā̃ga*, with a man of that country; *tapāṅi-haru-kā najīk*, near Your Honours; *mātā-pitā-kō najīk*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhōrānagar nām garē-kō yek śahar*, a city Dhārānagar name-made, *i.e.*, named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rajā*, a king named Saṅkha; *jōgī rukh-mā jhuṇḍiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthāni form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhaī-na*, now I became not at all fit to be called your son; similarly, *lāyak kō chhaī-na*, a little lower down in the Parable.

[1] See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *ma*, *mā* or *mẽ*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khet-mā*, in the field; *gardan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *ī* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rāmrō chhōrō*, a beautiful son, *ramrī chhōrī*, a beautiful daughter, *ramrā* (or *rāmrō*) *chhōrā-kō* (or *chhōrō-kō*), of a beautiful son; *rāmrā chhōrā-haru*, beautiful sons; *ramrī chhōrī-haru*, beautiful daughters. So, *kāñchhā chhora-lē*, (by) the younger son; *ṭāṭhā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekā dvij-kā*, of a Brāhman; but also, *āphnu khēta-mā*, (he put him) in his fields; *baṛō namratai-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *keṭō bhandā kēṭī rāmrī*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kēṭā-haru bhandā Rāmlāl rāmrō*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sānō chha*, he is shortest of even all. *Dēkhi* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janās*, a person, as in *yak-janā mānis-kō*, of one-person man, *i.e.*, of a certain man. For things the suffix is *waṭa* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yeuṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing.	Nom.	*ma*, I.	*ta*, thou.
	Ag.	*mai-lē*, I.	*tai-lē*, thou.
	Obl.	*ma*, *mai*, me.	*ta*, *tai*, thee.
	Gen.	*mérō*, my.	*tērō*, thy.
Plur.	Nom.	*hāmi*, we.	*timi*, ye.
	Ag.	*hāmi-lē*, we.	*timi-lē*, ye.
	Obl.	*hāmi*, us.	*timi*, you.
	Gen.	*hāmrō*, our.	*timrō*, your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mã*, *maĩ-lē*, *mẽrō hāmi*, *hãmrō*, *tã*, *taĩ*, *tẽrō*.

Mr. Turnbull gives *mõ* for 'I,' which is used colloquially in Darjeeling. It is evidently a by-form of *mã*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lai*, me, to me; *timi-bāṭa*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmrā nimitta*, for our sake.

The respectful pronouns of the second person are *āpku*, Your Honour, and *tapāĩ* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hũnu hunchha*, Your Honour is; *tapāñi-le rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *iyō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *taĩ* or *tañi*, thou; and *uĩ*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unĩ*. So also with other similar forms in *n*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindī *apas-mẽ*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindī *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *aphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindī, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Āphnu* is not so strictly used as in Hindī, sometimes referring to the object, instead of the subject of the verb, as in *Kṛishṇa-lē āphnā ghara-mā sabai-lāi basālnu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom.	*yō*, this	*u*, that, he
Obl.	*yes* or *yas*	*us*
Plur. Nom.	*ina*, *inā*, *in*	*una*, *unā*, *un*
Obl.	*ina*, *inā*, *in*	*una*, *unā*, *un*

In the plural we often meet *yina*, *yinā*; *wuna*, *wunā*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dina ṭhīk chhai-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāṇa*) *nij daitya-kō pēṭ chīrī kērnu bhō*, (Kṛishṇa), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	*jō, jun*	*tyō, sō*
Obl.	*jēs, jas, jun*	*tēs, tas*
Plur. Nom.	*jun*	*tī, tē, tinī-haru*
Obl.	*jun*	*tī, tē, tinī, tinē, tima, tin*

Examples of the use of these pronouns are :—

jas-lē ...śarīr utpanna garyo, who produced a body ; *jō sukh bālakh-lāi hunchha, sō hāmī-lē pāyē-naū*, what happiness becomes to (*i.e.* is obtained by) a child, that we did not obtain ; *tyō amṛit phal rājā-lē rānī-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhitra gayena*, he, being angry, went not inside ; *tēs-lē bābu-lāi jabāb diyō*, he gave answer to the father ; *tēs ṭhāū-mā*, in that place ; but (Specimen IV) *jō tyō jōgī-lāi ñākā lāulā*, he who will bring here that ascetic ; *tē brāhmaṇ-lāi dhan-daulath di*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tina-kā chār rānī chha chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tinī-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	*kō*	*kē*
Obl.	*kas*	*kas, kē, kun*
Plur. Nom.	*kun*	
Obl.	*kun*	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēṭō*, whose servant-boy ? *tyō timī-lē kas-saṅa kinyau*, from whom did you buy that ? *timrō nāu kē* (or *kya*) *hō*, what is your name ? *kyā hō ?* what is it ? *timī kun paltan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, kōhi or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasai*. *Kēi, kyē, kēhi, kāhi, kaihi*, or *kōhi*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi dīn pachhi*, after some days ; (Specimen IV) *kōhi bakhat-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāṇa, X, page 153), it is not anything else ; *kaihē kāhi Kṛishṇa hāmilāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

Yatī (plur.) means 'these many,' and *katī*, 'how many ?'

With *kā* suffixed, we have *katī-kā*, meaning 'many.'

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.[1] The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	*chha, chhũ*, I am	.....	*chhaũ*	.....
2	*chhae*	*chhee*	*chhau*	*chheu*
3	*chha*	*chhe*	*chhan*	*chhun*

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	*chhaing, chhuĩna*, or *chhuĩno*, I am not	.....	*chhainaũ, chhaũna*	.....
2	*chhainae*	*chhinae*	*chhainau, chhauna*	*chheuna*
3	*chhaina*	*chhina*	*chhainan*	*chhinan*

Emphatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corres onding forms are, according to Mr. Turnbull, *rāchhu* and *ramachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	*hũ*, I am	*haũ*
2	*hoi, hausae*	*hae*
3	*hō*	*hua*

[1] Philologists should note that this verb is also treated as a participle in Kāshmīrī, and also in Kumaunī and Garhwālī.

The Negative form is :—

Person.	Singular.	Plural.
1	*hoina* or *huĩna*, I am not	*hoinaũ*, *haũna*, *hũna*
2	*hoinas*, *hoinas*	*hoinau*, *hauna*
3	*hoina*	*hoinan*

The Past Tense of the Verb Substantive is thus conjugated. Like *chha*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	*thiyõ* or *thiyã*	.....	*thiyũ*	.....
2	*thiis*	.....	*thiyau*	.....
3	*thiyõ*	*thiĩ*	*thiyõ*, *thiyã*	*thiĩn*

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	*thã*, *thyõ*, *thyã*	.....	*thyũ*	.....
2	*this*	.....	*thyau*	.....
3	*thyõ*	*thĩ*	*thã*, *thyõ*, *thyã*	*thin*

The Negative forms are :

Person.	Singular.		Plural	
	Masc.	Fem.	Masc.	Fem.
1	*thuyana*, *thiyena*, *thĩna*	.....	*thiyanaũ*, *thiyenaũ*, *thiyãna*	.....
2	*thinas*, *thilnas*	.....	*thiyanau*, *thiyenau*, *thiyasna*	.....
3	*thiyana*, *thiyena*	*thiĩna*	*thiyanan*, *thiyenan*	*thiĩnan*

Examples of the use of these forms occurring in the specimens are :—

ma marda chhu, I am a-dying.

ma timrō chhōrā bhannā lāyak kō chhaina, I am not at all worthy to be called your son.

tā̃ sadhai mai-sāgu chhae, thou art always with me.

mérō jō chhā, (that) which is mine.

yō gyān dina ṭhīk chhaina, it is not proper to allow this knowledge.

kyā kō, what is it?

tērai hō, it is even thine (here the verb is not employed interrogatively).

jēṭhā-chāhi chhōrā khēt-mā thiyō, the elder son was in the field.

dui chhōrā thiyē, there were two sons.

tahā̃-kā rājā Gandharva-sēn thiyē, of there the king was (plural of respect) Gandharva-sēna.

yō rājya-mā Chandramān rājā thiyē, in this kingdom Chandrabhānu was (plural of respect) king.

yek sē̃ yek jānkār thiyē, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhā̃dō*, being. Its locative *chhā̃dā-mā* or *chhā̃dai*, or its oblique form *chhā̃dā* or *chhā̃da*, in being, is very often used as an adverb meaning 'while.' Thus :—*ti-chhōrā dhērai farākai chhā̃dā-mā*, while that son was a long way off; *baṛō namratāī-lē prasanna garāunē bhayē-kā chhā̃dā*, while, with great humility, they became contented-makers, *i.e.* while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garnu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dinu*, or *dīnu*, to give; *khānu* or *khā̃nu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garnu* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

Ma timrō chhōrā bhannu yōgya kō aba bhā̃na, I became not at all worthy to-be-said your son, and

Ma timrō chhōrā bhanna lāyak kō chhaina, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 *ante*).

As example of the proper direct infinitive or verbal noun, we have :—

hāmī-lē harkha garnu[1] *munāsib chha*, by us joy to make is proper.

ānanda hāmī-bāṭa pāunu bhayena, the getting of joy from us did not occur.

[1] This may also be construed as a Future Passive Participle 'by us joy to be made is proper'

On the other hand, we have the direct form in *na* in :—

yō gyan dīna ṭhīk chhaina, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majā garna-lāi yōṭā pāṭhā diyenau, you did not give one kid to make rejoicing.

tirtha-jātrā garna gayē, he (plural of respect) went to make pilgrimage.

Bhagawān-kō darśan garnā-lē, from seeing Bhagawān (Bhāgavata Purāṇa, X, page 150).

darśan garna āūlā, I will come to see (infinitive of purpose) (ib.)

u baptismā hūnu-lai āyō, he came to be baptized (Matt. iii, 13.)

In compound verbs, such as potentials, inceptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

prasasta roṭi khāna na saki, not being able to eat ample bread.

rin-chukti hūna saktaina, there cannot be payment of the debt.

chētiyō-pachhi bhanna lāgyo, after coming to his senses, he began to say.

āphnu pēṭ bharna pāyena, he did not get (permission) to fill his own belly.

uborna pani paunē, getters (of permission), on the other hand, to leave over and above.

tapāṅhi-haru-kā najīk basna payenaū, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yō timrō chhōrā āunē, on this your son coming.

Bhagawan-kā yastā bachan sunnē, bittikai 'jō āgyā' bhani, Jamarāj-lē balakh hājir gar-diyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of *Bhāgavata Purāṇa*, X, page 153).

prāṇ jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēv gāi dinē-kō ichchhā garyē-kō thiyē*, Vasudēva had made a wish (*i.e.* an intention) of giving cows (*Bhāgavata Purāṇa*, X, page 150), in which, according to Captain Austaman Singh, *dinā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garnu*, it is to be done, means 'please do'? In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyai jōgī-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, *i.e.*, Your Honour, please kill that ascetic.

In the *Bhāgavata Purāṇa*, X, page 151, we have :— *i dui bhāi-lāi paṛhnu kē thiyō? khālī sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyō*), probably a confusion with the noun of agency. (See below.) Examples are:—

maĩ-le pāunē ansa-bhag, the share to be got by me.
sugur-lē khānē ḍhuṭō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyō* is the **Noun of Agency**, which is very common, as in *garnē*, *garnyē*, or *garnyō*, a doer, or one who is about to do. Examples are:—

sugur charāunē kām-mā, in the business (of) a feeder (of) swine.
ubarna pani pāunē, getters (of permission), on the other hand, to leave over and above.
timrō sampati khāi dinē, one who has eaten up your property.
prasanna garāunē, (men) who caused them to become satisfied.
chārai purushārtha dinē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; *e.g.* from the root *di*, give, we have, *dĩdō*, and from the root *hu*, become, *hũdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rãhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *sakto*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardi*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhiraj Bikramajit rãhdā bhayē*, he became remaining (plural of respect) (*i.e.* he became and remained) Vikramāditya, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here:—

bhandā, on saying.
pardā, on happening.
pugdā, on arriving.
sōdhdā, on asking.
chhãdā, *chhãdā-mā*, while being.
khãdai, on eating, an-eating.
piũdai, on drinking, a-drinking.
jãdai, *jãdā*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyō* or *garyā* instead. Thus:—

kharcha garī sakē pachhi, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kā*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyō-kō* or *garyā-kō*. Examples are:—

maryā-kō thiyō, he was dead.
harāiyē-kō thiyō, he was lost.
kuśalānanda-sahit nij-lāi payē-kō-lē, by having got him safe and sound (*i.e.* because he had got).
marē-kō thiyō, he was dead.

Specimen III:—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jani*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.
bābu-kā ghara basē-kō, one who has dwelt in the house of his father.

Specimen IV:—

Dhārānagar nāma garē-kō yek śahar, a city (which) made the name Dhārānagar, *i.e.*, which was named Dhārānagar.
Śaṅkha nām garē-kā rājā, a king named Śaṅkha (plural of respect)
yek jōgī rukh-mā jhuṇḍiyē-kō, an ascetic hanged on a tree. Here *jhuṇḍiyē-kō* is the past participle of the passive of the root *jhuṇḍ*. The active past participle would be *jhuṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *gari*, having done; *baṭuli*, having collected; *dēkhi*, having seen; *khāi*, having eaten; *basi*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kāḍh-mā bōkē-ra tīrtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak binti garū*, how far may (*i.e.* need) I make a long representation; *hāmi khāi pi majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jabāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say barkha-samma sēwā garē*, if he do service for a hundred years.

The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthānī (Mārwārī), and somewhat as in Bihārī (Bhojpurī). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garẽ* (*garyẽ*, or *garyã*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindī transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

maī-lē pāp garẽ, I did sin.
dhērai sukk-bhōg garyau, you made much pleasure (and) happiness.
chhōrā-lē bābu-lāi bhanyō, the son said to the father.
kumālē-lē telī-lāi māryō, the potter killed the oilman.
yek din bēsyā-lē bhanī, one day the courtesan said.
timrā bābu-lē yak bhōj garē, your father made (plural of respect) a feast.
timi-haru-lē ānanda mānē, they celebrated rejoicing.
Bikramājīt-lē rājya garē, Vikramāditya did (plural of respect) ruling, *i.e.* he ruled.
Rājā-lē iē brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (*i.e.* dismissed him).
yak-jauā saharbāsi mānis-sāga gai basyō, going with a citizen, he dwelt.
mērō chhōrā maryā-kō thiyō phēri bāchyō, my son was dead, again escaped (*i.e.* came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī[1] the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newarī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāṇa* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Śukadēv āgyā garen hunchha*

[1] See Vol. III, Part I, p. 209.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukh bālakh-lāi hunchha*, the happiness which becomes to a child (*i.e.*, which a child obtains); and in the Baitāl Pachīsī (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra bati hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jānchhu*, I go. Some write this as anunāsika. Thus, *jā̃chhu*, I go, or *khwā̃ūchhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhagavata-Purāṇa*, page 155) *Kṛishṇa hāmi-lāi sañjhanchhan* (for *sañjhchhan*), does Kṛishṇa (ever) think of us? *ma sabai kam birsanchhu* (from *birasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, *viz.*, *iyō rakh-wālā rājya-kō khabardarī garthyō*, that guardian kept watch over the kingdom; *Bhartṛihari nīti-pūrbak rājya garthē*, Bhartṛihari continued to rule with prudence. So, *gōpini-haru asal lugā-ra gahanā lāi Kṛishṇa-kō charitra gāūthā*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhagavata Purāṇa*, X, page 154). Here, however, *thā* (or *thiyā*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindī *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē̃* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē marda-chhu, I am dying.
timrō ṭahal garda-chhu, I am doing thy service.
ma kuṭdai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāṇa*, X) *Kṛishṇa-kō darśan paūdā-hū̃*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mārda-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē̃* (or *thē̃*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō babu-ra mā̃ bilāpī bhai tā̃-lāi khōjda-thigū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuṭdai-thiyē̃*, I was striking. In the translation of the *Bhāgavata Purāṇa*, we have *Bhagawan-kā mukh-kamal-kō amṛit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are :—

(List No. 228) *tes-kō chhōra-lāi mai-lē kuṭēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāṇa*, page 153, *kō* instead of *chha*) :—*tesai lō legyō-kō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi pani paryē-kā chhau-na*, but have ye not read this ?

Specimen IV :—

parīkṣā garē-kō rahē-chha, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*.

tin-janā-kō janma bhai rahē-chha, the birth of three persons having occurred has remained ; *i.e.* has taken place.

jōgī-kō rūp li rahē-chha, having taken the form of an ascetic, he has remained ; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē*, *thiyā̃*, *thyā̃*, *thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyes-kā sāthi-haru-lō bhōkāyē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Basudēv-lē gāi dinē-kō ichchhā garē-kō thyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in '*pani ma āūlā*,' *bhani*, *paṭhāyē̃ thyē̃*, I sent (long ago), saying, 'I will come again.' (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hũlā*, the future of the auxiliary verb *hũ*. Thus, *garē-kō hũlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hũ*, I am, with the oblique present participle. Thus, *garda-hũ*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull's Grammar.

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *di*, give, we have the following forms (see also page 44).

Infinitive, *dinu* or *dĩnu*, to give.

Present Participle, *didō* or *dĩdō*, giving

Past Participle, *diyē-kō*, one who gave.

Conjunctive Participle, *dī*, *diē* or *diyi* (*y* inserted for the sake of euphony), having given.

Aorist, *dinchhu*, I give, I shall give, I gave.

Similarly the root *li*, take ; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infin. *rahnu* or *rãhnu* ; Pres. Part. *rahdō* or *rãhdō* ; Aorist 1 sing. *rahnchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *u* before *y* and *i*,[1] and generally have *anunāsika* (˜), not *n* in the aorist. Thus:—

Infinitive, *garāunu* or *garāũnu*, to cause to do.
Pres. Participle, *garāudō* or *garāũdo*, causing to do.
Past Participle, *garāyō-kō*, one who caused to do.
Conjunctive Part., *garāũ*, having caused to do.
Aorist, *garāũchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tes-lāi pavalōk-mō āphnai māsu khwāũchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindī, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present, Present Subjunctive,** and **Imperative,** *na* is simply prefixed, as in *na garũ*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *gardĩna* or *garnna*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garnu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

	Sing.	Plur.
1	*garnna*	*garnnaũ*
2	*garnnas*	*garnau*
3	*garnna*	*garnan*.

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardaina*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyẽ*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardĩna thiyẽ*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

[1] They also drop the *u* before the *i* or *ī* of the passive voice. See p. 45 *post*.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

timrō āgyā nāghẽ-na, I do not disobey your orders.
yōṭā pāṭhā diyenau, you did not give a kid.
kasai-lē kēhi diyena, no one gave anything.
āphnu pēṭ bharna pāyena, he did not get (permission) to fill his own belly.
bhitra gayena, he went not inside.
hāmī-bāṭa pāunu bhayena, the getting from us did not take place.
na timrō chhōrā bhanna yōgya kō aba bhaĩna, now I did not become at all worthy to be called your son.
hāmi abhāgi-lē tapāñi-haru-kā najik basna pāyenaũ, we unfortunate ones did not get (permission) to dwell near Your Honours.
rin-chukiẽ hūna saktaina, there cannot be payment of the debt.
jō putra āmā-bābā-lāi ānanda dīdaina, the son who does not give joy to his mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became.' Similarly 'you did' would be *tapāñi-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu*, to become. This verb will be found fully dealt with on page 44 *post*.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the literary language[1] the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāna*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.
Bhagawān ñāhẽ āi, tapāñi-haru-lāi prasanna garnu-hunē chha, (the revered) Bhagawān, having come here, is about to (*i.e.*, will) make Your Honours pleased.
pūrṇa garnu-hunē chha, (the revered Krishna) will fulfil his promise.
tapāñi Krishṇa-lāi chāṛai dēkhnu-hunē chha, Your Honours will quickly see Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

[1] Vide *ante*, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ansa-bhag ma-lāi dinu-hos*, please give the share to me.
āphnā darmāhādār nōkar jastai garnu-hawas, please make me like one of your own wage-earning servants.
hāmi-lāi āgyā garnu-hawas, please give the order to us.
hajūr rāj garnu-hos, let Your Honour do ruling.
aba Braj-mā pālnu-hawas, now please proceed to Braj.
guru-dakshiṇā māgnu-hos, please ask for a teacher's fee.
sō bālakh dinu-hos, please give that boy.
tapāṅi Braj-mā jānu-hos, Your Honour, please go to Braj.
tī-haru-lāi sañjhāi dinu-hawas, please console them.
tapāṅi surtā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past** Tense. The contracted form *bhō* is generally employed for *bhayō*, the past tense of *hūnu*.

Paramēśvar-Bhagawān-lē tyō gyān birsāi-dinu bhō, Paramēśvar-Bhagawān caused (them) to forget that knowledge.
dui bhāi bhanna lāgnu bhō, the two brothers began to say.
ānanda hāmi-bāṭa pāunu bhayena, (Your Honours) from us did not obtain pleasure.
Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.
āphnā ghara-mā basālnu bhō, (Krishna) settled them in their own houses.
tapāṅī-lē snēh-kā sātha rākhnu bhō, Your Honour has kept (us) with affection.
Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō, the revered Krishna treated Nanda with consideration.
dui bhāi brāhman-sita paṛhna jānu bhō, the two brothers went to learn from a Brāhman.
sēwā garna lāgnu bhō, they began to do service.
chausaṭṭhi kalā siknu bhō, they learnt the sixty-four arts.
guru-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.
Prabhāsa-mā gai kṣaṇ-bhar basnu bhō, having gone to Prabhāsa, they sat there for a few moments.
Bhagawān-lē bhannu bhō, Bhagawān said.
nij daitya-kō pēṭ chīrī hērnu bhō, splitting open the belly of that demon, he looked (inside).
Yamarāj-kā śahar-mā jānu bhō, he went into the city of Yamarāja.
rath-mā basi Mathurā āunu bhō, having sat down in a chariot, they came to Mathurā.
Nanda-jī sudhyāuna lāgnu bhō, Nanda-ji began to ask.

Aorist.—In the translation of the *Bhāgavata Purāṇa* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

Śrī-Śukadēv āgyā garnu hunchha, the revered Śukadēva made the order, *i.e.*, said (Hindōstānī *farmāyā*).

sō kshamā-garna yōgya hunu hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñī-haru sarhāuna yōgya hunu hunchha, Your Honours are worthy of praise.

rachnā garnu, pālnu, samhār garnu, ityādi garnu hunchha, He creates, protects, destroys, etc.

jē jē tapāñī, sānu thulō, dēkhnu hunchha, sunnu hunchha, whatever, be it small or great, Your Honours see or hear.

Śrī Śukadēv bhannu hunchha, the revered Śukadēva says (*i.e.* said).

Past Aorist.—*tapāñī hāmrā-nimitta sārhai khēd-mā hunu hunthyō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**[1] or **Imperfect**— the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

tapāñī-lē ṭhahā lyāunu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hṛiday-mā rahnu bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jē pratigya garnu bhayē-kō thyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hũnu*, to become, conjugated as a personal verb. Thus, *tyō garnē bhayō*, he became a doer.

Thus, *ãsu-kā dhārā-lē abhishēk garnē bhayē-kā*, (Vasudēva and Dēvakī having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

prasanna garāunē bhayē-kā chhãdā, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular :—

hũnu, to become.	*lĩnu*, to take.
jãnu, to go.	*rũnu*, to weep.
ãũnu, to come.	*chhũnu*, to touch.
dĩnu, to give.	*lai jãnu*, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hũnna*, I do not become, I shall not become, etc. ; *jãnna, ãũnna, dĩnna*, and so on.

[1] On p. 14 of Mr. Turnbull's Grammar, there is, however, *āpha hũnu hũda chha*, thou art.

Hũnu, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jãnu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	*hũnu*	*jãnu*
Pres. Part.	*hũdō*	*jãdō*
Past Part.	*bhayō, bhō*	*gayō*
Fut. Pass. Part.	*hũnu*	*jãnu*
Adverbial Part.	*hũdā*, etc.	*jãdā*, etc.
Conjunctive Part..	*hoi* or *bhai*	*gai*
1 Sing. Old Present.	*hōũ*	*jāũ* or *jaũ*
1 Sing. Future.	*hōũlā*	*jāũlā*
1 Sing. Past.	*bhayẽ*, etc.	*gayẽ*, etc.
1 Sing. Aorist.	*hunchhu*	*jānchhu*

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	*hōũ*	*jāũ, jaũ*
2.	*hō*	*jā*
3.	*hawas, hos*	*jāwas*
Plur. 1.	*hōẽ*	*jāẽ*
2.	*hawa, hau*	*jāwa, jau*
3.	*hōun*	*jāun*
Neg. 1 Sing.	*hũnna*	*jãnna*

In the above, *hau* and *jāu* are employed in addressing one person respectfully in the plural, while *hawa* and *jāwa* are employed in addressing more than one.

The verb *hũnu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purana, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *ãũnu*, to come, is conjugated nearly like *jãnu*, except that its past participle is regular. Thus:—

Pres. Part.	*ãũdō*
Past Part.	*āyō*
Conj. Part.	*āi*
1. Old Pres. and Imper.	*ãũ*
2 Sing. „ „	*ã*
2. Plur. „ „	*ãwa, ãu* (as above)

The conjunctive participle of this verb is often compounded with *jãnu*. Thus, *āi jãnu*, to arrive.

The conjugation of *dĩnu* and *lĩnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dĩnu*, to give—

	Sing.	Plur.
1.	*diũ*	*diũ*
2.	*dẽ*	*dẽwa, dẽu* (as above)
3.	*dẽwas*	*diun*

Similarly, *lĩnu*, to take. The conjunctive participles of these verbs are usually *di* or *dai*, and *li* or *lai*. Thus:—

(Specimen IV) *rājya di āphu jaṅgal-mā gayẽ*, having given the kingdom, he himself went into the forest.

tyō phal li āphai khāyē, taking that fruit, he ate it himself. Compare *lai jāṅnu*, having taken to go, to take away, below.

Rōṅnu, to weep, *dhōṅnu*, to wash, and *chhōṅnu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing.	Plur.
1. *rōũ*	*rōũ*
2. *rō*	*rōwa*, *rōu* (as above)
3. *rōas*, *rōwas*	*rōun*

similarly, *dhōnu* and *chhōṅnu*. We also sometimes have *ō* in the past, as in *chhōī*, she touched.

The compound verb *lai jāṅnu*, to take away, has, for its past participle, *lagyo* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāṇa, page 153) :— *tesai-lē lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwāṛī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwāṛī it is formed by adding *īj* to the root, and in Khas-kurā by adding *ī* (often written *i* or *iy*).[1] Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyau* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle:—*Kṛishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛishṇa

snēh-lē bharīyē-kā bandhwarg-kō charaṇ-kā darśan garna āũlā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karma bandha-lē bāḍhīyē-kā guru-putra-lāi tapañi-lē ñahā̃ lyāunu bhayē-ko chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgī rukh-mā jhuṇḍīyō-kō, an ascetic hanged on a tree.

Old Present and Imperative: *tapāñi-haru-kō kirti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (*i.e.* in all) directions.

Past:— *hārāiyē-kō thiyō, phēri pāīyō*, he was lost (and) again was (*or* is) found.

dhulā-lē Uddhav-jī-kō rath bilkul ḍhākīyō, Uddhava-jī's chariot was entirely hidden by the dust.

sāḍhē-kā ḍakrāhaṭh-lē rath-kō śabda pani sunīyena, moreover, owing to the bellowing of the bulls, the sound of the chariot was not heard (negative past)

Aorist:—*jō āphu-lāi pālchha-pōschha, uhi bābu kahiuchha*, the man who cherishes and nourishes his own children (*lit.* himself), he it is who is called a father.

anēk tarah-kā dēh-mā prabēs garī bhinna dēkhinchha, making entrance into bodies of various kinds, (God) appears (*lit.* is seen) in various forms.

Present Definite:—*aru kēhi bar chāhī̃daina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garāũnu*, to cause to make, is *garāīnu* or *garāīnu*, to be caused to make.

[1] So also the Passive was formed in Māhārāshṭrī Prakrit by adding *ijja* and in Saurasēnī and Māgadhī Prakrit by adding *ia*.

KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

ACTIVE VOICE.

A. Positive Conjugation.

Infinitive, *garnu* ; obl. *garnā* ; loc. *garnyē*, *garnū*, *garnyā* ; the act of doing.
Present Participle, *gardā* ; obl. *gardā* ; loc. *gardai*, *garda* ; doing.
Past Participle, *garyō*, *garē-kō*, *garyākō*, *garyā-kō* ; obl. *garē*, *garī-kā*, etc. ; one who did.
Future Passive Participle, *garnu*, etc., as Infinitive ; about to be done, necessary to be done.
Adverbial Participle, *garda*, *gardā*, *gardā-nā*, *gardan*, *gardā khēri*, or *gardai khēri* ; while doing.
Conjunctive Participle, *gari*, *garī hana*, (*garē-ra*, etc.) ; having done.
Noun of Agency, *garū*, *garnyō*, *garnyā* ; a doer, one who is about to do ; Impersonal honorific form *garnu hunē*.

Old Present, Present Subjunctive, and Imperative.		Future.		Past.	
I do, I may do, let me do.		I shall do.		I did.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. *garū*	*garaũ*	*garūlā*	*garaũlā*	*garē, garyē, garyā*	*garyā*
2. *gar, garēs*	*garā*	*garēlā, garlā*	*garaulā*	*garis*	*garyau*
3. *garoi, garē*	*garun*	*garelā, garlā*	*garlan, garnan*	*garyō* (fem. *garyī, gari*)	*garē, garyā, garyā,* (fem. *garyīn, garīn*)
Impersonal Honorific. *garnu ḥos.*		Impersonal Honorific. *garnu huē chha.*		Impersonal Honorific. *garnu bhō.*	

Aorist.		Past Aorist.		Present Definite.		Imperfect.	
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.	
Singular	Plural	Singular.	Plural	Singular.	Plural.	Singular.	Plural.
1. *gar-chhu*[1]	*gar-chhaũ*	*gar-thyē*[1]	*gar-thyā*	*garda-chhu*[1,2]	*garda-chhaũ*	*garda-thyā*[1,2]	*garda-thyā*
2. *gar-chhas*	*gar-chhau*	*gar-this*	*gar-thyau*	*garda-chhas*	*garda-chhau*	*garda-this*	*garda-thyau*
3. *gar-chha*	*gar-chhan*	*gar-thyō*	*gar-thyē*	*garda-chha*	*garda-chhan*	*garda-thyō*	*garda-thyē*
Impersonal Honorific. *garnu hunchha.*		Impersonal Honorific. *garnu huthyō.*		Impersonal Honorific. *garnu hūda-chha.*		Impersonal Honorific. *garnu hūdā-thyō.*	

Perfect.		Pluperfect.		Future Perfect.	
I have done.		I had done, I did.		I shall have done.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. *garē-kō chhu*[3]	*garē-kā chhaũ*	*garī-kō thyē*[3]	*garā-kā thyā*	*garē-kō hōlā*	*garē-kā haũlā*
2. *garē-kō chhas*	*garē-kā chhau*	*garī-kō this*	*garā-kā thyau*	*garē-kō hōlās*	*garē-kā haulā*
3. *garē-kō chha*	*garē-kā chhan*	*garī-kō thyō*	*garā-kā thyē*	*garē-kō hōlā*	*garē-kā hunan*
Impersonal Honorific. *garnu bhayē-kō chha.*		Impersonal Honorific. *garnu bhayē-kō thyō.*		Impersonal Honorific. *garnu bhayē-kō hōlā.*	

[1] Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.
[2] *Gordai* may be substituted for *garda* throughout.
[3] Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

Present Subjunctive Periphrastic.		
(If) I do.		
Singular.	Plural.	
1. *garda-hũ*	*garda-haũ*	Verbs with roots ending in vowels vary slightly from the above, see page 39. For irregular verbs, see page 40.
2. *garda-hes*	*garda-hau*	
3. *garda-hẽ*	*garda-hen*	
Impersonal Honorific. *garnu hẽda-hẽ.*		

B. Negative Conjugation.

Infinitive, *na garnu*, etc., not to do.
Present Participle, *na gardõ*, etc., not doing.
Past Participle, *na garyõ*, *na garẽ-kõ*, etc., one who did not.
Future Passive Participle, *na garnu*, etc., not about to do.
Adverbial Participle, *na gardõ*, *na gardai*, etc., while not doing.
Conjunctive Participle, *na gari* (*na gari-ro*), etc., not having done.
Noun of Agency, *na garnã*, etc., not a doer. Honorific Form, *na garnu hunã*.

Old Present, Present Subjunctive, and Imperative.			Future.	Past.	
I do not, I may not do, let me not do.			I shall not do.	I did not.	
	Singular.	Plural.		Singular.	Plural.
1.	*na garẽ*	*na garaũ*	Not used. The Present Definite is employed instead.	*garẽ̃na*	*garyaũna, gar(y)enaũ*[1]
2.	*na gar, na gares*	*na gare*		*garẽnas*	*garyauna, gar(y)enau*[2]
3.	*na gares, na garẽ*	*na garen, na garnan*		*gar(y)ena, garyana*	*gar(y)enan, garyanan*
Impersonal Honorific. *na garnu hos.*			Impersonal Honorific. *na garnu kusã chia.*	Impersonal Honorific. *garnu bhayena.*	

[1] Or *garyẽ̃na, gar(y)enẽ̃.*
[2] Or *garyanau.*

Aorist.		Present Definite.		Imperfect.	
I do not, etc.		I do not, I shall not do.		I was not doing	
		Singular.	Plural.	Singular.	Plural.
1.	Not used. The Present Definite is employed instead.	*gardẽ̃na, gardaina*[4]	*gardaũna, gardainaũ*[3]	*gardẽ̃na*[4] *thyẽ*[3]	*gardaina thyũ*
2.		*gardainas*	*gardauna, gardainau*	*gardaina this*	*gardauna thyau*
3.		*gardaina*	*gardainan*	*gardaina thyõ*	*gardana thyõ*
		Impersonal Honorific. *garnu hũdaina.*		Impersonal Honorific. *garnu hũdaina thyõ*	

[1] Or *gardẽ̃na, gardainẽ̃.*
[2] Or *gardaina.*
[3] Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.
[4] This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garuna*, etc.) as described on p. 40.

Perfect.		Pluperfect.	
I have not done.		I had not done, I did not.	
Singular.	Plural.	Singular.	Plural.
1. *garē-kō ckāuŭna*[1]	*garē-kō chhaŭna*	*garē-kō thayena*[1]	*garē-kā thiyaŭna*
2. *garē-kō chhainas*	*garē-kā chhauna*	*garē-kō thinas*	*garē-kā thiyauna*
3. *garē-kō chhaina*	*garē-kā chhainan*	*garē-kō thiyena*	*garē-kā thiyenan*
Impersonal Honorific. *garnu bhayē-kō chhaina.*		Impersonal Honorific. *garnu bhayē-kō thiyena.*	

Future Perfect.		
I shall not have done.		The Impersonal Honorific Future Perfect is *garnu bhayē-kō hŭdauna.*
Singular.	Plural.	
1. *garē-kō hunu*[2]	*garē-kā hŭdaŭna*	
2. *garē-kō hŭdainas*	*garē-kā hŭdauna*	
3. *garē-kō hŭdaina*	*garē-kā hŭdainan*	

PASSIVE VOICE.[3]

C. Positive Conjugation.

Infinitive, *garĩnu*, etc., to be done.

Present Participle, *garĩdō*, etc., being done.

Past Participle, *garīyō*, *garīyē-kō*, etc., been done.

Adverbial Participle, *garĩdā*, etc., while being done.

Conjunctive Participle, *garī*, etc., having been done.

Noun of Agency, *garĩnyō*, etc., one who is done.

Old Present, Present Subjunctive, and Imperative, *garĩ*, I am done, I may be done, let me be done, etc. Second person plural *garīyau*.

Future, *garĩlā*, I shall be done.

Past, *garīyō*, I was done.

Aorist, *garinoĩau* (see pp. 38, 39), I am being done, I shall be done, I was done.

Past Aorist, *garĩthyō*, I was done (continuously).

Present Definite, *garĩde-chāu*, I am being done.

Imperfect, *garĩda-thyō*, I was being done.

Perfect, *garīyō-kō chāu*, I have been done.

Pluperfect, *garīyō-kō thyō*, I had been done, I was done (a long time ago).

Future Perfect, *garīyō-kō hŭlā*, I shall have been done.

Present Subjunctive (Periphrastic), *garĩda-kū*, (If) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus, *na garĩnu*, not to be done; *garĩnau*, let me not be done; *garĩna*, I was not done; *garĩdĩna*, I am not being done, and so on for the other forms.

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[1] In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

[2] Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

[3] Throughout the Passive Voice, the typical ĩ is often written *i* or, before vowels, *iy*. Thus, *garĩnu* or *garinu*, to be done, *garĩlā* or *garilā*, or *garīyūlā*, I shall be done. As explained on page 39, under the head of Vocalic Roots, the ĩ or *i* may be, and usually is, nasalized before any consonant except *y*.

I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *wāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

garnu, to do, *garāũnu*, to cause to be done.
bannu, to become, *banāũnu*, to cause to become.
charhnu, to ascend, *charhāũnu*, to cause to ascend.
lāgnu, to be applied, *lagāũnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāũnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

garnu, to do, *garau lāũnu* or *garnē garāũnu*, to cause to make. So, from intransitive verbs.
bannu, to become, *bannu lāũnu*, or *bannē garāũnu*, to cause to make.
charhnu, to ascend, *charhnu lāũnu* or *charhnē garāũnu*, to cause to send up.
lagnu, to be applied, *lāgnu lāũnu* or *lāgnē garāũnu*, to cause to apply.

The verb *lāũnu* in the above means 'to apply,' and is a contracted form of *lagāũnu*. It should be distinguished from *lgāũnu* (Hindī *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khwāũnu*, to give to eat, from *khānu*, to eat, and *basālnu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

(*a*) *Intensives*, as in *birsāũnu* or *birsāi dīnu*, to cause to forget: *lāũnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindi.

(*b*) *Completives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Completive compounds are :—

mā khāi sakō-kō chhu, I have finished eating.
mā dii sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampati kharcha gari sakē pachhi, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

(*a*) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—

mā dīnu sakchhu, I will be able to give (Turnbull).
prasasta rōṭī khāna na-saki, not being able to eat ample bread (Specimen II).
rin chukti hūna saktaina, there cannot be payment of the debt (Specimen III).

(*b*) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus :—

chētiyē (obl. past part. pass.) *pachhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōgi-lāi haluwā chaṭāuna lāgī, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

jōgī chain garna lāgē, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(*c*) *Permissives* (with *dinu*) and *Acquisitives* (with *pāunu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this :—

us-lāi jāna dēu, let him go.

āphnu pēṭ bharna pāyena, he did not get leave to fill his belly (Specimen II).

tapaṅi-haru-kā najik basna payenaṅ, we did not get permission to dwell near Your Honours.

(*d*) *Desideratives*. Mr. Turnbull gives *maĩ-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhitra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindi *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyō*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples :—

ma-lāi pāni chāhinchha, I want some water.

timi-lāi bhōli bhyāna jānu chāhinchha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōli byāhāna jānu parnē-chha*.

(*e*) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus :—

garnē garnu, to do habitually.

maĩlē jānē garē, I went habitually.

From Nepal, itself, we have :—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Staticals* and *Continuatives*. Examples of each are :—

mā rūdai gayē, I went away crying.

mā gardai rahē chhū, I continue doing.

I have not noted any other examples of these compounds.

Indeclinables.

Conjunctive participles in *i* are often employed as adverbs or prepositions. Thus, *phĕri*, having turned, again; *lāgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā kai' bhani sōdhdā*, 'what is it?' having said, on asking, *i.e.*, on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lēi dinu-hos' bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani*:—

'*ma uṭhi āphnā bābu chheū gai, "hē bābā, Īswar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhaẽna; ma-lai āphnā-darmādār-nōkar-jastai garnu-hawas," bhani* (1) *bhanū-lā,' bhani* (2), *uṭhi āphnā-bābu-chheū gayō*; 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1),' saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarir-lē, samartha bhai, āmā-bābā-lāi ānanda dīdaina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pani āphai-āphu najrānā arpaṇ garnē chhan bhanē, aru rājā-kā tā kē kurā*, if (lit on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāṇa*, p. 150): *manushya-lē prāṇ jānē bēlā-mā, śuddha-man-lē kṣaṇ-mātrā in-mā man layō bhanē, param-gati-ma prāpta hunchha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā miḷāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, *i.e.*, on saying "why," is used to mean 'because.' Thus, *nitya Bhagawān-kō darśan garnā-lē, buṛhā-haru pani tarun bhaye, kina bhanē bārambār nētra-kā dwārā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, *or* if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāṇa*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē ḍarāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhī *āṇi*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājit-lē tes-jagā-kā rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

aba	*Braj-mā*	*pālanu-hawas;*	*ma*	*pani*	*snēh-lē-bharyē-kā*
now	Braj-in	please-go;	I	moreover	affection-with-filled
bandhu-varg-kō-ra	*charan-kā*	*darśan*	*garna*	*āūlā,*	
relations-of-and	feet-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

bhāg-**kō** *sampati* **uṛāyō**, he squandered the goods of his share.

āphnu *pēṭ bharna pāyena*, he did not get (power) to fill his belly.

ma **timrō** *chhōrā bhannu*, to call me your son.

mērō *chhorā maryā*-**kō thiyō**, *phēri* **bāchyō**; *harāēyā*-**kō thiyō**, *phēri* **pāiyō**, my son was dead, again survived; was lost, again became found.

nāch-**kō** *sōr sunī*, hearing the sound of dancing.

timrō *bhāī* **yō**, your brother came.

tes-**kō bābu** *bōl-binti* **garyō**, his father made supplication.

timrō *ṭahal garda-chhu*, I am doing your service.

timrō *āgyā nāghīna*, I disobeyed not your order.

SPECIMEN III.

kiśōr-abasthā-**kō** *ānanda*, the joy of the condition of youth.

ṭhulō banāyō, he made (him) big.

Direct forms in *ā*.

SPECIMEN II.

ma timrō **chhōrā** *bhannu*, to call me your son.

ti-**chhōrā** *dēkhi*, seeing that son.

mērō **chhōrā** *marē-kō thiyō*, my son was dead.

jēṭhā-*chāhi*-**chhōrā** *khēt-mā thiyō*, the elder son was in the field. But (*Baitāl Pachīsī*),—**ēkā** *dvij-kō* **chhorō** *thiyō*, he was the son of a Brāhmaṇ.

Oblique forms in *ā* or *a*.

SPECIMEN II.

kāñchhā-*chāhi-lē* **bhandā**, on the younger one saying.

kāñchhā-chhōrā-*lē sabai dhan baṭuli*, the younger son having collected all his wealth.

ṭāṛhā-*pardēs gai*, having gone to a far country.

āphnā-ansa-bhāg-*kō sampati*, the goods of his own share.

Oblique forms in *ō* or *u*.

SPECIMEN II.

bābu *sāga*, with the father.

bābu-*lē* (Agent case).

āphnu *khēta-mā*, (he put him) in his fields.

mērā-**bābu**-*kō*, of my father.

āpnā-**bābu**-*chhēū*, (I will go) near my father.

tes-**kō bābu**-*lē*, his father (saw him).

tes-**kō**-*gardan-mā*, on his neck.

khartha gari **sakē** (i.e. *sakyō*) *pachhi*, after completely expending.
dukh **pardā**, on affliction falling.
tes-dēs-kā mānis sāga, with a man of that country.
mērā-*bābu-kō*, of my father.
āphnā-*bābu-chheū*, (I will go) near my father.
hē **bābā**, O father.
āphnā-*nōkar-jastai*, like your own servant.
pharakai **chhādā**-*mā*, while being at a distance.
ghar-ko najik **pugdā**, while arriving near the house.
sōdhdā, while asking.
timrā-bābā-*lē yak bhōj garē*, your father made a feast.
kō **chhōrā**, O son.

bābu-*lāi*, to the father.
tapāñi-kō-*mukhēji*, before you, in your presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him.
bābu-*chāhi-lē bhanyō*, the father said.

SPECIMEN III.

mātā-pitā-kā najik, near the mother and father.
chhādā, while being.
hāmrā *nimitta*, for our sake.
tapāñi-haru-kā najik, near Your Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lāi ānanda, joy to a mother and father.

SPECIMEN III.

āmā-bābu-lāi, to a mother and a father
barō *namratāi-lē*, with great humility.
bābu-*kā ghar*, in the house of a father.
un-kō rin-bāṭa, from their debt.

SPECIMEN IV.

bēsyā-kā sāth, with the courtesan, but *jōgi-kō sāth*, with the ascetic.
bētāl-kā *jukti-lē*, through the device of the goblin.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēsyā-kā sāth*, with the courtesan.

PLURAL.

Direct and oblique forms in *ā* or *a*.

SPECIMEN II.

yak-jana-manis-kō dui **chhōrā thiyō**, of a certain man there were two sons.

Direct and oblique forms in *ō* or *u*.

SPECIMEN II.

yak-jana-mānis-kō dui chhōrā thiyē, of a certain man there were two sons.

āphnā *chākar-lāi*, to his own servants.

garē (i.e. *garyō*), he (plural of respect) made.

āphnā-*sāthi-haru sāga*, with my own companions.

SPECIMEN III.

prasanna garāunē-bhayē-**kā** *chhādā*, pleased makers-become while-being, *i.e.*, while coaxing (their parents).

SPECIMEN IV.

tina-**kā** *chār rānī chha* **chhōrā bhayē**, of him there were four queens and six sons

SPECIMEN III.

āmā-bābu-lāi gyān-prāpta bhayē-**kō** *jāni*, recognizing his mother and his father as being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (*a*) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (*b*) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbar; (*c*) a short extract from the *Bhagavad Bhakti Vilasinī*; (*d*) the introduction to the Khas-kurā version of the *Baitāl Pachīsī*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये। अनि तिनिहरुमांको कान्छो-चइंले बाबुलाइ भन्यो बाबै धन् सम्पत्तिको मंलाइ पर्ने भाग् मंलाइ देउ भनि। अनि त्येस्ले तिनिहरुलाइ आफ्नु जीविका बांड़ि दियो। अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाड़ो देस्मां गइ गयो अनि वहां कुकर्ममां दिन् बिताउंदै आफ्नु धन् सम्पत्ति छरपुइ पार्यो। अनि जब त्येस्ले आफ्ना सबै थोक् खर्चेको थियो तब त्येस् देस्मां सारो अनिकाल् पर्यो अनि त्येस्लाइ अपुग्ये हुंनु लाग्यो। अनि त्यो त्येस् देस्का सहरबासी-हरुमांको येउटाकां गयेर टांसीयो अनि त्येस्ले त्येस्लाइ सुंगुर् चराउंनुलाइ आफ्ना खेतमां पठायो। अनि त्येस्ले सुंगुरहरुले खांदै गयेका कोसाले अघाईने अति इच्छे गर्द थियो अनि कसै मान्छेले त्येस्लाइ केइ दिंदैन थियो। तर जब त्येस्लाइ चेत् आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति बंनि गर्नेहरुकां रोटीको परसस्त छ अनि मं चइं यहां अनिकाल्ले नष्ट हुंद छु। मं उठ्येर आफ्नु बाबु थांइ जांछु अनि उस्लाइ भन्छु हे पिता मैंले स्वर्गको बिरुद्धमां अनि तपांइको मुखेंजि पाप् गर्यें मं फेरि तपांइको छोरो भनीने माफिक्को हुइंन मंलाइ आफ्ना बंनि गर्नेहरुमांको येउटा जत्तिको तुल्याउंनु हवस् भनि। अनि त्यो उठ्येर आफ्नु बाबु थांइ आयो। तर त्यो टाड़ै हुदाखेरि त्येस्को बाबुले त्येस्लाइ देख्येर ठिठायो अनि दुगुचेर त्येस्लाइ अङ्गाली मांरि त्येस्लाइ चूमा खायो। अनि छोरोचइंले त्येस्लाइ भन्यो हे पिता

मैंले स्वर्गको विरुद्धमां अनि तपांइको मुखेंजि पाप् गर्यें मं फेरि तपांइको छोरो भनौंन माफिक्को कुइंन भनि । तर बाबुचइंले आफ्ना दास्हरुलाइ भन्यो छिटै मूल् लबेता निकालि ल्यायेर ल्येस्लाइ लगाव अनि ल्येस्को हात्मां औंठी र गोड़ामां जुत्ता लगाइ देव अनि पलुवा चइं बाच्छो ल्यायेर मांर र हांमि-हरु खाइ आनन्द गरूं किनभन्ये यी मेरो छोरो मंयेको थियो अनि फेरि जीयो हराईयेको थियो अनि पाईयो भनि । अनि तिनिहरुले आनन्द गर्नु लाग्ये ॥

अब ल्येस्को जेठो चइं छोरो खेत्मां थियो अनि ल्येस्ले घरको नजिक् आइ पुग्दाखेरि बाजा र नाच्को सोर् सुन्यो । अनि ल्येस्ले दास्हरुमांको बेउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि ल्येस्ले ल्येस्लाइ भन्यो तिम्रो भाई आइ पुग्यो अनि तिम्रो बाबुले पलुवा चइं बाच्छो मांयो किन-भन्ये ल्येस्लाइ निकानन्दै हुंदै गर्येको फेरि पायो भनि । तर ल्यो क्रोधित् भयो अनि भित्र जांनि इच्छे गर्येन अनि ल्येस्को बाबुले बाहर आयेर ल्येस्लाइ मनाउंनु लाग्यो । तर ल्येस्ले आफ्नु बाबुलाइ उत्तर् दिइ भन्यो हेर मं येत्ति वर्ष देखि तिम्रो लागि दास्ती गर्दै छु अनि तिम्रो आज्ञा कैलेइ तर्कांइन र पनि तिमिले मंलाइ मैंले आफ्ना मित्रहरु सङ आनन्द गर्नुकोलागि कैलेइ बाख्राको पाठो दियौन तर यो चइं तिम्रो ल्यो तिम्रो जीविका बेश्याहरु सङ खल्काउंनै चइं छोरो जसै आयो तब तिमिले ल्येस्को लागि पलुवा बाच्छो मांयौ भनि । अनि ल्येस्ले ल्येस्लाइ भन्यो ए छोरा तं सधैं मं सङ छस् अनि जति मेरो छ सबै तेरो हो । तर आनन्द र रमाइट् गर्नु उचित् थियो किनभन्ये यो तेरो भाई मंयेको थियो अनि जीयो अनि ल्यो हराईयेको थियो अनि पाईयो भनि ॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀṚĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-janā-mānchhē-ka dui-bhāi-chhōrā thiyē. Ani tiniharu-mā̃-kō
One-person-man-of two-brother-sons were. And them-in-of

kānchhō-chaĩ-lē bābu-lāi bhanyō, 'bābai, dhan-sampatti-kō
younger-the-one (ag.) the-father-to said, 'O-father, the-wealth-property-of

mā-lāi parnē-bhāg dēu' bhani. Ani tyes-lē tinīharu-lāi
me-to the-falling-share give' saying. And he (ag.) them-to

āphnu-jīvikā bā̃ṛi diyō. Ani dhēr-ai din bhayē-kā thiyenan
his-own-living having-divided gave. And many-even days become were-not

kānchhō-chhōrō sab-ai thōk bhēlā garyē-ra ṭāṛō-dēs-mā̃
the-young-son all-even things collected having-made far-country-in

gai gayō, ani wahā̃ kukarmma-mā̃ din bitāũdai
having-gone went, and there evil-deeds-in days a-passing

āphnu-dhan-sampatti chharapuṭṭa pāryō. Ani jaba tyes-lē
his-own-wealth-property scattered made. And when he (ag.)

āphnā-sab-ai-thōk kharchyē-kō-thiyō, taba tyes-dēs-mā̃ sarō-anikāl
his-own-all-even things spent-had, then that-country-in a-hard-famine

paryō, ani tyes-lāi aṛugyē hūnu lāgyō. Ani tyō tyes-dēs-kā
fell, and him-to want to-be began. And he that-country-of

saharbāsiharu-mā̃-kō yeuṭā kā̃ gayē-ra ṭā̃sīyō, ani tyes-lē tyes-lāi
citizens-in-of one-to having-gone leant-on, and he (ag.) him (acc.)

suṅgur charāũnu-lāi āphnā-khēta-mā̃ paṭhāyō. Ani tyes-lē
swine feeding-for his-own-fields-in sent. And he (ag.)

suṅgurharu-lē khā̃dai-garyē-kā-kōsā-lē aghā̃ī̃nē ati ichchhē
the-swine-by an-eating-done-husks-by to-be-satiated very wish

garda-thiyō, ani kas-ai-mānchhē-lē tyes-lāi kyēi dī̃dai-na-thiyō.
a-making-was, and any-even-man (ag.) him-to anything a-giving-not-was.

Tara jaba tyes-lai chēt āyō, taba tyes-lē bhanyō, 'mērō-bābu-kā
But when him-to sense came, then he (ag.) said, 'my-father-of

katti-banni-garnēharu-kā̃ rōṭi-kō parasasta chha, ani mā̃
how-many-wage-makers-to bread-of sufficiency is, and I

chaĩ yahā̃ anikāl-lē nashta hũda-chhu. Mā̃
on-the-other-hand here famine-by desiroyed a-becoming-am. I

uṭhyē-ra āphnu-bābu-thẽi jānchhu, ani us-lāi bhanchhu, "hē
having-arisen my-own-father-near will-go, and him-to I-will-say, "O
pitā, maĩ-lē swarga-kō biruddha-mã̃, ani tapãi-kō mukhẽji
father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence
pāp garyẽ; mã phēri tapãi-kō chhōrō bhanĩnē maphik-kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
chhuĩ-na; mã-lāi āphnā-banni-garnēharu-mã̃-kō yeuṭa jattikō
I-am-not; me (acc.) your-own-wage-makers-in-of one like
tulyāũnu-hawas" bhani.' Ani tyō uṭhyē-ra āphnu-bābu-thãi āyō.
please-to-make-equal" saying.' And he having-arisen his-own-father-near came.
Tara tyō ṭāṛ-aĩ hũdā-khēri tyes-kō-bābu-lē tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
dēkhyē-ra ṭiṭhāyō, ani duguryē-ra tyes-lāi aṅālō mãri
having-seen felt-compassion, and having-run him-to embrace having-struck
tyes-lāi chūmā khāyō. Ani chhōrō chaĩ-lē tyes-lāi bhanyō, 'hē-pitā,
him-to kiss ate. And son-the (ag.) him-to said, 'O-father,
maĩ-lē swarga-kō biruddha-mã̃, ani tapãi-kō mukhẽji pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
garyẽ; mã phēri tapãi-kō chhōrō bhanĩnē māphik-kō chhuĩ-na'
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not'
bhani. Tara bābu-chaĩ-lē āphnā-dās haru-lāi bhanyō, 'chhiṭṭ-aĩ
saying. But father-the (ag.) his-own-servants-to said, 'quickly-even
mūl lahēṭā nikāli lyāyē-ra tyes-lāi lagāwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
tyes-kō-hāt-mã̃ aũṭhi-ra gōṛā-mã̃ juttā lagāi dēwa, ani
him-of-hand-on a-ring-and feet-on shoes having-put-on give-ye, and
paluwā-chaĩ bāchhhō lyāyē-ra mãr-ra hãmiharu khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
garũ. "Kina" bhanyē, yō-mērō-chhōrō māryē-kō-thiyō,
let-us-make. "Why"-if-you-say (i.e., because), this-my-son died-had,
ani phēri jīyō; harāiyē-kō-thiyō, ani pāiyō' bhani. Ani tiniharu-lē
and again lived; been-lost-had, and was-found' saying. And they (ag.)
ānanda garnu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēṭhō-chaĩ-chhōrō khēt-mã̃ thiyō; ani tyes-lē
Now him-of elder-the-son the-field-in was; and he (ag.)
ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
sunyō. Ani tyes-lē dās-haru-mã̃-kō yeuṭā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-called,
'yō kyā hō?' bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, 'timrō
'this what is?' saying asked. And he (ag.) him-to said, 'thy

bhāī āi pugyō, ani timrō bābu-lē paluwā-chaĩ bāchchhō
brother having-come arrived, and thy father (ag.) fatted-the calf

mãryō, "kina" bhanyē tyes-lāi nikānandai hũdai-garyē-kō phēri
killed, because him (acc.) in-good-health a-being-made again

pāyō' bhani. Tara tyō krōdhit bhayō, ani bhitra jãnē ichchhā
got' saying. But he angered became, and within to-go wish

garyena; ani tyes-kō bābu-lē bāira āyē-ra tyes-lai
made-not; and him-of the-father (ag.) outside having-come him (acc.)

manāũnu lāgyō. Tara tyes-lē āphnu-bābu-lai uttar
to-remonstrate-with began. But he (ag.) his-own-father-to answer

dii bhanyō, 'hēra, mã yetti-barkha-dēkhi timrō lāgi dāstī
having-given said, 'see, I so-many-years-from of-you for labour

garda-chhu, ani timrō ājñā kailē-i tarkāĩna-ra pani
a-doing-am, and your command ever-even I-transgressed-not-and yet

timi-lē mã-lāi, maĩ-lē āphnā-mitraharu-saṅa ānanda garnu-kō-lāgi
you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for

kailē-i bākhrā-kō pāṭhō diyau-na; tara yō chaĩ timrō, tyō
ever-even a-goat-of kid gave-not; but this on-the-other-hand your, that

imrō jīvikā bēśyēharu-saṅa khalkāũnē-chaĩ, chhōrō, jais-ai āyō,
your living harlots-with devourer-the, son, as-even he-came,

taba timi-lē tyes-kō-lāgi paluwā bāchchhō māryau' bhani. Ani tyes-lē
then you (ag.) him-of-for fatted calf killed' saying. And he (ag.)

tyes-lāi bhanyō, 'ē chhōrā, tã sadh-aĩ mã-saṅa chhas, ani jati
him-to said, 'O son, thou always-even me-with art, and whatever

mērō chha, sab-ai têrō hō. Tara ānanda-ra ramāhaṭ garnu
mine is, all-even thine is. But rejoicing-and merriment to-do

uchit thiyō, "kina"-bhanyē, yō têrō bhāi mãryē-kō-thiyō, ani
proper was, because, this thy brother died-had, and

jīyō; ani tyō harāiyē-kō-thiyō, ani pāiyō' bhani.
lived; and he been-lost-had, and was-found' saying.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLI, GORKHĀLI, PARBATIYĀ, OR EASTERN PAHĀRI.

SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाहि-ले बाबु सँग मैले पाउने अंसभाग् मलाइ दिनु होस भनि भंदा बाबुले अंस कुच्याइ दियो । केहि दिन पछि निज् कांछा छोराले सबै धन् बटुलि टाढ़ा पर्देस् गै तँहि मोज्मजा गरि आफ्ना अंसभाग्को संपति सबै उड़ायो । संपति खर्च गरि सकी पछि तेस् ठाउमा ठुलो अनिकाल् परि तेस्लाइ दुख् आइ पर्दा तेस् देस्का यक् जना सहर्वासि मानिस् सँग गै बस्यो । त्यो सहर्वासिले तेस्लाइ आफ्नु खेतमा सुगुर् चराउने काम्मा लायो । कसैले केहि दियेन । तेस्ले सुगुर्ले खाने ढुठोले पनि आफ्नु पेट् भर्न पायेन । चेतिया पछि भंन लाग्यो की मेरा बाबुको प्रसल्ल रोटि खान नसकि उबार्न· पनि पाउने कतिका दर्माहादार् चाकर्हरु थिये मर भोक्ले मर्दछु । म उठि आफ्ना बाबु छेउँ गै हे बाबा ईश्वर्र तपाञ्जिमाथि मैले पाप् गरें । म तपाञ्जिको छोरा भंनु योग्य को अब भईँन । मलाइ आफ्ना दर्माहादार् नोकर् जस्तै गर्नुहवस भनि भनुँला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा घेरै फरकै छँदामा तेस्को बाबुले देखि दया गरि डउड़ि गै तेस्को गर्दन्मा अंकमाल् गरि मुइ खायो । छोराले बाबुलाइ भन्यो हे बाबा ईश्वर्र तपाञ्जिको सुखैंजि पाप् गरें । म तपाञ्जिको छोरा भंन लोयक को छैन । तर बाबुले आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यस्लाइ दे । हात्मा औंठौर गोड़मा जुत्ता पनि लाइ दे । सौ हामि खाइ पिइ मजा गरौं किनभने यो मेरो छोरा मलाको (or मरेको) थियो फेरि बाँच्यो । हाराईयेको थियो फेरि पाईयो भनि तिनिहरुले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेत्मा थियो । आइ घर्को नजिक् पुग्दा बाजार नाचको सोर् सुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा तिस्रो भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिमा बाबाले

यक् भोज् गरे भनि चाकार्‌ले तेस्‌लाइ भंदा त्यो रिसाइ भिव गयेन। तेस्‌को बाबु बाहिर आइ तेस्‌लाइ बोल्‌बिन्ति गर्‍यो। तेस्‌ले बाबुलाइ जबाव् दियो हेर यतिका बर्खदेखि तिम्रो टहल् गर्दछु कैल्हे पनि तिम्रो आज्ञा नाघौंन तैपनि तिमिले कैल्हे पनि मलाइ आफ्‌ना साथिहरु सँग मजा गर्नलाइ योटा पाठा पनि दियेनौ। बेस्‌ताइका सँग बसि तिम्रो संपति खाइ दिने यो तिम्रो छोरा आउने बित्तिकै तिमिले तेस्‌को लागि भोज् गर्‍यौ। तब बाबुचाहिले भन्यो हे छोरा तँ सधै मसँग छस्। मेरो जो छ सबै तेरै हो। हामिले मजा गरि हर्ख गर्नु सुनासिब् छ किन भने यो तेरो भाई मरेको थियो फेरि बाच्यो। हराईयेको थियो फेरि पाईयो॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀṚĪ.

SPECIMEN II.

(Nepal Durbār, 1899.)

Kōī-yak-janā-mānis-kō dui chhōrā thiyē. Tī-madhyē kāñchhā-
Certain-one-person-man-of two sons were. Them-among younger
chāhi-lē bābu-sāga, 'mai-lē pāunē, ansa-bhāg ma-lāi dinu-hos,'
one-(ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'
bhani, bhandā, bābu-lē ansa chhuṭyāi diyō. Kehi-dina-pachhi
saying, on-saying, father (ag.) share dividing gave. Some-days-after-
nij-kāñchhā-chhōrā-lē sab-ai-dhan baṭuli ṭāṛhā-pardēs gai,
that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,
tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai
there pleasure-delight doing his-own-share-portion-of property all-even
uṛāyō. Sampati kharcha gari-sakē-pachhi tes-ṭhāū-mā
squandered. Property expenditure making-completed-after that-place-in
ṭhulō anikāl pari tes-lāi dukh āi pardā tes-dēs-
great famine happening him-to sorrow coming on-happening that-country-
kā yak-janā-sahar-basi-mānis-sāga gai basyō. Tyō sahar-basi-lē tes-
of a-person-city-dwelling-man-with going he-dwelt. That city-dweller (ag.) him
lāi āphnu khēta-mā sugur-charāunē kām-mā lāyō. Kasai-lē
(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag.)
kēhi diye-na. Tes-lē sugur-lē khānē ḍhuṭō-lē pan
anything gave-not. He (ag.) swine-by to-be-eaten husk-with also
āphnu-pēṭ bharna pāye-na. Chētiyā-pachhi bhanna lāgyō kī,
his-own-belly to-fill got-not. Sense-getting-after to-say he-began that,
'mērā-bābu-kō prasasta-rōṭi khāna na-saki ubārna pani pāun
'my-father-of ample-bread to-eat not-being-able to-leave-over even getters
katikā-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhu. Ma
many-wages-receiving-servants were, I-and hunger-by a-dying-am. I
uṭhi āphnā-bābu-chhēñ gai, "hē bābā, Īśwar-ra tapāñi-
arising my-own-father-near going, "O father, God-and Your-Honour-
māthi ma-lē pāp garē. Ma tapāñi-kō chhōrā bhannu yōgya kō aba
upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now
bhaī-na, ma-lāi āphnā-darmāhādār-nōkar-jast-ai garnu-hawas "
became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "

bhani bhanũ-lā,' bhani, uṭhī, āphnā-bābu-chhaũ gayō. Tī-
saying will-say,' saying, arising, his-own-father-near he-went. That-

chhōrā dhēr-ai farakai chhā̃dā-mā tes-kō-babu-lē dēkhi,
son much-even at-a-distance being-in his-father (ag.) seeing,

dayā gari, ḍaũri gai, tes-kō gardan-mā aṅkamāl gari,
compassion making, running going, him-of neck-on embracing doing,

mwāi khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē babā, Iśwar-ra
kiss ate. Son (ag.) father-to said, 'O father, God-and

tapāṅni-kō mukhẽji pāp garẽ, ma tapāṅni-kō chhōrā bhanna
Your-Honour's (in-)presence sin I-did, I Your-Honour's son to-be-said

lāyak kō chhai-na. Tara bābu-lē âphnā-chākar-lāi bhanyō, 'asal
fit at-all am-not. But father (ag.) his-own-servant-to said, 'good

lugā lyāi yas-lāi de, hāt-mā auṭhī-ra gōṛā-mā juttā pani
clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also

lāi-dē. Lau, hāmi khāi pii majā garaũ; "kina?"
putting-give. Lo, we eating drinking pleasure let-make; "why?"

bhanē, yō mērō chhōrā maryā-kō (*or* marē-kō) th'yō
(if) they-said (i.e. because), this my son dead was

phōri bā̃chyō; harāiyē-kō thiyō, phēri pāiyō,' bhani, tini-haru-lē
again was-saved; been-lost was, again became-found,' saying, they (ag.)

ananda mānē.
rejoicing experienced.

Tes-kō jēṭhā-chāhi-chhōrā khēt-mā thiyō. Āi ghar-kō najik
Him-of elder-the-son field-in was. Coming house-of near

pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi ḍāki,
on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,

kyā hō?' bhani, sōdhdā, 'timrō bhāi āyō kuśalānanda-sahi
what is?' saying, on-asking, "your brother came good-health-with

nij-lāi pāyē-kō-lē timrā-babā-lē yak bhōj garē,' bhani,
him got-by (i.e. because) your-father (ag.) a feast made,' saying,

chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside went-not.

Tes-kō bābu bāhira āi tes-lāi bōl-binti garyō.
Him-of father outside coming him-to speaking-supplication made.

Tes-lā bābu-lāi jabāb diyō, 'hēra, yatikā-harkha-dēkhi timrō ṭahal
He (ag.) father-to answer gave, 'see, so-many-years-from your service

garda-chhu; kailhē pani timrō āgyā nāghī-na, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless

timi-lē kailhā pani ma-lāi āphnā-sāthi-haru-sā̃ga majā
you (ag.) ever even me-to my-own-companions-with pleasure

garna-lāi
making-for

yōtā pāṭhā pani diye-nau. Bēsyā-haru-sāga basi timrō-sampat
one kid even gave-not. Harlots-with dwelling your-property
khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi
eater-up this your-son on-coming at-once-even you (ag.) him-of-for
bhōj garyau.' Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tā
feast made.' Then father-the (ag.) said, 'O son, thou
sadh-ai ma-sāga chhas, mērō jō chha sab-ai tēr-ai hō. Hāmi-lē
always-even me-with art, mine what is all-even thine-even is. Us-by
majā gari harkha garnu munasib chha, "kina?" bhanē, yō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this
tērō bhai marē-kō thiyō, phēri bachyō; harāiyē-kō thiyō, pherī
thy brother dead was, again was-saved; been-lost was, again
paiyō.'
became-found.'

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva garnu hunchha*, Sukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *tapaṅi khēd-mā hunu hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀṚĪ.

SPECIMEN III.

(From the 45th chapter of the Bhagavad Bhakti Vilāsinī.)

श्री शुकदेव् आग्या गर्नु हुन्छ परमेश्वर् भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त भयेको जानि भैल्हे यो ग्यान् दिन ठीक् छैन भनि मायाले त्यो ग्यान् बिर्साइ दिनु भो। वाहाँ पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ बड़ो नसताइँले प्रसन्न गराउने भयेका छँदा हे आमा हे बाबा भनि कैहि भन्न लाग्नु भो। तपाञि हाम्रा निमित्त साहैं खेद्मा हुनु हुन्थ्यो। तै पनि बाल्य पौगंड किशोर् अवस्थाको आनन्द हामिबाट पाउनु भयेन। हामि अभागीले पनि तपाञिहरुका नजीक् बस्न पायेनौं। बाबुका घर् बसेको जो सुख् बालख्लाइ हुन्छ सो पनि हामिले पायेनौं। जस्ले चारै पुरुषार्थ दिने शरीर् उमन्न गर्यो जस्ले पालन् गरि ठुलो बनायो उन्को रिन्बाट बरावर् सय् बर्षसम्म सेवा गरे पनि रिन् चुक्ती हुंन सतौन। जो पुत्र धन्ले शरीर्ले समर्थ भै आमा-बाबालाइ आनन्द दिँदैन तेस्लाइ परलोक्मा आफ्नै मासु खुवाउँछन्॥

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the Bhagavad Bhakti Vilāsinī.)

Śrī-Śukadēv āgya garnu hunchha, Paramēśwar-Bhagawan-lē
(By-)Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag.)

āmā-bābu-lāi gyān prāpta bhayē-kō jāni, 'ailhē yō
mother-father (acc.) knowledge obtained become knowing, 'now this

gyān dina ṭhīk chhai-na,' bhani, māyā-lē tyō gyān
knowledge to-allow right is-not,' saying, illusion-by that knowledge

birsāi dinu bhō. Wāhā-pachhi Bhagawān dui bhāi,
causing-to-forget giving became. There-after Bhagawān the-two brothers,

mātā-pitā-kā najīk āi, baṛō-namratāī-lē prasanna garāunē bhayē-kā
mother-father-of near coming, great-humility-with satisfied makers become

chhādā, 'hē āmā, hē bābā,' bhani, kēhi bhanna lāgnu
on-being, 'O mother, O father,' having-said, something to-say beginning

bhō. 'Tapāñi hāmrā-nimitta sārh-ai-khōd-mā hunu
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being

hun-thyō. Tai-pani bālya-paugaṇḍa-kiśōr-abasthā-kō ānanda hāmi-bāta
becoming-was Nevertheless infancy-boyhood-youth-condition-of joy us-from

pāunu bhaye-na. Hāmi-abhāgi-lē pani tapāñi-haru-kā najīk
getting became-not. We-luckless (ag.) moreover Your-Honours-of near

basna pāyenaū. Bābu-kā ghar basē-kō jō sukh
to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness

bālakh-lāi hunchha, sō pani hāmi-lē pāyenaū. Jas-lē chār-ai
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four

purushārtha dinē, śarīr utpanna garyō, jas-lē pālan gari
human-objects giver, body produced made, who (ag.) cherishing having-made

thulō banāyō, un-kō rin-bāṭa barābar say-barkha-samma sēwā
big made, them-of debt-from continually hundred-year-as-far-as service

garē, pani rin-chuktī hūna saktai-na. Jō putra dhan-lē,
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,

śarīr-lē, samartha bhai, āmā-bābā-lai ānanda dīdai-na, tes-lāi
body-with, able being, mother-father-to joy gives-not, that-for

paralōk-mā āphn-ai māsu khwāūchhan.'
other-world-in his-own-even flesh they-will-cause-to-eat.'

FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawan (*i.e.* Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. 'O Mother, O Father,' said they, 'for our sakes you have suffered hard affliction; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.'

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachīsī. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyō*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiya, bhaé, thie, garye, gayē, the* (for *thyā*), *diē, garē, diyē, khayē, bhayē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀṚĪ.

SPECIMEN IV.

(Preface to the Baitāl Pachīsī.)

धारा-नगर् नाम् गरेको येक् शहर् थियो । तहाँका राजा गन्धर्व-सेन् थिये । तिन्का चार् रानी छ छोरा भये । येक् सें येक् जान्कार् थिये । तिन्का ठाउँमा सङ्ख नाम् गरेका राजा भये । तिन्लाइ तिन्का भाइ बिक्रमाजित्ले मारि तेस् जगाको राज्य लिये-र राज्य गरे । कोहि बखत्मा बिक्रमाजित्ले आफ्ना भाई भर्तृहरीलाइ राज्य दी आफु जंगल्मा गये । भर्तृहरी नीति- पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मण्ले अमृत्को फल् ल्याइ दिये । राजाले ति ब्राह्मण्लाइ धन्-दौलत् दि बिदा गरे । त्यो अमृतं फल् राजाले रानीलाइ दिये । रानीले आफ्नु प्यारो उपपति कोत्वाल्लाइ दिई । कोत्वाल्ले त्यो फल् बेस्यालाइ दियो । बेस्याले राजालाइ दीई । राजाले बड़ो आश्चर्य मानि त्यो फल लि आफे खाये । त्ये स्त्री चरित्र बैराग्यले राज्य छोड़ि जोगी भये ॥

राज्य सुंन्य देखि इन्द्रले येक् रख्वाला खटाये । त्यो रख्वाला राज्यको खबर्दारी गर्थ्यो । राज्य सुंन्य छ भनि खबर् पाइ राजा बिक्रमाजित् आये । त्यहाँ राज्यको रख्वाला देव् सँग राजाको कुस्ती भयो । हे राजा म तिमिलाइ काल् देखि बचाउँछु । यैल्ले येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । ति येक् दिन् जंगल् गये । तहाँ येक् जोगी रुख्मा तल् तिर टाउको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा आफ्ना दर्बार्मा आये-र भन्न लागे जो त्यो जोगीलाइ आहा ल्याउला त्यो

लाख् रुपया पाउला भनि राजाले उर्दी दिये । येक् बेस्याले म ति जोगीलाइ ल्याऊँछु भनि राजा सँग बिन्ति गरि गै जोगीलाइ हलुवा सुख्मा चटाउन लागी । हलुवाको स्वाद् पाइ जोगी सबै हलुवामा पल्की । हलुवाको तेज्ले-र बेस्याको हाव्भाव्ले जोगीलाइ काम्को इच्छा भयो । बेस्याका साथ् जोगी चैन् गर्न लागे । दैव् बसात् बेस्यालाइ गर्भ रह्यो । दस् मैन्हामा छोरो जन्मयो । जब छोरो पाँच् छ मैन्हाको भयो तब येक् दिन् बेस्याले भनी हे सुनी जी घेरै सुख् भोग् गर्यो । अब तीर्थजात्रा जाउ भनि सुनिले छोरा काँधमा बोकि-र बेस्याका साथ् तीर्थजात्रा गर्न गये । घुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेकी रहेछ भनि जानि छोरालाइ तिहीँ मारि जोगी फिरि गै तपस्या गरि आफ्नु जोग् कमाये ॥

हे महाराज् घेरै कहाँतक् बिन्ति गरूँ । येक् काल्मा तीन् जनाको जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर् । इन्मा दुइलाइ जो मार्छ सो चक्रवर्ति हुन्छ । कुमालिले तेलीलाइ मार्यो आफु जोगीको रूप् लि रहेछ । सो हुजूर्लाइ मार्न खोज्छ । हुजूर्ले चतुरो भै त्यै जोगीलाइ मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेताल्का युक्तिले जोगीलाइ मारि निस्कंटक् राज्य गरि राजाधिराज् बिक्रमाजित् रँहदा भये ॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURÂ, NAIPÂLÎ, GORKHÂLÎ, PÂRBATIYÂ, OR EASTERN PAHÂRI.

SPECIMEN IV.

(Preface to the Baittâl Pachîsî.)

Dhârâ-nagar nâm garê-kô yek śahar thiyô. Tahã̄-kâ râjâ
Dhârâ-nagara name made a city was. There-of king

Gandharva-sên thiyê. Tin-kâ châr rânî chha chhôrâ bhayê. Yek
Gandharva-sêna was. Him-of four queens six sons became. One

sẽ yek jânkâr thiyê. Tin-kâ thâã̄-mâ Saṅkha nâm garê-kâ râjâ
than one learned was. Him-of place-in Śaṅkha name made king

bhayê. Tin-lâi tin-kâ bhâi Bikramâjit-lê mâri,
became. Him (acc.) his brother Vikramâditya (ag.) having-killed,

tes-jagâ-kô râjya liyê-ra râjya garê. Kôhî-bakhat-mâ
that-place-of kingdom took-and ruling did. Some-time-in

Bikramâjit-lê âphnâ-bhâî-Bhartṛihari-lâi râjya dî, âphu
Vikramâditya (ag.) his-own-brother-Bhartṛihari-to kingdom giving, himself

jaṅgal-mâ gayê. Bhartṛihari nîti-pûrbak râjya gar-thê. Kôhî-bakhat-mâ
forest-in went. Bhartṛihari prudence-with ruling did. Some-time-in

râjâ-lâi yek brâhman-lê amṛit-kô phal lyâi diyê.
the-king-to a Brâhmaṇ (ag.) ambrosia-of fruit bringing gave.

Râjâ-lê tî-brâhmaṇ-lâi dhan-daulath dî bidâ garê.
The-king (ag.) that-Brâhmaṇ-to wealth-riches giving leave-to-go made.

Tyô-amṛit-phal râjâ-lê ranî-lai diyê. Rânî-lê
That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)

âphun-pyârô-upapati-kôtwâl-lâi dîi. Kôtwâl-lê tyô
her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that

phal bêsyâ-lâi diyô. Bêsyâ-lê râjâ-lai dîi.
fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.

Râjâ-lê baṛô âścharya mânî, tyô phal lî âphai khâyê.
The-king (ag.) much surprise experiencing, that fruit taking himself ate.

Tyai-strî-charitra-bairâgya-lê râjya chhôṛi jôgî bhayê.
That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.

Râjya sunnya dêkhi, Indra-lê yek rakh-wâlâ khaṭâyê. Tyôl
Kingdom empty seeing, Indra (ag.) a guardian appointed. That

rakh-wâla râjya-kô khabardârî gar-thyô. 'Râjya sunnya chha,'
guardian kingdom-of watch made. 'Kingdom empty is,'

bhani, khabar pāi, rājā Bikramājit āyē. Tyahā̃ rājya-kō
saying, news getting, king Vikramaditya came. There kingdom
rakh-wālā-dēv-sāga rājā-kō kustī paryō. 'Hē rajā, ma timi-lāi
guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
kāl-dēkhi bachā̃-chhu. Paihlē yek kathā sun.
death-from will-save. First a story hear.

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek din jaṅgal
'This-kingdom-in Chandrabhanu king was. He one day forest
gayē. Tahā̃ yek jōgī rukh-mā tal-tira ṭāukō, mathi-tira khuṭṭā
went. There an ascetic tree-on below-towards head, up-towards feet
gari, jhuṇḍiyē-kō dēkhi, rajā āphnā-darbār-mā āyē-ra bhanna
making, hanged seeing, the-king his-own-court-in came-and to-say
lāgē, "jō tyō jōgī-lāi ñāhā lyāulā, tyō lākh
began, "who that ascetic (acc.) here will-bring, he hundred-thousand
rupayā pāulā," bhani, rājā-lē urdī diyē. Yek-bēsya-lē,
rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
"ma ti-jōgī-lāi lyā̃u-chhu," bhani, rājā-sāga binti gari,
"I that-ascetic (acc.) will-bring," saying, the-king-to request making,
gai, jōgī-lāi haluwā mukh-mā chaṭāuna lāgī. Haluwā-kō
going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of
swād pāi, jōgī sadhai haluwā-mā palkē.
taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.
Haluwā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgī-lāi
Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgī chain garna
Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
lāgē. Daiv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-ma
began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in
chhōrō janmyō. Jaba chhōrō pā̃ch-chha-mainhā-kō bhayō, taba yek
a-son was-born. When the-son five-six-months-of became, then one
din bēsyā-lē bhanī, "hē muni-jī, dhērai sukh-bhōg
day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
garyau. Aba tīrtha-jātrā jāu," bhani, muni-lē chhōrā kā̃dh-mā
you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on
bōkē-ra bēsyā-kā sāth tīrtha-jātrā garna gayē. "Ghumā
carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
phirāi bēsyā-lē rājā-lāi āphnu kurā-mātrā dekhāi parīkṣā
turning the-courtesan (ag.) king-to her-own business-only showing test
garē-kō rahē-chha," bhani, jānī, chhōrā-lāi tihī̃ mārī,
made has," saying, recognizing, the-son (acc.) there-even killing,
jōgī phiri gai, tapasyā garī, āphnu jōg kamāyē.
the-ascetic turning going, austerity doing, his-own asceticism completed.

"Hē mahārāj, dhērai kahā̃-tak binti garū̃?
"O *king,* *much* *where-up-to* *representation* *may-I-make?*

Yek-kāl-mā tīn-janā-kō janma bhai-rahē-chha, yek tēlī, yek
One-time-in *three-persons-of* *birth* *taken-place-has,* *one* *an-oilman,* *one*

kumālē, yek hujūr. In-mā dui-lai jō mar-chha, sō
a-potter, *one* *Your-Honour.* *Them-in* *two (acc.)* *who* *will-kill,* *he*

chakrabati hun-chha. Kumālē-lē tēlī-lāi māryō,
universal-sovereign *will-become.* *The-potter (ag.)* *the-oilman (acc.)* *killed,*

āphu jōgi-kō rūp li-rahē-chha. Sō hujūr-lāi mārna
he-himself *ascetic-of* *form* *taken-has.* *He* *Your-Honour (acc.)* *to-kill*

khōj-chha. Hujūr-lē chaturō bhai, tyai-jōgī-lāi
is-seeking. *Your-Honour-by* *alert* *becoming,* *that-very-ascetic-to*

mārnu,' bhani, arti diyō.
he-is-to-be-killed,' *saying,* *instruction* *he-gave.*

Rājā-lē tyai-jōgī kō sāth rahi, bētāl-kā jukti-lē
The-king (ag.) *that-very-ascetic-of* *with* *remaining,* *the-goblin-of* *device-by*

jōgī-lāi māri, niskaṇṭak rājya gari, rājādhirāj
the-ascetic (acc.) *killing,* *thornless* *kingdom* *making,* *King-of-Kings*

Bikramājit rāhdā bhayē.
Vikramāditya *remaining* *became.*

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharvasēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śaṅkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartṛihari, and went off to the wilds (to be a devotee). Bhartṛihari governed wisely and one day a Brāhmaṇ came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhmaṇ, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartṛihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, 'O king, I will save your life. First hear this story.

'Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgī, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākh* of rupees to any one who should bring the jōgī to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquetries Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, "Sir Saint, you have been very happy here. Now you should go on a pilgrimage." So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

'Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgī. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him' So saying the guardian spirit vanished.

The king stayed with that very jōgī, and by means of a cunning trick suggested by a *bētāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

NOTE.—The Khas-kurā version is extremely condensed, and, in order to make the story clear, extracts from the full Hindi version have been inserted between marks of parenthesis.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindī forms such as *napharõ-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhītarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *barī*, governing the genitive, as in *us-kō barī*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlanu*, to say, is always treated as transitive The genitive postposition, *ko*, is immutable, as in *ēka mānusa-kō dō gadēlā thyā*.

Pronouns.—We have *mã*, I; ag. *mã-nē*; *mã-ana*, to me, *mērō*, my; *hami*, we; *hami-ko*, of us: *tã*, thou; ag. *tã-nē*; *tērō*, thy: *iya* and (?) *ē*, this: *u*, he, that; ob. *u* or *us*; *ui*, they (a Kumaunī form); obl. *un*: *āpanō*, own: *jō*, obl. sing. *jis*, who: *kyã*, what? *kōi*, any one; *kati*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

Verbs. The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-ī*, immediately on becoming; *rāhadē*, while remaining; *hirakadē hirakadē*, as he approached (the house).

Conjunctive participle: *gari-kana*, having made, and many others.

Old Present and Imperative: *garũ*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanakũlāsa*, I will go; *bōlulāsa* (? *bōlũlāsa*), I will say; *hōũlāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhēriyā*, he approached (the house); *mã-nē ṭahala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hũ*, I am dying; *rāhadō-hō*, thou remainest; *hōndo-hō*, it is becoming; *pãwadō-hō*, they are getting; *jiyō-hō*, he has lived; *milyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *sijyō-thyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀṚĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला थ्या । अरु उन्‌को सानुने आपनो बुबाअन बोल्यो ए बुबा धनको जो चिरा मेरो अंशम होंदोहो उ मंअन देउ । उस्‌को पछी उस्‌ने उन्‌को बरी धनको चिरा गरयो । उ पछी ठेरै दिन न होंदेई सानु गदेला आपनो सभैअन बटोर गरिकन दुरदेशम तनक्यो अरु उहीं रंडी-बाजीम आपनो धनअन खरच गरयो । अरु सभैअन खरच गरने पछी ठूलो अनिकाल उ देशम भई अरु उ लाचारिम पकरने लाग्यो । उस्‌को छो उ तनकिकन उस् देशको एक प्रजाको नेरे रह्यो अरु उस्‌ने बंदोलोंको चरानेको बरी उअन गरहाम पठायो । अरु उ बंदेलोंको चिंचनेको खुदिसित आपनो सुंडि भरने चाह्यो बाकि कोई मानसने उअन न दियो । होशम हिरकि-कन उस्‌ने बोल्यो मेरो बुबाको कति नफर परचुर अरु उस्‌सिय जेयादा रोटलो पांवदोहो अरु मं भुकसित मरदोहुं । मं उठिकन आपनो बुबाको नेरे तनकुंलास अरु उस्‌अन बोलुलास ए बुबा मं सरगको बिवलांटोम अरु तेरो सामु तकसिर गरयो । अरु अवैसित तेरो गदेला नावजदि होने लायक न हुं मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो बुबाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उस्‌को बुबाने उस्‌अन हेर्‌यो अरु दया गरयो अरु तनकिकन उस्‌को घोकरो अंठ्यायो अरु उन्‌अन चुम्यो । अरु गदेलाने उअन बोल्यो ए बुबा मं सरगको बिवलांटोम अरु तेरो सामु तकसिर गरयो अरु अवैसित तेरो गदेला नावजदि होने लाएक न हु । बाकि बुबा नफरोंअन बोल्यो सभैसित निको पोशाक लाइकन उअन पेराव् अरु उस्‌को डुंडलुम मुंद्रा अरु उस्‌को खुट्टोंम लतडा पेराव् । अरु मोटो बाछुरअन लिकन मारो अरु हमि चिंचिकन खोश होउंलास । किन इय मेरो गदेला सिविकन जियो हो उ हरायो थ्यो अरु फेरि मिल्यो हो अरु उइ आनन्द गरने लाग्या ॥

अरु उस्को जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-को नेरे भेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन उस्ने पुछ्यो कि इय क्या हो । उस्ने उअन बोल्यो तेरो ए भाइ हिरक्यो अरु तेरो बुबाने मोटो बाछुरअन माख्यो किन उस्अन निको दशाम पायो । अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाह्यो । उस्सित उस्को बुबाने निसकिकन उसअन विनति गख्यो । उस्ने जवाब दिकन आपनो बुबाअन बोल्यो हेरो मंने एतो बरष तेरो टहल गरो अरु तेरो आज्ञा कभै न लांघ्यो बाकि तंने कभै मंअन एक चेंगडा बौ न दियो कि मं आपनो गंयोंको संघ खुशी गरुं । बाकि तेरो जिस् गदेलाने पतरियोंको संव रहिकन तेरो सभै धन खरच गख्यो तंने उस्को हिरकनेम उस्को बरो मोटो बाछुरअन माख्यो । उस्ने उअन बोल्यो ए गदेला तं सदै मेरो नेरे रंइदोहो अरु मेरो सभै चिजों तेरो हो । हमिको खुशी अरु आनन्द गरना प्रयोजन हो किन तेरो एभाइ सिज्योथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀṚĪ.

(PĀLPĀ DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serampore, 1827.)

Ēka-manasa-kō dō gaḍēlā thyā. Āru un-kō sānu-nē āpanō
One-man-of two sons were. And them-of the-younger (ag.) his-own
bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-anśa-ma hōndō hō
father-to said, 'O father, wealth-of what division my-share-in becoming is,
u mā-ana dēu.' Us-kō pachhī us-nē un-kō barī dhana-kō chirā
that me-to give.' That-of after he (ag.) them-of for wealth-of division
garyō. U-pachhī ḍhērai dina na hōndē-ī sānu-gaḍēlā
made. That-after many days not on-being-even the-younger-son
āpanō-sabhai-ana baṭōra gari-kana dura-dēśa-ma tanakyō, aru uhī
his-own-all (acc.) collection made-having far-country-in went, and there
raṇḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
kharacha garanē pachhī ṭhūlō-anikāla u-dēśa-ma bhaī, aru u
expenditure on-making after great-famine that-country-in became, and he
lāchārī-ma pachharanē lāgyō. Us-kō pachhī u tanaki-kan
helplessness-in to-fall-backwards began. That-of after he gone-having
us-dēśa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandēlō̃-kō
that-country-of one-cultivator-of near remained, and he (ag.) swine-of
charānē-ḳō barī u-ana garahā-ma paṭhāyō. Aru u bandēlō̃-kō (*sic*)
feeding-of for him field-in sent. And he swine-of
ghīchanē-kō khudī-sita āpanō bhuṇḍi bharanē chāhyō, bāki kōī-mānasa-nē
eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
u-ana na diyō. Hōśa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō
him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of
kati-naphara parachura aru us-siya jēyādā rōṭalō pā̃wadō-hō, aru mā
how-many-servants abundant and that-than more bread getting-are, and I
bhuka-sita maradō-hū. Mā uṭhi-kana āpanō-bubā-kō nērē tanakūlāsa
hunger-by dying-am. I arisen-having my-own-father-of near will-go
aru us-ana bōlulāsa, "ē bubā, mā saraga-kō bibalāṇṭō-ma aru tērō
and him-to I-will-say, "O father, I heaven-of opposition-in and of-the
sāmu takasira garyō, aru awai-sita tērō gaḍēā nāwajadi hōnē lāyaka
before faults did, and now-from thy son named to-become fit

na hũ. Mã-ana tērō ēka-naphara-kō ēsatō gara." ' Aru u uṭhi-kana
not I-am. Me thy one-servant-of like make." ' And he arisen-having
āpanō-bubā-kō nērē hirakyō, aru u ḍhērai ṭāḍhā rāhadē us-kō
his-own-father-of near came, and he very far in-remaining him-of
bubā-nē us-ana hēryō, aru dayā garyō, aru tanakī-kano us-kō
the-father (ag.) him saw, and compassion made, and gone-having him-of
ghōkarō ãṭhyāyō, aru un-ana chumyō. Aru gadēlā-nē u-ana bōlyō, 'ē
wind-pipe seized, and him kissed. And the-son(ag.) him-to said, 'O
bubā, mã saraga-kō bīvalāṇṭō-ma aru tērō sāmu takasira garyō, aru
father, I heaven-of opposition-in and of-thee before faults did, and
awai-sita tērō gadēlā nāwajadi hōnē lāek na hũ.' Bākī bubā
now-from thy son named to-be fit not I-am.' But the-father
naphārõ-ana bōlyō, 'sabhai-sita nikō pōśāka lāi-kana u-ana pairāw;
servants-to said, 'all-than good vestments brought-having him-to clothe;
aru us-kō ḍuṇḍalu-ma mundrā, aru us-kō khuṭṭõ-ma latadā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
mōtō bāchhura-ana li-kana mārō, aru hami ghĩchi-kana khōśa
the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing
hoũlāsa. Kina īya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō
will-become. Why? this my son died-having lived-has; he lost-was,
aru phēri milyō-hō.' Aru ui ānanda garanē lāgyā.
and again got-is.' And they joy to-do began.

Aru us-kō jēṭhā-gadēlā garahā-ma thyō, aru hirakadē hirakadē u
And him-of elder-son field-in was, and in-coming in-coming he
khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō. Aru
house-of near approached, and music and dancing heard. And
ēka-naphara-ana ḍāki-kana us-nē puchhyō ki, 'iya kyā hō?' Us-ne
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
u-ana bōlyō, 'tērō ē-bhāi hirakyō, aru tērō bubā-nē mōṭō-
him-to said, 'thy (f) this-brother came, and thy father (ag.) the-fat-
bāchhura-ana maryō, kina us-ana nikō-daśā-ma pāyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
risāyō-thyō aru bhītarē tanakanē na chāhyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
bubā-nē nisakī-kana us-ana vinati garyō. Us-nē jawāb
the-father (ag.) emerged-having him-to supplication made. He (ag.) answer
di-kana āpanō-bubā-ana bōlyō, 'hērō, mã-nē ētō-barakha tērō ṭahala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
garī, aru tērō āgyā kabhai na lãghyō; bākī tã-nē kabhai mã-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
ēka-chẽgaḍā-bī na diyō ki mã āpanō-gãyõ-kō saṅgha khuśī
one-kid-even not gavest that I my-own-friends-of with rejoicing

garū. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō
may-make. But thy what-son (ag.) harlots-of with remained-having thy
sabhai dhana kharacha garyō, tā-nē us-kō hirakanē-ma us-kō barī
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
mōtō-bāchhura-ana maryō.' Us-nē u-ana bōlyō, 'ē gadēlā, tā sadai
the-fat-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always
mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hamī-kō
of-me near remaining-art, and mine all things thine are. Us-of
khuśī aru ānanda garnā prayōjana hō, kina tērō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.'
dead-was, and living becoming-is; he lost-was, and got-is.'

LIST OF STANDARD WORDS AND SENTENCES IN KHAS-KURĀ OR NAIPĀLĪ.

LIST OF STANDARD WORDS AND

English.	Khas-kurā or Naipālī.	Dahi (*Hodgson*).
1. One	Ek(-waṭā), yak, yak, yēuṭā, auṭā.	Ēk
2. Two	Dul(-waṭā)	Dwi
3. Three	Tin(-waṭā)	Tin
4. Four	Chār(-waṭā)	Chār
5. Five	Pāch(-waṭā)	Pānch
6. Six	Chha(-waṭā)	Chāh
7. Seven	Sāt(-waṭā)	Sāt
8. Eight	Āṭh(-waṭā)	Āth[1]
9. Nine	Nau(-waṭā)	No-ā
10. Ten	Das(-waṭā)	Das
11. Twenty	Bis(-waṭā)	Bis
12. Fifty	Pachās(-waṭā)	Pachās
13. Hundred	Sāṭ(-waṭā)	Sou
14. I	Ma, mā	Mai
15. Of me	Mērō	Mā-ro
16. Mine	Mērō	.....
17. We	Hāmi, hāmu-haru	Hā-mi
18. Of us	Hāmrō	Hami-ro
19. Our	Hāmrō	.....
20. Thou	Tā	Tai
21. Of thee	Tērō	Tē-ro
22. Thine	Tērō	.....
23. You	Timi, timi-haru	Ta-ha
24. Of you	Timrō	Taha-ro
25. Your	Timrō	.....

[1] Hodgson nowhere in this list

SENTENCES IN EASTERN PAHĀṚĪ.

Dēwāṛ (*Hodgson*).	Kuswār (*Hodgson*).	English.
Ēk	Ēk	1. One.
Dwī	Dwī	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pānch	Pānch	5. Five.
Chāh	Chāh	6. Six.
Sāt	Sāt	7. Seven.
Āth[1]	Āth[1]	8. Eight.
Nō	Nō-d	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Sō	Sōn	13. Hundred.
Mōi	Mā-ha	14. I.
Mo-ra	Mā-ha-ra, *or* -ra; baba-ka, *my father.*	15. Of me.
.....	.....	16. Mine.
Hami	Hā-mi	17. We.
Ham-rai	Hamāra	18. Of us.
.....	.....	19. Our.
Tū-i	Tā-ha	20. Thou.
To-ra	Ta-ha-ra, *or* -ra; baba-ka, *thy father.*	21. Of thee.
.....	.....	22. Thine.
To-hō	Tā-mi	23. You.
.....	Tumāra	24. Of you.
.....	.....	25. Your.

distinguishes between ṛ and ṛ.

English.	Khas-kurā or Naipāli.	Dahī (Hodgson).
26. He	Tyō, u	Ū
27. Of him	Tes-kō, us-kō	Ū-ker
28. His	Tes-kō, us-kō	.....
29. They	Tini-haru, uni-haru	Ū-nin
30. Of them	Tini-haru-kō, uni-haru-kō	Un-karo
31. Their	Tini-haru-kō, uni-haru-kō	.....
32. Hand	Hāt	Hāi
33. Foot	Gōḍā, pāu	Goḍ
34. Nose	Nāk	.....
35. Eye	Ākhā, ākho	Ankhī
36. Mouth	Mukh	Mū-hū
37. Tooth	Dāt	Dānt
38. Ear	Kān	Kan
39. Hair	Kaṭā (*hair of body*), kēs (*of head*).	Ēār
40. Head	Tāukō, sir	Mūd
41. Tongue	Jibhrō, jibrō	.....
42. Belly	Peṭ, bhuṇi	.....
43. Back	Piṭh, piṭhi, piṭhix	.....
44. Iron	Phalam	Phalām
45. Gold	Sun	.....
46. Silver	Chāḍi	.....
47. Father	Bābu, bā	Būbo
48. Mother	Āmā	Ū-yā
49. Brother	Bhāi (*younger*), dājyū (*elder*).	.....
50. Sister	Bahini, bainhi (*younger*), didi (*elder*).	.....
51. Man	Mānis, minchhā	Mā-nus
52. Woman	Āinsi, sirī	.....

Dènwār (*Hodgson*).	Kuswār (*Hodgson*).	English.
Ī	Hū-lo, hā-lo	26. He.
Wok-rak	Hā la-kara, *or* -ik; baba-ik, *his father.*	27. Of him.
		28. His.
Ū ho	Hū-ri, hā-ri, hā-ring	29. They.
Wal-ko	Hāring-kara	30. Of them.
		31. Their.
Hāth	Hath	32. Hand.
Goḍ	Goṛ	33. Foot.
		34. Nose.
Ānkhā	Ānkhi	35. Eye.
Mū-khū	Mū-khū	36. Mouth.
Dānt	Dant	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mū-dok	Kā-pā	40. Head.
		41. Tongue.
		42. Belly
		43. Back.
Phalām	Phalām	44. Iron.
		45. Gold.
		46. Silver.
Bābā	Bābāik	47. Father.
Ama-bāi	A-māi	48. Mother
		49. Brother.
		50. Sister.
Mā-nus	Gok-chāi, chā-wāi	51. Man.
		52. Woman.

English.	Khas-kurā or Naipālī.	Dēswār (*Hodgson*).
53. Wife	Swāsnī	.....
54. Child	Bālakh	.....
55. Son	Chhōrō	.....
56. Daughter	Chhōrī	..
57. Slave	Kamārā, kamārō	.....
58. Cultivator	Kisāni, khetiwāl	....
59. Shepherd	Gōṭhālā	.....
60. God	Bhagawān, Iśwar	....
61. Devil	Bhūt, rākas	.....
62. Sun	Surjō, surj, ghām	Gā-nā
63. Moon	Chandramā, jōn	Jā-nhā, jā-n-ha
64. Star	Tārā, tārō	Ti-yyā, tī-r-yā
65. Fire	Āgō	Ā-gō
66. Water	Pānī	Pa-ti
67. House	Ghar	Ghar
68. Horse	Ghōḍā, ghōṛā	Ghāro
69. Cow	Gāi	Gai
70. Dog	Kukur	Kukūr
71. Cat	Birālō	Birālo
72. Cook	Bhālyā, kukhurō	.....
73. Duck	Hāsa	.....
74. Ass	Gadhā	.....
75. Camel	Ūṭh	.....
76. Bird	Charā, charō	Chāri
77. Go	Jā	Jā-uk[1]
78. Eat	Khā	Khau
79. Sit	Bas	Bas-uk

[1] These are all imperatives, and so throughout this set of words.

Dahū (*Hodgson*).	Kusūṇḍe (*Hodgson*).	English.
.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave.
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā	Sūraj	62. Sun.
Jyūn	Jūn	63. Moon.
Tā-rai	Tāra-ī	64. Star.
Agi	Āghi	65. Fire.
Kyū	Pānī	66. Water.
Ghar	Ghara	67. House.
Ghōra	Ghōra	68. Horse.
Gai	Gai	69. Cow.
Kūkūr	Ku-kol	70. Dog.
Mai-nā	Birālo	71. Cat.
.....	.....	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chāvāi	Chāsī	76. Bird.
Jā[1]	Nā, nā-hin[1] . . .	77. Go.
Khā-ik	Khā-ik	78. Eat.
Bas	Basou	79. Sit.

[1] These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Nepālī.	Dalī (*Hodgson*)
80. Come	Ā	Á-ēk
81. Beat	Kuṭ	Thā-khā-ik
82. Stand	Ubhī	Ūth-nk (*get up*)
83. Die	Mar	
84. Give	Dē	Di-hik
85. Run	Ḍaud, dugur	Du-gar-uk
86. Up	Māthi, ūbhō	Ūparā (*above*)
87. Near	Najik, nagīch, nēcai, nikā	Na-gīk
88. Down	Tala, tali, mum, ēdhō	Hēt (*below*)
89. Far	Tāṭhō	Tārbo
90. Before	Aghi, aghilitara	
91. Behind	Pachhi	.....
92. Who	Kō, kun	Kō-no (*interrog.*)
93. What	Kyā, kē	.....
94. Why	Kyona, kina	.....
95. And	-ra, ani	Ra, pīn
96. But	Tara	.....
97. If	Bhanē	.....
98. Yes	Hō, jyu, ā	Hō
99. No	Hōina, na, ahā	Hōi-nē
100. Alas	Hāē	.....
101. A father	Bābu	.....
102. Of a father	Bābu-kō	Kō (*of*)
103. To a father	Bābu-lāi	Lai (*to*)
104. From a father	Bābu-bāṭa	Nbā (*from*)
105. Two fathers	Dui bābu-haru	.....
106. Fathers	Bābu-haru	.....

Dhawār (*Hodgson*).	Kunāe (*Hodgson*).	English.
An (? au)	Ābu	80. Come.
Mār-ik	Thā-tha-ik (*strike him*)	81. Beat.
Ūth (*get up*)	Ūth-on (*get up*)	82. Stand.
... ...	... ...	83. Die.
Dī-ik'	Dō-ik	84. Give.
Dūgar	Dhou	85. Run.
Akāsai (*above*)	Ūpara (*above*)	86. Up.
Yē-chi	Pas-yong	87. Near.
Hō-then (*below*)	Hēt (*below*)	88. Down
Tar-hai	Dū-re	89. Far.
... ...	... ...	90. Before.
... ...	... ...	91. Behind.
Kō-hik (*interrog.*)	Kō (*interrog.*)	92. Who.
... ...	... ...	93. What.
... ...	Kyū-hūn	94. Why.
Sā, sūā	Gyū	95. And.
... ...	...	96. But
... ...	... ...	97. If.
Tō	Ah, an	98. Yes.
Boy-in	Nā	99. No.
... ...	... ...	100. Alas.
... ...	... ...	101. A father.
Ik, ak (*of*)	Nā, kara (*of*)	102. Of a father.
Ki (*to*)	Lāi (*to*)	103. To a father.
Sā (*from*)	Bātho, dēthi (*from*)	104. From a father.
... ...	... ...	105. Two fathers.
... ...	... ...	106. Fathers.

English.	Khas-kurā or Nāipāl.	Dahl (*Hodgson*).
107. Of fathers	Bābu-haru-kō	.....
108. To fathers	Bābu-haru-lāi	.....
109. From fathers	Bābu-haru-bāṭa	.....
110. A daughter	Chhōri	.....
111. Of a daughter	Chhōri-kō	.....
112. To a daughter	Chhōri-lāi	.....
113. From a daughter	Chhōri-bāṭa	
114. Two daughters	Dui chhōri-haru	.....
115. Daughters	Chhōri-haru	.....
116. Of daughters	Chhōri-haru-kō	.....
117. To daughters	Chhōri-haru-lāi	.....
118. From daughters	Chhōri-haru-bāṭa	.....
119. A good man	Ēk jāti mānis	.....
120. Of a good man	Ēk jāti mānis-kō	.....
121. To a good man	Ēk jāti mānis-lāi	.....
122. From a good man	Ēk jāti mānis-bāṭa	.....
123. Two good men	Dui jāti mānis-haru	.....
124. Good men	Jāti mānis-haru	.....
125. Of good men	Jāti mānis-haru-kō	.....
126. To good men	Jāti mānis-haru-lāi	.....
127. From good men	Jāti mānis-haru-bāṭa	.....
128. A good woman	Aṭṭi jāti āimāi	.....
129. A bad boy	Aṭṭā na-jāti kāṭṭo	.....
130. Good women	Niki āimāi-haru	.....
131. A bad girl	Aṭṭi na-jāti kāṭṭi	Bon-tha (*bad*)
132. Good	Jāti, nikō (*in health*)	Niko
133. Better	Bhanda jāti (*better than*)	

Dēswār (*Hodgson*).	Kuswār (*Hodgson*).	English.
.....	.....	107. Of fathers.
.....	.....	108. To fathers.
.....	.....	109. From fathers.
.....	.....	110. A daughter
.....	.....	111. Of a daughter.
.....		112. To a daughter.
.....	.....	113. From a daughter
.....	.....	114. Two daughters.
.....		115. Daughters.
.....	.....	116. Of daughters.
.....	.....	117. To daughters.
.....	.....	118. From daughters.
	.....	119. A good man
.....	.....	120. Of a good man.
.....	.....	121. To a good man.
.....	.....	122. From a good man.
.....	.....	123. Two good men.
.....		124. Good men.
.....		125. Of good men.
	.....	126. To good men.
.....	.....	127. From good men.
.....	.....	128. A good woman.
.....	.....	129. A bad boy.
.....	.....	130. Good women.
Bōn-sajhā (*bad*) . .	Nakhaja (*bad*) . . .	131. A bad girl.
Sajhā	Bhalā	132. Good.
.....	.....	133. Better.

English.	Khas-kurā or Naipālī.	Dahi (*Hodgson*).
134. Best	Asal (*very good*)	.....
135. High	Algō	.....
136. Higher	Bhandā algō (*higher than*)	.....
137. Highest	Jyādā algō (*very high*)	.....
138. A horse	Ghōṛō	.....
139. A mare	Ghōṛī	.....
140. Horses	Ghōṛā-haru	.....
141. Mares	Ghōṛī-haru	.....
142. A bull	Bahar gōru	.....
143. A cow	Gāi	.....
144. Bulls	Bahar-haru	.....
145. Cows	Gāi-haru	.....
146. A dog	Kukur	.....
147. A bitch	Kukurī	.....
148. Dogs	Kukur-haru	.....
149. Bitches	Kukurī-haru	.....
150. A he goat	Bōkō, bākhrā	.....
151. A female goat	Bākhri	.....
152. Goats	Bōkā, bākhrā-haru	.....
153. A male deer	Dārō (*male*) mirga	.....
154. A female deer	Murali (*female*) mirga	.....
155. Deer	Mirga	.....
156. I am	Ma cahu, (hā)	.....
157. Thou art	Tā chhas, (has)	.....
158. He is	U (*or* yō) chha, (ho)	.....
159. We are	Hāmu-haru chhaā, (hau)	.....
160. You are	Timi-haru chhau, (hau)	.....

Dāmēr (*Hodgson*).	Kawā (*Hodgson*).	English.
[illegible]	[illegible]	134. Best.
[illegible]		135. High
[illegible]	[illegible]	136. Higher.
[illegible]	[illegible]	137. Highest.
[illegible]	[illegible]	138. A horse.
[illegible]	[illegible]	139. A mare.
[illegible]	[illegible]	140. Horses.
[illegible]	[illegible]	141. Mares.
	[illegible]	142. A bull.
[illegible]	[illegible]	143. A cow.
[illegible]	[illegible]	144. Bulls.
[illegible]	[illegible]	145. Cows.
[illegible]	[illegible]	146. A dog.
[illegible]	[illegible]	147. A bitch.
[illegible]	[illegible]	148. Dogs.
[illegible]	[illegible]	149. Bitches.
[illegible]	[illegible]	150. A he goat.
[illegible]	[illegible]	151. A female goat.
[illegible]	[illegible]	152. Goats.
[illegible]	[illegible]	153. A male deer.
[illegible]	[illegible]	154. A female deer.
[illegible]	[illegible]	155. Deer.
[illegible]	[illegible]	156. I am.
[illegible]	[illegible]	157. Thou art.
[illegible]	[illegible]	158. He is.
[illegible]	[illegible]	159. We are.
[illegible]	[illegible]	160. You are.

English.	Khas-kura or Nalpālī.	Dalī (*Hodgson*)
161. They are	Tini-haru (or uni-haru) chhan, (hun).	
162. I was	Ma thiyĕ	
163. Thou wast	Tĭ thiis	
164. He was	Tyō thiyō	
165. We were	Hāmi-haru thiyaŭ	
166. You were	Tini-haru thiyau	
167. They were	Tini-haru thiyō	
168. Be	Hō	
169. To be	Hūnu	
170. Being	Hŭdā	
171. Having been	Bhai-kana	
172. I may be	Hoŭ	
173. I shall be	Ma hūlā	
174. I should be		
175. Beat	Kuṭ	
176. To beat	Kuṭnu	
177. Beating	Kuṭdō	
178. Having beaten	Kuṭi-kana	
179. I beat	Ma (mai-lē) kuṭĕ, kuṭa-chha	
180. Thou beatest	Tĭ (teĭ-lē) kuṭ, kuṭda-chhas.	
181. He beats	Tyō (tes-lē) kuṭe, kuṭdā-chha.	
182 We beat	Hāmi-haru (-lē) kuṭaŭ, kuṭda-chhaŭ.	
183. You beat	Tini haru (-lē) kuṭau, kuṭda-chhau.	
184. They beat	Tini-haru (-lē) kuṭun, kuṭda-chhan	
185. I beat (*Past Tense*)	Mai-lē kuṭĕ	
186. Thou beatest (*Past Tense*).	Teĭ-lē kuṭis	
187. He beat (*Past Tense*)	Tes-lē kuṭyō	

Dānwār (*Hodgson*).	Kuswār (*Hodgson*).	English.
[illegible]	[illegible]	161. They are.
[illegible]	[illegible]	162. I was.
[illegible]	[illegible]	163. Thou wast.
[illegible]	[illegible]	164. He was.
[illegible]	[illegible]	165. We were.
[illegible]	[illegible]	166. You were.
[illegible]	[illegible]	167. They were.
[illegible]	[illegible]	168. Be.
[illegible]	[illegible]	169. To be.
[illegible]	[illegible]	170. Being.
[illegible]	[illegible]	171. Having been.
	[illegible]	172. I may be.
[illegible]	[illegible]	173. I shall be.
[illegible]	[illegible]	174. I should be.
[illegible]	[illegible]	175. Beat.
[illegible]	[illegible]	176. To beat.
[illegible]	[illegible]	177. Beating.
[illegible]	[illegible]	178. Having beaten.
[illegible]	Thatha-im-ik-an (*I beat him*).	179. I beat.
[illegible]	Thatha-ir-ik-an (*thou beatest him*).	180. Thou beatest.
[illegible]	Thatha-ik-an (*he beats*)	181. He beats.
[illegible]	[illegible]	182. We beat.
[illegible]	[illegible]	183. You beat.
[illegible]	[illegible]	184. They beat.
[illegible]	[illegible]	185. I beat (*Past Tense*).
[illegible]	[illegible]	186. Thou beatest (*Past Tense*).
[illegible]	[illegible]	187. He beat (*Past Tense*).

English.	Khas-kurā or Naipālī.	Dhōl (Hodgson).
188. We beat (*Past Tense*)	Hāmi-haru-lā kuṭyē	... ...
189. You beat (*Past Tense*)	Timi-haru-lā kuṭyau	...
190. They beat (*Past Tense*)	Tini-haru-lā kuṭā	... ...
191. I am beating	Ma (mai-lā) kuṭdai-chhu	...
192. I was beating	Ma (mai-lā) kuṭdai-thiyē	...
193. I had beaten	Mai-lā kuṭa thiyē	... ...
194. I may beat	Ma (mai-lā) kuṭū	... ...
195. I shall beat	Ma (mai-lā) kuṭū-lā	... ...
196. Thou wilt beat	Tā (tai-lā) kuṭ-lās	... ...
197. He will beat	Tyō (tas-lā) kuṭ-lā	... ...
198. We shall beat	Hāmi-haru (-lā) kuṭau-lā	... ...
199. You will beat	Timi-haru (-lā) kuṭau-lā	... ...
200. They will beat	Tini-haru (-lā) kuṭlan, kuṭuan.	... ...
201. I should beat	... ...	... ...
202. I am beaten	Ma kuṭinchhu	... ...
203. I was beaten	Ma kuṭiyē	... ...
204. I shall be beaten	Ma kuṭiūlā	... ...
205. I go	Ma jāū, jānchhū	... ...
206. Thou goest	Tā jā, jānchhas	... ...
207. He goes	Tyō jāyō, jānchha	... ...
208. We go	Hāmi-haru jāū, jānchhau	... ...
209. You go	Timi-haru jāu, jānchhau	... ...
210. They go	Tini-haru jānu, jānchhan	... ...
211. I went	Ma gayē	... ...
212. Thou wentest	Tā gaiś	... ...
213. He went	Tyō gayō	... ...
214. We went	Hāmi-haru gayū	... ...

Dēuwār (*Hodgson*).	Kuwār (*Hodgson*).	English.
[illegible]	[illegible]	188. We beat (*Past Tense*).
[illegible]	[illegible]	189. You beat (*Past Tense*).
[illegible]	[illegible]	190. They beat (*Past Tense*).
[illegible]	[illegible]	191. I am beating.
[illegible]	[illegible]	192. I was beating.
[illegible]	[illegible]	193. I had beaten.
[illegible]	[illegible]	194. I may beat.
[illegible]	[illegible]	195. I shall beat.
[illegible]	[illegible]	196. Thou wilt beat.
[illegible]	[illegible]	197. He will beat.
[illegible]	[illegible]	198. We shall beat.
[illegible]	[illegible]	199. You will beat.
[illegible]	[illegible]	200. They will beat.
[illegible]	[illegible]	201. I should beat.
[illegible]	[illegible]	202. I am beaten.
[illegible]	[illegible]	203. I was beaten.
[illegible]	[illegible]	204. I shall be beaten.
[illegible]	[illegible]	205. I go.
[illegible]	[illegible]	206. Thou goest.
[illegible]	[illegible]	207. He goes.
[illegible]	[illegible]	208. We go.
[illegible]	[illegible]	209. You go.
[illegible]	[illegible]	210. They go.
[illegible]	[illegible]	211. I went.
[illegible]	[illegible]	212. Thou wentest.
[illegible]	[illegible]	213. He went.
[illegible]	[illegible]	214. We went.

English.	Khas-kurā or Naipālī.	Dahī (Rodgaon).
215. You went	Tinī-haru, gayau	.....
216. They went	Tinī-haru gayō	
217. Go	Jā, jāu	.....
218. Going	Jādō	...
219. Gone	Gayō	
220. What is your name?	Timrō nāu kō (or kyā) hō?	.....
221. How old is this horse?	Yō ghōḍō kati buḍhō bhayō?	.....
222. How far is it from here to Kashmir?	Yahāṁ-bāṭa Kasmīr kati ṭaṭhā chha?	
223. How many sons are there in your father's house?	Timrō (or timrā) bābu-kō (or kā) ghar-mā kati janā chhōrā-haru chhan?	...
224. I have walked a long way to-day	Āju ma dhērai hiḍyē	...
225. The son of my uncle is married to his sister.	Mērō kākā-kō chhōrā-kō byāha tes-kī bauhī-sitā bhayō.	.....
226. In the house is the saddle of the white horse.	Ghar bhitra sētā ghōṛā-kō jīn chha.	.....
227. Put the saddle upon his back.	Tes-kō piṭhuṁ-mā jīn kas	...
228. I have beaten his son with many stripes.	Mai-lē tes-kō (or tes-kā) chhōrā-lāi dhērai paṭṭa (tsses) kuṭēkō chhu.	.....
229. He is grazing cattle on the top of the hill.	Pahāḍ-kō ṭakur-ma tes-lē bastu chrarādai chha.	.....
230. He is sitting on a horse under that tree.	Tes rukh mani tyō ghōṛō chaḍhi rahyē-kō chha.	...
231. His brother is taller than his sister.	Tes-kō bhāī tes-kī bahani bhandā algō chha.	.....
232. The price of that is two rupees and a half	Tes-kō dām dui rupiyā ādhā (or aṭh ānā) hō.	
233. My father lives in that small house.	Mērō bābu tyō sānā ghar-mā rahn-chhan.	.....
234. Give this rupee to him	Yō rupiyā tes-lāi dēu	.....
235. Take those rupees from him	Tyō rupiyā tyō-dēkhi lēu	.....
236. Beat him well and bind him with ropes.	Tes-lāi bēs-gari kuṭē-ra ḍōcī-lē bēdhu.	.....
237. Draw water from the well	Inār-dēkhi pāni jhik	
238. Walk before me	Mērō āgāḍi huḍ (or his)	..
239. Whose boy comes behind you?	Timrā pachhāḍi āunē kas-kō kaṭṭa hō?	.....
240. From whom did you buy that?	Timī-lē tyō kō-sata kinyau?	...
241. From a shopkeeper of the village.	Gāū-kō ēk janā pasalē sata	...

Dhuwir (*Hodgson*).	Kasmīr (*Hodgson*).	English.
[illegible]	[illegible]	215. You went.
[illegible]	[illegible]	216. They went.
[illegible]	[illegible]	217. Go.
[illegible]	[illegible]	218. Going.
[illegible]	[illegible]	219. Gone.
[illegible]	[illegible]	220. What is your name?
[illegible]		221. How old is this horse?
[illegible]	[illegible]	222. How far is it from here to Kashmir?
[illegible]	[illegible]	223. How many sons are there in your father's house?
[illegible]		224. I have walked a long way to-day.
		225. The son of my uncle is married to his sister.
[illegible]	[illegible]	226. In the house is the saddle of the white horse.
[illegible]	[illegible]	227. Put the saddle upon his back.
[illegible]	[illegible]	228. I have beaten his son with many stripes.
[illegible]	[illegible]	229. He is grazing cattle on the top of the hill.
[illegible]		230. He is sitting on a horse under that tree.
[illegible]	[illegible]	231. His brother is taller than his sister.
[illegible]	[illegible]	232. The price of that is two rupees and a half.
[illegible]	[illegible]	233. My father lives in that small house.
[illegible]	[illegible]	234. Give this rupee to him.
		235. Take those rupees from him
[illegible]	[illegible]	236. Beat him well and bind him with ropes.
[illegible]	[illegible]	237. Draw water from the well.
[illegible]		238. Walk before me.
[illegible]	[illegible]	239. Whose boy comes behind you?
[illegible]	[illegible]	240. From whom did you buy that?
[illegible]	[illegible]	241. From a shopkeeper of the village.


Map
illustrating the
CENTRAL PAHĀRĪ LANGUAGES AND DIALECTS.
Scale 1 Inch — 32 Miles
Miles
TIBETO-BURMAN LANGUAGES
WESTERN PAHARI
WESTERN HINDI
HINDI
KHAS-KURA
NAIPALI
GARHWALI
KUMAUNI
DEHRA DUN
SAHARANPUR
MUZAFFARNAGAR
BIJNOR
ALMORA
NAINI TAL
Chaprang
Daba
Kedarnath
Joshimath
Tehri
Nandakot
Haldwani
Kotgarh
Rampur
Jampotri
Gangotri
Nagpuria
Badhani
Majh Kumaiya
Gangola
Danpuria
Sirali
Johari
Rau-Chaubhaisi
Chaugarkhiya
78°
80°
30°

CENTRAL PAHĀṚĪ.

In the General Introduction to the Pahāṛī languages, some account has been given of the great Khaśa tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes speaking Central Pahāṛī.

Where spoken.

Speaking roughly, Central Pahāṛī is the language of the western portion of the ancient Sapādalaksha, *viz.* of the lower Himalaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 260 ff. of the second volume of Atkinson's *Himalayan Districts*[1] describes the ethnic elements of the population of this tract:—

"The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khaśa[2] or Khasiyā race and speak a dialect of Hindī akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khaśas to be other than Hindūs. There are several facts connected with their history that show, whatever their origin may have been, the Khaśas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kedar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhot, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hundes. They are known as Bhōṭiyās by the people of the lower hills, who in turn are designated Khasiyās by the Bhōṭiyās, whilst the people of the adjoining portion of Tibet are known as Hūṇas or Huṇiyās. In addition to the tribes already enumerated there are the Rājis or Rājiyas, the modern representatives of the Rājya-Kiritas and the Tharūs and Bhuksās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Bactrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khaśas and Bhōṭas."

The speakers.

It will have been seen that while the higher parts of the Himālaya in Kumaun and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khaśas. These claim to be of Rājpūt origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himalaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahnda, Kashmīrī, Shiṇa of Gilgit, Khōwār of Chitral, and so forth; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rajpūts[3] who entered Kumaun and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khaśa tongue of their forefathers.

While, on the one hand, Khaśas and subsequently Gūjars peopled the hills from the North-West; on the other hand, there was also, from very early times, a steady flow of Rājpūt immigration from the plains of India in the South. These found a congenial

[1] Forming Vol. XI of the *Gazetteer of the N.-W. P.*

[2] Indian words occurring in this extract are spelt according to the system followed in the Linguistic Survey.

[3] Regarding the Gūjars, see the General Introduction to the Pahāṛī languages, pp. 8 ff.

atmosphere amongst the Khaśas and Gūjars who claimed to be of the same caste. As, Atkinson[1] says :—

"Whatever may have been their origin, the Khaśas have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū race, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Śastras and seek to connect themselves with some higher than their own. Even at the present day the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaun Dōm stonemason can command a wife from the lower Rājpūt Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree."

Of this early Rājpūt immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khaśa inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rajpūt dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kaṇishka, and to have come as a Rājpūt conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājpūts who claimed to have come originally from Udaipur. The results of the Musalman conquest of India materially hastened this immigration. Numerous bodies of Rājpūts, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khaśas of Kumaun and Garhwal fell under Rājpūt sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khaśa speech. Central Pahāṛī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaunī section. The subject will also be further discussed in dealing with Western Pahāṛī.

Languages of the Group.

Central Pahāṛī includes two closely connected languages,—Kumaunī spoken in Kumaun and Gaṛhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows :—

Language.	Where spoken.	Number of speakers.	Total.
Kumaunī	Naini Tal	66,119	436,788
	Almora	370,669	
Gaṛhwālī	Garhwal	401,126	670,824
	Tehri-Garhwal	240,281	
	Almora	22,667	
	Dehra Dun	5,000	
	Elsewhere	1,750	
	TOTAL		1,107,612

[1] Op. Laud, p. 440.

Central Pahāṛī and Rājasthānī.

The close relationship between Central Pahāṛī and Rājasthānī has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.[1] In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī,—Marwaṛi of the West, and Jaipurī of the East,—and compare with them each of the two languages, Kumaunī and Gaṛhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahāṛī dialect,—the Jaunsārī spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahāṛī, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Gaṛhwālī, and must be classed as connected with the Western Pahāṛī spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pahāṛī.

DECLENSION OF NOUNS.

GHŌṚŌ, a horse.

	Rājasthānī.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Singular—					
Nominative	*ghōḍō*	*gaōṛō*	*ghoro*	*ghōṛō*	*ghōṛō*
Agent	*ghōḍāi*	*ghōṛai*	...	...	*ghōṛē*
Oblique	*ghōḍā*	*ghōṛā*	*ghoḍṛā*	*ghōṛā*	*ghōṛā*
Plural—					
Nominative	*ghōḍā*	*ghōṛā*	*ghwāṛā*	*ghōṛā*	*ghōṛē*
Oblique	*ghōḍā*	*ghōṛā*	*ghwāṛan*	*ghōṛaū*	*ghōṛī*

In the above, note the *o*-form of the Nominative singular, and the *ā* of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	Rājasthānī.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Agent	...	...	*le*	*s*	..
Genitive	*rō, rā, rī*	*kō, kā, kī*	*ko, kā, ki*	*kō, kā, ki*	*kō, kī, kī*
Dative	*nāī*	*nai, kai*	*kai, kani*	*kū, ean*	*kh*
Ablative	*sā, ā*	*sā, sai*	*kati, la*	*tō*	*ā, ū*

[1] Cf. Atkinson, Op. Land. Vol. II. p. 269, and Kellogg, *Hindī Grammar*, 2nd Ed., p. 69.

PRONOUNS.

First Person.

	Rājasthānī.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Singular—					
Nominative	*hã, mãẽ*	*mãẽ*	*maẽ*	*mẽ, maẽ*	*hẽẽ, mẽ*
Oblique	*mha, maẽ*	*ma, mẽ, maẽ*	*maẽ*	*mẽ, maẽ*	*mẽ*
Genitive	*mhāro, mārā*	*mhāro*	*mero, myāro*	*mẽro*	*mẽro*
Plural—						
Nominative	*mhẽ, mẽ*	*mhẽ*	*ham*	*ham*	*ãm*
Oblique	*mhẽ, mẽ*	*mhẽ*	*hamen*	*hamẽ*	*ãmẽ*
Genitive	*mhẽro, mẽro*	*mhẽ-kẽ*	*hamaro*	*hamẽro*	*amẽro*

Second Person.

	Rājasthānī.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Singular—					
Nominative	*thẽ, thẽẽ*	*tũ*	*tu*	*tũ*	*tũ*
Oblique	*tha, taẽ*	*ta, tã, taẽ*	*tuẽ*	*tuẽ, tuai*	*tuẽ, tẽ*
Genitive	*thāro*	*thāro*	*tero, tyāro*	*tẽro*	*tẽro*
Plural—					
Nominative	*thẽ, tamẽ*	*thẽ*	*tum*	*tum*	*tum*
Oblique	*thẽẽ, tamẽẽ*	*thẽ*	*tumen*	*tumẽ*	*tumẽ*
Genitive	*thẽro, tamẽro*	*thẽ-kẽ*	*tumaro*	*tumẽro*	*tuhẽro*

This.

	Rājasthānī.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Singular—					
Nominative	*yõ*, fem. *yã*	*yõ*, fem. *yã*	*yo*	*yo*, fem. *yã*	*eẽ*
Oblique	*ṭa*	*ẽ*	*yõ, yai*	*yõ*, fem. *yẽ*	*ee*
Plural—					
Nominative	*ẽ, ẽi*	*yẽ*	*yõ*	*yõ*	*eẽ*
Oblique	*yẽ, ṭaẽ*	*yẽ*	*iman*	*yũ*	*eẽ*

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwālī.

That.

	Rājasthānī.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Singular—					
Nominative	ō, fem. ōā	ōō, fem. ōā	ō	ōō, fem. ōā	..
Oblique	ōṇ	ōē	ōī	ōō, fem. ōē	...
Plural—					
Nominative	ōāī	ōāī	ē	ōā	...
Oblique	ōā, ōṇā	ōā	ōnon	ōā	..

OTHER PRONOUNS.

	Rājasthānī.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Relative	*jikō*, fem. *jikā*	*jō*, fem. *jā*	*jo*	*jō*	*jō*
Oblique Sing.	*jiṇ*	*jē*	*jē, jai*	*jē, jai*	*jēs*
Correlative	*tikō*, fem. *tikā*	*tō*	*to*	*tō*	*tō*
Oblique Sing.	*tiṇ*	*tē*	*tē, tai*	*tē, tai*	*tēs*
Interrogative—					
Masc. fem.	*kuṇ*	*kuṇ*	*ko*	*kō*	*kōna*
Oblique	*kuṇ*	*kuṇ*	*kī, kai*	*kī, kai*	*kōs*
Neut.	*kāī*	*kāī*	*kyā, ke*	*kyā*	*kā*
Oblique	*kuṇā*	*kāī*	*kī, kai*	*kā*	*kāi*
Indefinite—					
Masc. fem.	*kōī*	*kōī*	*koē, kai*	*koī*	*kōē*
Neut.	*kāī*	*kyā*	*ke*	*kiokhu, kuchh*	*kiokh*

In Jaunsārī, as well as in Rājasthānī, the relative pronoun *jō* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	Rājasthānī		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Present—					
Singular.					
1.	*hā*	*chhā*	*chhā*	*chhaū*	*ā* or *ōṇō*
2.	*hāī*	*chhai*	*chhai*	*chhai*	*as, ōsō*
3.	*hāī*	*chhai*	*chhā*	*chhe*	*ō, ōrō*

	Rajasthānī.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Present—					
Plural.					
1.	*hẽ*	*chhẽ*	*chhẽ*	*chhawẽ*	*ẽ, ẽsẽ*
2.	*hõ*	*chhõ*	*chhau*	*chhayẽ*	*au, ẽsõ*
3.	*hẽt*	*chhai*	*chhan*	*chhan*	*au, ẽsõ*
Past Masc.—					
Singular.					
1.			*chhiyẽ*		
2.	*hõ*	*chhõ*	*chhiyẽ*	*chhayẽ*	*ihõ*
3.			*chhiyo*		
Plural.					
1.			*chhiyẽ*		
2.	*hẽ*	*chhẽ*	*chhiyẽ*	*chhayẽ*	*ihẽ*
3.			*chhiyẽ*		

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mārwāṛī	*chaḷ"tõ*	*chaḷyõ*	*chaḷ"ṇẽ, chaḷ"ṇõ*
Jaipurī	*chaḷ"tõ*	*chaḷyõ*	*chaḷ"ṇẽ*
Kumaunī	*hiṭano*	*heṭo*	*hiṭano*
Gaṛhwālī	*chaḷdõ*	*chaḷyõ*	*chaḷnõ*
Jaunsārī	*naṭhdõ*	*naṭhõ*	*naṭhṇõ*

Old Present.

	Rajasthānī.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Singular.					
1.	*chaḷẽ*	*chaḷẽ*	*hiṭẽ*	*chaḷẽ*	*naṭhẽ*
2.	*chaḷẽ*	*chaḷai*	*hiṭai*	*chaḷõ*	*naṭhõ*
3.	*chaḷẽ*	*chaḷai*	*hiṭ*	*chaḷ*	*naṭhõ*
Plural.					
1.	*chaḷẽ*	*chaḷẽ*	*hiṭẽ*	*chaḷẽ*	*naṭhẽ*
2.	*chaḷẽ*	*chaḷõ*	*hiṭau*	*chaḷyẽ*	*naṭhõ*
3.	*chaḷẽ*	*chaḷai*	*hiṭan*	*chalan*	*naṭhõ*

Imperative.

	Rajasthani.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī.			
Singular, 2.	*chaḷ*	*chaḷ*	*hiṭ*	*chal*	*naṭh*
Plural, 2.	*chaḷō*	*chaḷō*	*hiṭau*	*chalā*	*naṭhō*

Future.

	Rajasthani.		Kumaunī.	Gaṛhwālī.	Jaunsārī.
	Mārwāṛī.	Jaipurī			
Singular, 3.	*chaḷāilā*	*chaḷailō*	*hiṭalo*	*challō.*	*naṭhilō*
Plural, 3.	*chaḷāilā*	*chaḷailā*	*hiṭalā*	*challā*	*naṭhilā*

	Present Sing. 1.	Imperfect Sing. 1.
Mārwāṛī	*chaḷā-hā*	*chaḷtā-hō* or *chalāi-hō*
Jaipurī	*chalā-chāū*	*chalai-chō*
Kumaunī	*hiṭā-chhu*	*hiṭā-chhiyā*
Gaṛhwālī	*chalā-chhau*	*chelā-chhayō*
Jaunsārī	...	*naṭhā-thō*

CENTRAL PAHĀṚĪ (KUMAUNĪ).

Where spoken.

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as Bhābarī, and may be looked upon as an overflow from Naini Tal.

Name of Language.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kanadēo, the old name of which was Kūrmāchala. Here the god Vishṇu is said to have resided for three years in his *Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Ṛishis. The name 'Kumaun' is said to be connected with this word 'Kurmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The speakers.

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khaśas, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmaṇs or as Rājpūts. As described in the General Introduction to Central Pahāṛī, immigrants, not Khaśas, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājputs coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājpūt name that we come across is that of Sōm Chand, a Chandrabansī Rājpūt of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,[1] and established himself at Champawat. He found the country divided into a number of small *paṭṭis*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājpūt origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājpūt rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalman conquest in the plains.

Origin of the language.

These Rājpūt rulers imposed their own language and customs upon the Khaśas and Gūjars whom they conquered. The Khaśas, themselves, claimed to be Rājpūts by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khaśa

[1] This, and what follows, are taken from Vol. II, pp. 497 ff., of Atkinson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthāni. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khaśa language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e' So, in Kumaunī, the word *chelo*, a son, becomes *chyālā* in the plural, the *che* becoming changed to *chyā*, on account of the *ā* following in the syllable *lā*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *paṛ* for *paṛh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khaśa language and the 'Piśacha' languages of the North-West Frontier,—Kāshmīrī, Khowār, Shiṇā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khaśas extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khaśa-subjects.'

Dialects.

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaiyā̃ dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā̃, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā̃ has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunīs, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāẽ, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyẽ type, *i. e.*, those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumauni spoken in the greater part of Naini Tal, and the Kumaiyẽ of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Danpur, where we have, respectively, the Chaugarkhiyā, Gaṅgōlā, and Dāṇpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaunī shows the influence of the neighbouring Khas-kurā, or Naipalī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōṭī, and Sīrālī. It should be mentioned here that in these localities there are some 12,185 Gorkhas from Nepal, who speak their own Khas-kura more or less corrupted by intercourse with the surrounding Kumaunis. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dāṇpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Bangkas, and in the centre of the Pargana we find a mixed jargon, half Kumaunī and half Tibeto-Burman, called Johārī.

To sum up, the following is a list of the main dialects of Kumaunī, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey :—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā	75,930	
Phaldākōṭiyā	20,908	
Pachhāẽ	95,750	
		192,588
Kumaunī of Naini Tal	56,679	
Bhābarī of Rampur[1]	300	
Kumaiyẽ	37,696	
Chaugarkhiyā	37,210	
Gaṅgōlā	37,784	
Dāṇpuriyā	23,351	
		193,470
Carried over		386,058

[1] See p. 108 *ante*.

Name of Dialect.	Number of speakers.	Total.
Brought forward		336,058
Sōriyālī	19,866	
Askōṭī	10,964	
Sīrālī	12,481	
		43,311
Jōhārī		7,419
Total number of speakers of Kumaunī		436,788

Literature.

The oldest writer in Kumaunī with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaunī or Hindī. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Kṛishṇa Pāṇḍē was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaunī. Those which have come under my notice are recorded in the following list. Of them, Paṇḍit Jwālā Datt Jōshī's translation of the *Daśa-kumāra-charita* and Paṇḍit Gaṅgā Datt Uprētī's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Paṇḍit Gaṅgā Datt Uprētī's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaunī. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Paṇḍit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaunī authors that I have seen :—

Bhairab Datt Jōshī.—*Sukh-ko Bāṭo. The Way to Health, a Sanitary Primer.* Allahabad, 1894.

Chintāmaṇi Jōshī.—*Durgā (Chaṇḍī) Pāṭha-sāraḥ*, a translation from Sanskrit. Almora, 1897.

Gaṅgā Datt Uprētī.—*Phāras-kā Mahārāj-kā Rāṇi Astar-kā Itihās*, a translation of the Book of Esther. Almora, 1892.

Gaṅgā Datt Uprētī.—*Proverbs and Folklore of Kumaun and Garhwāl.* Lodiana, 1894.

Gaṅgā Datt Uprētī.—*Hill Dialects of the Kumaun Division.* Almora, 1900.

Gumānī Pant.—*Gumānī-Nīti*, edited by Rēwā Datt Uprēti, Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.

Gumānī Pant.—*Gumānī-kavi-viracita kāvya-saṅgrahaḥ*, the poet's works, collected and edited by Dēvī Datt Śarmā. Etawah, 1897.

Jwāla Datt Jōshī.—*The Daśa-kumāra-charita*, or the Adventures of Ten Princes, of Daṇḍi, translated into Hindi and Kumaunī. Almora, 1892.

KṚISHṆA PṚEṢ.—*An old Kumaunī Satire*, edited and translated by G. A. Grierson, *Journal* of the Royal Asiatic Society, 1901, pp. 475 ff.

KRISHNA PṚEṢ.—*A Specimen of the Kumaunī Languages.* Verses by K. P. with English translation and Notes by Gaṅgā Datt Uprēti. *Indian Antiquary*, 1910, pp. 78 ff.

LILĀDHAR JŌSHI.—*Metrical Translation of the Mēghadūta of Kālidāsa.* Almora, 1894.

ŚIVA DATT SATTI ŚARMĀ.—*Buddhi-prakāś*, in three parts, each containing both Hindi and Kumaunī verses. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.

ŚIVA DATT SATTI ŚARMĀ.—*Mātra-vinōd*, songs in Kumaunī. Bombay, 1909.

ŚIVA DATT SATTI ŚARMĀ.—*Gōpī-Gīt.* Bombay, 1909.

Authorities.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindī Grammar (2nd Edition, London, 1893). In this there are paradigms of the principal grammatical forms. Paṇḍit Gaṅgā Datt Uprēti's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

Grammar

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Paṇḍit Chintāmaṇi Jōshī, Paṇḍit Gaṅgā Datt Jōshī, Paṇḍit Jwālā Datt Jōshī, and Paṇḍit Līlādhar Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khaśa basis of Kumaunī, and materially enhanced the value of this grammar.[1] Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Paṇḍit Chintāmaṇi Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. E. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsārī Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

[1] Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaunī grammar is founded partly on the two specimens annexed, and partly on Paṇḍit Jwālā Datt Joshi's translation of the *Daśakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *eso kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khuśi rūṇi yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Paṇḍit Jwālā Datt Jōshī's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumaunī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, by, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nihāṭī,
dhanadhan Prabhū teri jāta nihāṭī.

The letter आ has two sounds, represented in transcription by *à* and *ā*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, ताराः *tyàrà*, thine (masc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindī, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *à*, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i*, *ī*, *u*, *ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेलि *cheli*, a daughter. The latter is the ordinary long *ē* of Hindī, sounded like the *a* in 'fate,' as in भेट *bhēṭ*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in हैठ *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava[1] words. The sound of *āi* is that which is usual in Hindī Tatsamas, like that of the *i* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटो *roṭo*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

[1] A *Tadbhava* word is one which has descended to Kumaunī from Sanskrit through Prakrit. A *Tatsama* word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, भौत *bhauṭ*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of आ, ए, ऐ and ओ, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that *à*, *e*, *ai*, and *o*, although written in the Nāgarī character आ, ए, ऐ and ओ are considered to be short vowels, as distinct from *ā*, *ē*, *āi*, and *ō*. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows :—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, *ā* is shortened to *à*, *ē* to *e*, and *ō* to *o*. Thus, रोट *rōṭ* (with final silent *a*), a cake, has the *ō* long, but रोटो *roṭo*, bread, has the first *ō* shortened to *o*, because it is followed, in the final syllable by a short *o*. Similarly, we have words such as *bhàro*, hire, *siṛhi*, a ladder, *bhulo*, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindī *bhārā*, *sīṛhī*, and *bhūlā*.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *hākim*, an officer, or (Tatsamas, borrowed from Sanskrit) *bālak*, a child, *ālur*, sick. Also a long vowel is not shortened before the infinitive termination *ṇo*, as in *risāṇo*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by *à*, it tends to become itself *à* also. Thus बड़ो *baṛo*, great, has its plural बाड़ा *bàṛà*, often written incorrectly in the Nāgarī character बड़ा. Similarly, the word *dagaṛà*, with, becomes *dagàṛà* (II, 2) written दगाड़ा or (incorrectly) दगड़ा in Nāgarī. Again, the word *baṇ*, a forest, has its genitive *baṇa-ko*, which when agreeing with a masculine plural noun becomes *baṇà-kà*. Again (II, 2), the Sanskrit word *durdaśā* when adopted into Kumaunī, becomes *durdàśà*. This rule explains passages such as the following :—

dekhū̃ ham dwōa-mē ko baṛo chh, let us see who of us two is great (I, 2).

But,—*sàrà baṇà-kà rukhan-kaṇi jo bàṛà bàṛà chhiyà*, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by *à*, it becomes *yà*. Thus, *mero*, my, has its masculine plural *myàrà*, and the Hindī word *mēlā*, becomes *myàlà* in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character Sometimes we see मेरा and sometimes म्यारा, sometimes मेला and sometimes म्याला, but the pronunciation is always *myàrà*, *myàlà*. We may quote the following examples from the specimens :—

ràjai-ki cheli kālindi chhū̃, I am Kālindī, the daughter of the king (II, 6).

ràjà-kà chyàlà-kaṇi bhalo ādimi samaji-bēr, recognizing the king's son as a good man (II, 2).

mero bāb pātāla-ko ràjà, my father, the king of Pātāla (II, 6).

myàrà ãn-mẽ bahaut ghaw hai rau-chhiyà, there were many wounds in my body (II, 2).

tyàrà gàḷan janyo ke-lai chh, why is there a Brahmanical thread round your neck? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *à* becomes *wà*. Thus, *roṭo*, a cake, has its plural *rwàṭà*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोटा and रुटा, but the pronunciation is always *rwàṭà*. As examples from the specimens, we may quote :—

dōṭyā̃ paik làkàṛà-kà bwàjà samēt, the two heroes with the loads of sticks (I, 4).

ui-kaṇi rwàṭà diṇ jã̃-chhu, I am going to give loaves to him (I, 3).

thwàṛà dinan jã̃lai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yŏ* and *wŏ* respectively. Thus, they pronounce *mero*, my, as *myŏro*, and *bojo*, a load, as *bwŏjo*. The *ŏ* in this case is not the first *o* in 'promote,' but is the *ŏ* of 'hot' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and बोजो as well as म्योरो and ब्वोजो, or, as it is sometimes written बुजो, but some people say that forms such as *myŏro* and *bwŏjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myŏro bāb inanā̃ jaso chhiyo, my father was just like these (II, 2). Cf. *mero bāb* above.

taso chyŏlo tero hai ga-chh, such a son has been born to thee (II, 1). Here we have *chyŏlo* and *tero* side by side.

bhàrī pahāṛ jaso bwŏjo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *ãi* as in Hindī). Thus, the Hindī for 'he came' would be *ãi-gayā* or *ã-gayā*. In Kumaunī it is *ai* (not *ai*) *gayo* (II, 7). This change is extremely common. Thus we have *lauṭai* (for *lautā-i*) *diyā*, cause him to return (II, 2); *dekhai-bēr*, having shown (II, 2); *suṇaim* he caused (me) to hear them (root *suṇā*, cause to hear) (II, 2); *sikai* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6)

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nā̃u*, Kumaunī *nau* (I, 2), a name; *paũ-chhiyo* (for *pāũ-chhiyo*), he was obtaining (II, 7).

The letters *l* and *l* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *bàdal* or *bàdaw*, a cloud; *beḷiyà* or *beiyà*, yesterday; *chāḷṇo* or *chāiṇo*, to strain; *dīāwī*, a *dīwāḷī* song, *gaḷāṇo* or *gaāṇo*, to melt; *kàlo* or *kàwo*, black; *kàmḷo* or *kàmwo*, a blanket; *kirmàlà* or *kirmàwà*, an ant; *nàlà* or *nàwà*, a brook; *nĩgàḷi* or *nĩgàwo*, a kind of bamboo; *pàlo* or *pàwo*, frost; *śyāḷ* or *śyāw*, a jackal; *thōl* or *thōw*, a lip; *ujyàḷo* or *ujyàwo*, bright.

There is a strong tendency to disaspirate. Thus, *bhūṇṇo* or *būṇṇo*, to fry. Consonants which are aspirated in Hindī are commonly disaspirated in Kumaunī. Thus :—

Hindī.	Kumaunī.
paṛhā	*paṛo*, (II, 5), read.
bōjhā	*bwōjo*' (I, 2), a load.
sukhī gayā-hai	*sukī ga-chh* (I, 1), has dried up.
sikhāī	*sikai* (II, 2), he taught her.
kāḍhē or *kānhē*	*kànù* (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *ṇ* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *ṇ* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vanaḥ* becomes *vaṇō* in Prākrit, and therefore is *baṇ* in Kumaunī. If the Kumaunī *ṇ* represents a double *ṇṇ* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prakrit *kaṇṇō* with a double *ṇṇ*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dinaḥ* or *dinaṁ*, a day, *dhanaṁ*, wealth, and *manaḥ*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *ḷ*, which is subject to exactly the same rules as the cerebral *ṇ*. This is well illustrated by the following pairs of words. Prakrit *balaṁ*, Kumaunī *baḷ*, force, but Prakrit *bollai*, Kumaunī *bal*, he says; Prakrit *kalā*, Kumaunī *kal*, a machine, but Prakrit *kallaṁ*, Kumaunī *kal*, to-morrow or yesterday; Prakrit *kāḷō*, Kumaunī *kāḷo*, black, but Prakrit *kallō*, Kumaunī *kàlo*, deaf. This distinction between dental and cerebral *l*s is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *u* is very often written *u*, especially before *ś* or *ṣ*. Thus we have both *vś* and *uś* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nàmi*, not *nāmī*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mẽ*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindī and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindī and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myàrà ākhà-mē*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

Tadbhava[1] nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyôlo*), a son. These nouns form the nominative plural by changing the final *o* to *à*. Thus, *bhiṇo*, a wall, plural *bhiṇà*; *buṛo*, old, plural *buṛà*; or (with the changes indicated in the rules of pronunciation) *baṛo*, great, plural *bùrà*; *chaṛo*, a bird, plural *chàṛà*; *chelo* (*chyŏlo*), a son, plural *chyùlà*; *bojo* (*bwŏjo*), a load, plural *bwùjà*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā̃* (or *iyà*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā̃* or *cheliyà*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bùman*, a Brāhman, or Brāhmans; *paw*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājà-kaṇi*, to the king; *ādimi-le*, by the man; *bùmaṇ-kaṇi*, to the Brāhman; *dēśhai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *à*. Thus, *ā̃kho*, eye, obl. form singular and nom. plur. *ā̃khà*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdàśà*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *ai* which only gives emphasis, and does not indicate case. Thus, *dvi*, two; *dvīyā̃*, the two, both (I, 4): *swaiṇ*, a dream; *swaiṇā̃*, merely a dream (II, 3); *inanā̃ jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *à*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adharat kàrà*, at the time (of) midnight (II, 4): *diś*, a direction; *uttar diśà-hũṇi*, towards the direction (of) the north (II, 3); both *kuṇ* and *kuṇà* in *ēk pūrab diśà-kà kuṇ-mā*, *doharo pachhõ-kà kuṇà-mā*, one in the corner (*i.e.* quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gàḷan*, on the neck (II, 2): *taḷau*, a pond; *taḷaun*, in the pond (I, 1): *bhīlan jasô*, like a Bhīl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *à* or *ā̃* this is changed to *an*. Thus, *kumar*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1): *khuṭ*, a foot; *khuṭan paṛo*, he fell at his feet (II, 8): *ā̃kho*, eye; nom. plur. *ā̃khà*; obl. plur. *ā̃khan* (II, 6): *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1): *dagaṛi*, a female companion; nom. plur. (vulgar) *dagaṛiyà*; obl. plur. *dagaṛiyan* (I, 2).

In one instance the oblique plural ends in *nà*, instead of *n*, viz., *kiṛo*, a worm (I, 2); *ham sab kiṛanà-kà barabar chhã̂*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdàśà*, the evil condition of sinners (II, 2).

[1] Regarding the terms *tadbhava* and *taisama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bàṭh (nom. *bàṭo*), on the road (I, 1).
dhurà, (gone) to the mountain top (I, 2).
ākhà, in the eye (I, 4).
buājà samēi, together with the load (I, 4).
myàrà dagàṛà, in my company, with me (II, 2).
wō-kà kinārà, on its bank (II, 3).
Pachhõ-kà Paikà-kà ghar pujo, he arrived at the house of the Western hero (I, 2).
ghar, (took me) home (II, 2).
goru-bhaĩsan charāṇ-huṇi, for the grazing of kine and buffaloes (I, 3).
ēk din, on one day (II, 1).
bhīlan jaso, like a Bhīl (II, 2).
wō-kà man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.
Accusative, same as nominative, or *kani*, *kan*, *kaĩ*.
Instrumental and Agent, *le*; Instr., *kà màriyà* (= Hindī *kē mārē*).
Dative, *kani*, *kaĩ*, *thaĩ* (or *thẽ*); *huṇi*, *hẽ*; *sū*; *kà lijiyà* (= Hindī *kē liyē*).
Ablative, *baṭi*, *hai*, *hai-bēr*, from; *mē-hai* (= Hindī *mẽ-sē*); *dagaṛà*, with.
Genitive, *ko* (*kà*, *ki*)
Locative, *mẽ* (or *mē*), in, on; *par*, on; *jẽkai* (= Hindī *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kà*, *ki*). In the plural, this is optional before *le*. Thus, *bhaṭ*, a warrior, has its agent case singular *bhaṭa-le*, and its genitive singular *bhaṭa-ko*, etc. In the plural, the agent is *bhaṭan-le* or *bhaṭana-le*, and its genitive *bhaṭana-ko*. If an oblique case ends in *à*, this *à* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyàla-le*, and its genitive singular *chyàla-ko*, etc. Before *kà*, under the usual rule, all these *a* become *à*, thus, *bhaṭanà kà*, *chyàlanà-kà*. So *rùtà-kà bakhat*, at the time of night (I, 4); *resà-kà màriyà*, through anger (I, 2); *pūrab diśà-kà kun mē*, in the direction of the Eastern quarter (I, 1); *pūrabà-kà paika-le*, by the hero of the East (I, 1). In writing, however, this change of *à* to *a*, and *vice-versâ*, is often not followed, so that in the specimens we find regularly *chyàlà-le*, *chyàlà-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaṭ*, a warrior, and *chelo*, a son :—

	Sing.	Plur
Nom.	*bhaṭ*	*bhaṭ*.
Acc.	*bhaṭ*, *bhaṭ-kaṇi*	*bhaṭ*, *bhaṭan-kaṇi*.
Instr. & Ag.	*bhaṭa-le*	*bhaṭan-le*, *bhaṭana-le*.
Dat.	*bhaṭ-kaṇi*	*bhaṭan-kaṇi*.
Abl.	*bhaṭ-hai*	*bhaṭan-hai*.
Gen.	*bhaṭa-ko*, *bhaṭà-kà*, *bhaṭa-ki*	*bhaṭana-ko*, *bhaṭanà-kà*, *bhaṭana-ki*.
Loc.	*bhaṭ-mẽ*	*bhaṭan-mẽ*.
Voc.	*arē bhaṭ*	*arē bhaṭau*.

	Sing.	Plur.
Nom.	*chelo* (vulg. *chyōlo*)	*chyàlà.*
Acc.	*chelo, chyàlà-kaṇi*	*chyàlan, chyàlana-kaṇē.*
Instr. & Ag.	*chyàla-le*	*chyàlan-le, chyàlana-le.*
Dat.	*chyàlà-kaṇi*	*chyàlan-kaṇi.*
Abl.	*chyàlà-hai*	*chyàlan-hai.*
Gen.	*chyàla-ko, chyàlà-kà, chyàla-ki*	*cyàlana-ko, chyàlanà-kà, chyàlana-ki.*
Loc.	*chyàlà-mẽ*	*chyàlan-mẽ.*
Voc.	*arē chyàlà*	*arē chyàlau.*

For other nouns we may quote:—

Sing.		Plur.	
Nom.	Obl.	Nom.	Obl.
ràjà, a king	*ràjà* (gen. *ràja-ko*)	*ràjà*	*ràjan.*
chaṛo, a bird	*chàṛà*	*chàṛà*	*chaṛan.*
ghoṛo, a horse	*ghwàṛà*	*ghwàṛà*	*ghwàṛan.*
ādimi, a man	*ādimi*	*ādimi*	*ādimin.*
ḍākū, a robber	*ḍākū*	*ḍākū*	*dākun.*
baṭau, a traveller	*baṭau*	*baṭau* or *baṭàwà*	*baṭaun.*
dagaṛi, a female companion	*dagaṛi*	*dagaṛi* (vulg. *dagaṛiyā*)	*dagaṛin* (vulg. *dagaṛeyan*).

It is unnecessary to give many examples of the **Nominative.** The following will suffice:—

Paik-kaṇi baṛi rīs ài (for *ai*), great anger came to the hero (I, 2).

ēk baṛ hàts lai pàṇi piṇ-sū ui taḷau-mẽ àyo, a wild elephant also entered that pond to drink water (I, 1).

chyōlo tero hai ga-chh, a son has been born to you (II, 1).

àgo bàḷo, fire was lit (II, 5).

ēk baṛi sundar dekhani chāṇi jwān oyaiṇi chhi, there was a very beautiful young woman, fair to look upon (II, 5).

bīch-mẽ Pārbati-kà pau chhan, in the midst are footprints of Pārvatī (II, 3).

wī-kaṇi dagaṛiyà (nom. sing. *dagaṛiyo*) *wī-kà kwē wā̃ ni miḷà*, he found none of his companions there (II, 7).

lākàṛà ēk-baṭṭà kàrà, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindī (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kaṇi* (Hindī *kō*) the verb remains in the masculine, exactly as in Hindī. In Kumaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs:—

wā ādimi-le wā-thaī yo kayo, that man said to him (II, 2).

buṛiya-le kayo, the old woman said (I, 3).

ràja-le muni-ki bāt (fem.) *mànī-lī*, the king obeyed the word of the saint (II, 1).

ēk eka-le yaū sàri bàt (fem. plur.) *kain*, each one told all these things (I, 4).

myàrà dagaṛiyana-le ek bàmaṇ pakeṛo, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kaṇi*, used exactly like the Hindī *kō*. As in Hindī, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are :—

rājà-kà chyàlà-kaṇi bhalo ādimi samajì-bēr, having recognised the king's son as a good man (II, 2).

bàman-kaṇi nì mārau, do not kill the Brahman (II, 2).

sùrà baṇà-kà rūkhan-kaṇi upùri-bēr, having torn up the trees of the whole forest (I, 2).

dhāīrya kar, make courage, *i.e.* take heart (II, 6).

ui-kaṇi (dative) *rwàṭà din jā̃-chhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative** :—

Rajhakan-kaṇi àsaj bhayo, to Rājavābana there became astonishment (*i.e.* he was astonished) (II, 2).

yē-kaṇi pāpinai-kì durdàshà dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamà-kà dūt maī-kaṇi (acc.) *Jom-rāj-thaī li-gàyà*, the messengers of Yama took me away to King Yama (II, 2).

Mātaṅga-le kūwar-thaī kayo, Mātanga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindī (*kūwar-sē kahā*).

bimbarà-kà mukh-thaī pujo, he came to the mouth of the cave (II, 7).

ui-kì chelì-thē̃ Paika-ko patto puchho, he asked to (*i.e.* from) his daughter the whereabouts of the hero (I, 2).

ù yeth-usth dēśan-kuṇi nhai-gàyà, they went away hither and thither to (various) countries (II, 4).

gaū̃-kuṇi bàṭà làgà, they started on the way to the village (I, 3).

pàṇì piṇ-sū̃ ui taḷau-mē àyo, he came into that pond for drinking water (I, 1).

àpaṇì dagaṛiyan-kaṇi dekhauṇ-sū̃ àpaṇì khaḷdì-mē dharì-liyo, she placed it in her pocket for showing it to her friends (I, 2).

sùmalà-kà lijiyà sàtu-ko thailo, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kà màriyà*. The latter corresponds to the Hindī *kē mārē*. Examples are :—

baṇà-kà mirag àpaṇì bàṇa-le talau-mē àyà, the beasts of the forest came into the pond by (*i.e.* according to) their habit (I, 1).

chillāṭ karo, jai-le ui Paika-kì nīn ṭuṭì gai, he made a scream, by which the sleep of that hero was broken (I, 1).

ḍarà-kà màriyà bhàjì gai, through fear she ran away (I, 2). Hindī (*ḍar-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions :—

àgà-baṭì bhair nikaḷo, he emerged from the fire (II, 5). (Compare *àgà-kai*, below).

wō-kà ā̃khan-baṭi ā̃su ū̃ṇ paiṭhà, tears began to come from her eyes (II, 6). Compare *ā̃khà-kai*, below).

wō din-baṭi maī àpàṇà-dagaṛuyen-kai alag rū̃-chhu, from that day I dwell apart from my companions (II, 2.)

kã̃-baṭi ā-chhai, whence hast thou come (II, 2)?

jab-baṭi maĩ jwān bhayũ̃, since I have been a youth (II, 2).

jawe Mātaṅg àgù-hai bhair ā-chhiyo, as Mātaṅga came out from the fire (II, 5). (Compare *àgù-baṭi*, above.)

ẽ̃khù-hai nikàḷi-bēr, having extracted (the bit of grass) from her eye (I, 4). (Compare *ẽ̃khan-baṭi*, above.)

auran-hai alag hai jai, having become apart from the others (II, 3).

jo maĩ-le ḍākun-hai bacha-chhiyo, (the Brāhman) whom I had saved from the robbers (II, 2).

àpani khaḷdi-mē-hai gàri-ber, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote :—

ēk-hai ēk ṭhuḷo, ēk-hai ēk sàno chh, one is greater than another, one is smaller than another (I, 5).

āpũ̃-āpũ̃-kani yē samsāra-ki sab bastun-mē-hai saban-hai nàno jàṇi-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindī, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kà*. Remember that before *kà*, *a* becomes *à*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus :—

Patāla-ko ràjà, the king of Pātāla (II, 3).

chhyatrina-ko kām, the profession of knights (II, 1).

ràjà-kà chyàlà-kani, to the son of the king (II, 2).

Jamà-kà dũt, the messengers of Yama (II, 2).

muni-ki bāt, the word of the saint (II, 1).

asurnà-kà ràjai-ki cheli, the daughter of the king of the Asuras (II, 6).

wajīrna-ki salāha-le, with the advice of the viziers (II, 6).

dharma-ki pustak, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmà-kà bàman*, Brāhmans of name (*i.e.* Brāhmans in name) (II, 2).

The most common postpositions of the **Locative** are *mẽ̃*, *maĩ* or *mē*, in or on, and *jẽ̃lai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgaḷ-mẽ̃*, in the forest (II, 2); *swaṇ-mẽ̃*, in a dream (II, 3); *àpaṇi khaḷdi-mē*, in her pocket (I, 2): *àpàṇà khwàrà-mē*, on his own head (I, 2): *thwàṛà dinan-jẽ̃lai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagaṛi* or *dagàṛà*, with, and *najīk*, near. Examples are :—

kumāran-dagaṛi wī-kani bhair bhejo, he sent him forth with the princes (II, 1).

wē-kà dagàṛà jāṇa-ko karār, an agreement of going with him (II, 4).

tyàrà dagàṛà, with thee (II, 3).

ui talau-kà najīk, near that tank (I, 1).

uī ṭalau-kà najīkà-kà baṇà-kà mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagaṛi* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

Adjectives.—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

ēk baṛi sundar juvān syaiṇi, a very beautiful young woman (II, 5).

Tadbhava adjectives in *o* (and these include all genitives) follow the analogy of Hindī. That is to say, they change *o* to *à* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *i* throughout. The following are examples (including further examples of the genitive) :—

doharo Pachhẽ-kà kuṇà-mẽ raũ-chhiyo, the second (hero) lived in the West (I, 1).
jaso chyōlo tu chẽ-chhiyē, taso chyōlo tero hai ga-chh, what kind of son you were desiring, that kind of son has become yours (II, 1).
bhalo ādimi samaji-bēr, recognizing (him) as a good man (II, 2).
eka-ko nām suṇi-bēr, having heard the name of the one (I, 1).
ḍākuna-ko kām, the profession of robbers (II, 2).
thoṛà (nom. *thoṛo*) *ḍhēl-mẽ*, in a short interval (II, 5).
myàrà (nom. *mero*) *ākhà-mẽ*, in my eye (I, 4).
myàrà ā̃ṅ-mẽ, in my body (II, 2).
àpàṇà dēś-hai, from his own country (II, 1).
Bindhyāchalà-kà jaṅgal-mẽ, in the forest of Vindhyāchala (II, 2).
wō-kà gàḷan, on his neck (II, 2).
yē-kà maraṇa-ko bakhat, the time of the death of this (person) (II, 2).
myàrà (nom. *mero*) *dagaṛiyà rāji kunēr nhàtan*, my companions will not be agreeing (II, 4).
ḷukàṛà ek-bàṭṭà kàrà, sticks were made collected (II, 5).
wō-kà lukàṛà bàṛà (nom. sing. *baṛo*) *sundar chhiyà*, her clothes were very beautiful (II, 5).
thoṛà dinan jālai, for a few days (II, 2).
wā̃-kà pāpinai-ki durdàśà, the evil condition of the sinners of that place (II, 2).
àpàṇà dagaṛiyan-hai alag rũ-chhu, I am dwelling apart from my companions (II, 2).
wō-kà ā̃khan-baṭi, from her eyes (II, 6).
baṛi rēs ài (for *ai*), a great anger came (I, 2; II, 2).
pāpinai-ki durdàśà, the evil condition of sinners (see above).
ādimina-ki baṛi bhīṛ, a great crowd of men (II, 5).
jab maĩ-kaṇi àpaṇi sudh ai, when my consciousness came to me (II, 2).
Mahādēb-jyu-ki pujā, worship of Mahādēva-jī (II, 2)
àpaṇi bàna-le, according to their own habit (I, 1).
dohari ṭhaur nasi gàyà, they went away to another place (I, 1).
paili syaiṇi-le kayo, the first woman said (I, 4).

àpàṇà wajīrna-ki salāha-le, with the advice of my viziers (II, 6).

àpaṇi dagaṛiyan-kaṇi dekhaun-eũ, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindī, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	*maĩ*	*tu*
Agent	*maĩ-le*	*twī-le*
Accusative	*maĩ* (*-kaṇi*)	*twẽ* (*-kaṇi*)
Genitive	*mero* (vulgar *myōro*)	*tero* (vulgar *tyōro*)
Oblique form	*maĩ*	*twī*, *twē*
Plur. Nominative	*ham*	*tum*
Agent	*hama-le*	*tuma-le*
Genitive	*hamaro*	*tumaro*
Oblique form	*haman*	*tuman*

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-ī*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamàrà* and *tumàrà*, respectively. Examples of the use of these two pronouns are the following :—

jab-baṭi maĩ jwan bhayẽ, maĩ-le lai lūṭ-pīṭ bahaut kari-chh, ever since I became a youth, I also have done much robbery (II, 2).

maĩ Asurna-kà ràjai-ki cheli chhẽ, I am the daughter of the king of the Asuras (II, 6).

maĩ-le unan-thaĩ kayo, I said to them (II, 2).

wī-kaṇi maĩ dekha-bēr ṭiṭh làgi, to him, having seen me, there came a feeling of compassion (II, 6).

maĩ-kaṇi màri-diyo, they killed me (II, 2).

maĩ-kaṇi ghar li-jai, having taken me away home (II, 2).

maĩ-kaṇi àpani sudh ai, my consciousness came to me (II, 2).

tum maĩ-dagaṛi byā lai karau, do you also make a marriage with me (II, 6).

myōro bāb lai inan-ū jaso chhiyo, my father also was like these very people (II, 2).

mero bab Pātāla-ko ràjà Pishnu-le màri dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

myàrà ãñ-mẽ bahaut ghau hai rau-chhiyà, there were many wounds in my body (II, 2).

wã myàrà mitr àyà, my friends came there (II, 2).

ham teri tapasyā dekha-bēr bàṭà khushi bhayã, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēs-dēsan-mẽ wī-kaṇi ḍhunaṇo chaĩ-chh, it is proper for us to seek him in various countries (II, 4).

tum hamari laṛai dekhi diyau, do you look on at our fighting (I, 3).

kai-kaṇi tu yeti ẽṇ jan diyē, do thou not allow anyone to come hither (II, 5).

tu ko chhai, who art thou (fem.)? (II, 6).

ãchho, tuā lā liyē, good, do thou, and thou alone, take (it) (I, 4).

twī-le maẽ-kaṇi, jab maĩ chup kai-bēr tapasyā karaṇār-chhyũ, dukh dē-chh; so maĩ twē-kaṇi yo sarūp dĩ-chhu ki terū- aur teri syaiṇi-mẽ bichhōr holo, thou hast troubled me when I was engaged in silently performing austerity; therefore I give this curse to thee that there will be separation between thee and thy wife (page 50). (Note *terū- . . . . . mẽ* here for *twē-mẽ*).

ab twē-kaṇi phaḷ dinũ, now I am giving to thee the fruit (of thy austerity) (II, 3).

twē-dagaṛi bhēṭ karana-ki baṛi ichchhā chhi, there was a great wish of making a meeting with thee (I, 2).

u twē-dagaṛi byā karalo, he will make marriage with thee (fem.) (II, 6).

maĩ-kaṇi twē-dagaṛi miḷi-bēr baṛi khuśi bhai-chh, great joy has become to me on meeting with thee (II, 8).

taso chyōlo tero hai ga-chh, such a son has become thine (II, 1).

tyārā gālan janyo kē-lai chh, why is there a Brahmanical thread on thy neck? (II, 2).

teri tapasyā dekhi-bēr, having seen thy austerity (II, 3).

yē-vēle maĩ tumaro ẽṇo chai rau-chyũ, aur ab tum wi jūgā dekhaṇ-huṇi hiṭi-di hālau, for this cause I was watching for your coming; and do you now come along to inspect that place (II, 3).

tum hamari laṛai dekhi-diyau, do you watch our fighting (I, 3).

tuma-le myārā upar baṛi dayā kari-chh, you have made (=shown) great compassion upon (=to) me (page 77).

je tuma-le hukam dē-chhiyo, te maĩ-le kari hāla-chh, I have performed the order which you gave (page 69).

tumaro ẽṇo, your coming (as above).

tumārā darśan hai gaẽ, your interviews have occurred, *i.e.* (I) have met you (interviews in plural of respect) (II, 8).

tumari ãwāḷ-bhiṛi dekhũlo, I will see your combat (I, 3).

(*b*) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājāsthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumauni, and both pronouns seem to be throughout of common gender. They are declined as follows:—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	*yo*	*ũ*
Acc.	*yo, yē, yē-kaṇi*	*u, wī, ui, wī-kaṇi, ui-kaṇi*
Gen.	*yē-ko*	*wī-ko, ui-ko*
Obl.	*yē* (or *yai*)	*wī*
Plur.		
Nom.	*yõ, yaũ*	*ũ*
Gen.	*inaro*	*unaro*
Obl.	*inan, in*	*unan, un*

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwāṛī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inàrà* and *unàrà*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uē* or *wī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inanūā* and *unanūā*.

The following are examples of the use of these pronouns :—

wī ādimī-le wī-thaī yo kayó, that man said this to him (II, 2).

yo ēk bàmaṇ-kaṇi bachūṇ-mẽ̃ mārī ga-chh, this (person) has been killed in saving a Brāhman (II, 2).

àpàṇà purànà ā̃ṇ-mẽ̃ yo raulo, he will remain in his own old body (II, 2).

wī-mẽ̃ yo karāmat chhi, in it there was this power (II, 7).

yo kaī-bēr, having said this (II, 4).

yē dekhi, seeing this (II, 5).

yē-vīlē yē-kaṇi chhàṛī diya, for this reason release him (II, 2).

yē-kaṇi tu swaiṇ-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

yē-kaṇi muluk jītàṇà chainī, to him kingdoms to be conquered are necessary (II, 1).

yē-kà maraṇa-ko bakhat uī àyo, the time of his death is not come (II, 2).

yē saṁsāra-kī sab bastu-mē-haī sabau-hai nàno, smaller than all from among all things of this world (I, 4).

yē jangal-mẽ̃, in this forest (II, 2).

yo bāt sochi-bēr ki 'myàrà dagaṛiyà yē bāt-mẽ̃ rāji humēr nhàtan', thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).

yē buch, in the meantime (II, 4).

yē paohhin, after this (II, 2).

yõ yeth-uth phirà, they wandered hither and thither (II, 2).

yõ dwī paik, these two heroes (I, 4).

yõ sab kīṛà hamàrà biràḷu-kaṇi dī-dē, give all these insects to our cat (I, 4).

myōro bāb laī inan-ā jaso chhiyo, my father also was just (*aī*) like these people (II, 2).

u nhaī gayo, he went away (II, 2).

u bàmaṇ miḷo, that Brāhman was met (II, 2).

mero mālik Rājbāhan uī chh, that very person is my lord Rājavāhana (II, 8).

wī dekhi-bēr, having seen him (II, 2).

wī-kaṇi màraṇ paiṭhà, they began to kill him (II, 2).

wī-le kayo, he said (II, 1).

wī-le kayo, she said (II, 6).

ui-le àpàṇà khàṇiya sàtu talau-mē khiti-diyà, he threw his *sattū*, which he had for food, into the pond (I, 1).

wō ādimī-le rājà-kà chyàlà-thaĩ kayo, that man said to the king's son (II, 2).

rājà-le wī-kaṇi àpàṇà dēś-hai bhair bhejo, the king sent him forth from his country (II, 1).

ui-kaṇi ēk tałau miło, to him was met (*i.e.* he came upon) a pond (I, 1).

ui-kaṇi roàṭà diyà, she gave loaves to him (I, 3)

wō-thaĩ yo kayo, he said this to him (II, 2).

wī din-baṭi maĩ àpàṇà dagaṛiyan-hai alag rũ-chhu, from that day I am dwelling apart from my companions (II, 2).

wō-kà gàlan janyo chhi, a Brahmanical thread was on his neck (II, 2).

ui-ko nàti, her grandson (I, 4).

ui-kà pachhin-baṭi, from behind him (I, 2).

ui talau-kà najīkà-kà baṇà-kà mirag, the wild beasts of the neighbourhood of that lake (I, 1).

wī-mẽ tu jāyē, do thou go into it (a cave) (II, 3).

Mātaṅg aur u wī bhyōl-mẽ pujà, Mātanga and he arrived in that mountain (II, 4).

wī bakhat, at that time (II, 7).

ũ Pātāl-mẽ puji-gàyà, they arrived in Pātāla (II, 5).

unaro baṛo bhàri pahāṛ jaso bwōjo, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unàrà aghin-baṭi, in front of them (II, 5).

unana-le sab jāgā ḍhuno, they searched in all places (II, 4).

unana-le ādimina-ki baṛi bhīṛ dekhi, they saw a great crowd of men (II, 5).

unan-kaṇi ēk tāḷ milo, they came upon a lake (II, 5).

maĩ-le unan-thaĩ kayo, I said to them (II, 2).

unan ēk ādimi milo, they came upon a man (II, 2).

jab unan nīn ai-chhi, when sleep came to them (II, 4).

(*c*) The **Reflexive pronoun** is *āpũ*, self, which does not change in declension except that its genitive is *àpaṇo* (*-àṇà*, *-aṇi*), own. *Áphi* is an emphatic form of *āpũ*. Examples of its use are :—

āpũ wō-le mastak-ā làkàṛà ēk-bàṭṭà kàrà, he himself collected many sticks (II, 5).

una-le baṛi bhīṛ āpũ ujyàṇi ãṇi dekhi, they saw coming towards themselves (*i.e.* them) a great crowd (II, 5).

jab maĩ-kaṇi àpaṇi sudh ai, ta maĩ-le apũ-kaṇi jaṅgaḷ-mẽ paṛiyo pàyo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tab sabana le āpũ apũ-kaṇi nàno jàṇi-bēr, then all each thinking himself small (I, 4).

àpàṇà dēś-hai bhair bhejo, he sent them forth from his own country (II, 1).

àpàṇà dagaṛiyn-hai alag rũ-chu, I dwell apart from my own companions (II, 2).

Sōmdattale àpaṇi kathā kai, Sōmadatta told his story (II, 9).

sab bāt āphī hai jàlin, all things will come to pass of themselves (page 103).

(*d*) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	*jo, je*	*so, tau, te*
Obl.	*jẽ, jai, jyai*	*tẽ, tai, tyai*
Plur.		
Nom.	*jo, je*	*so, tau, te*
Gen.	*janaro*	*tanaro*
Obl.	*janan, jan* (only as adj.)	*tanan, tan* (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janàrà* and *tanàrà*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jẽ* (or *jai*) and *tẽ* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ēk ādimi milo jo Bhīlan jaso dekhẋ̃-chhiyo, they came across a man who looked like a Bhīl (II, 2).

u bàmaṇ milo jo maẽ-le ḍākun-hai bachā-chhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Mātaṅg aur u wī bhyōl-mẽ̃ pujà jo Mahādēb-jyu-le Mātaṅg-kaṇi batai ràkha-chhiyo, Mātanga and he arrived at that mountain which Mahādēva-jī had indicated to Mātanga (II, 4).

wī-mẽ̃ jo lekhiyo chhiyo te paṛo, what was written therein that he read (II, 5).

je wī-mẽ̃ lekhiyo chh, te tu kariyā, what is written therein, that do thou (II, 3).

chhyatrina-ko je kām chh, te karaṇo chaẽ-chh, it is proper that he should perform that which is the business of knights (II, 1).

baṛo chillāṭ karo, jai-le ui Paika-ki nīn tuṭi gai, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kà hāt-mẽ̃ u rũ-chhi, wī-kaṇi ke dukh ni hũṇ paũ-chhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai bakhat u maṭi huṇi àyo, at what time he came to the upper (ground) (II, 7).

sàrà baṇà-kà rukhan-kaṇi, jo bàṛà bàṛà chhiyà, jār-ā-baṭi upàṛi-bēr, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

bahaut ādimi jo nāmà-kà bàmaṇ chhan, janana-le bēd chhàṛi-hāl̃ẋ̃, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

tum jan bātan-mẽ̃ man lagũ-chhā, on what things you are applying your mind (page 214).

(*e*) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyà* or *ke*. Examples are :—

dekhẋ̃ ham dwōn-mē ko baṛo chh, let us see who is the greater of us two (I, 2) ?

tu ko chhai, who are you (masc.) (II, 2) ?

tu ko chhē, who are you (fem.) (II, 6)?

kūṇa-ko ke matlab chh, what is the object of (*i.e.* in) speaking (page 28)?

wā̃ jai-bēr ke dekhā̃-chhi, going there, what does she see (page 53)?

tyārā gālan janyo kē-lai chh, for what (*i.e.* why) is there a Brāhmanical thread on your neck (II, 2).

(*f*) The **Indefinite** pronouns are *kwō*, *ke*, *kai* or *kaī*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kaī* and (inanimate) *kē* or *kya-i*, and the obl. plur. *kanauā* or (adj.) *kanāī*. The genitive plural is *kanarai or kanarwē*. *Jo-kwō* (Hindī *jō-kōī*) is 'whoever,' and *je-ke* (Hindī *jō-kuchh*) is 'whatever.' Examples of these are:—

kwō ḍarau naī, let not anyone be afraid (page 29).

wī-ko kwō chyōlo nhāti, he has no son (II, 6).

kai-kani tu yeti ā̃ṇ jan diyā, do not allow anyone to come hither (II, 5).

wī-kaṇi dagaṛiyā wī-kā kwē wā̃ ni miḷā, he did not find any of his companions there (II, 7).

yē saṁsār-mē kē bāta-ko ghamaṇḍ kai manushya-kaṇi karaṇo ni chain, in this world it is not proper for any man to make pride of (*i.e.* in) anything (I, 5).

wī-le unan-thaī ke ni kayo, he did not say anything to them (II, 4).

kaī patto ni lāgo, they did not find any trace (II, 4).

ke dukh ni hun paū-chhiyo, no sorrow was permitted to happen (II, 7).

kwē ghaṛi yeth-uth phiranai rayo, for some time he kept wandering (II, 7).

kai samay-mē, once upon a time (I, 1).

je-ke wī-le karano chh, te paīlā kawai diyau, send word beforehand as to whatever is to be done by her (page 56).

(*g*) As examples of other pronominal forms, we may quote:—

eso, yeso, yaso (plur. masc. *yāsā*), of this kind.

eso kari-bēr, having done thus (II, 3).

ēk yesi (fem.) *ṭhaur pujo*, he arrived at such a place (I, 4).

bahaut ādimi yāsā chhan, there are many such men (II, 2).

Similarly—

pahāṛ jaso bwōjo, a load like a mountain (I, 2).

Bhīlan jaso, like a Bhīl (II, 2).

jasi syaīṇi maī bēṇā chā̃-chhyā̃, ṭhīk yo usi chh, the woman whom I was wishing to marry, is exactly like this one (page 178).

uswe karo, he did so (II, 5).

jaswe Mātaṅg āgā-kai bhair ā-chhiyo, taswe una-le ādimina-ki bari bhāṛ dekhi, as Mātanga emerged from the fire, so (*i.e.* at the same time) they saw a great crowd of men (II, 5).

yetuk kai-bēr, having said so much (I, 3).

yetukā-mē, in the meantime (*itnē-hī-mē̃*) (I, 1).

Pachhā̃-kā Paika-ko tarāṇ katuk chh, how much muscular strength is possessed by the hero of the West (I, 1)?

wā̃, there; *yā̃*, here; *eth* (*yeth*), hither; *uth*, thither; *yeth-uth*, hither and thither; *eti* (*yeti*), hither; *jab*, when; *tab*, then, and so on.

VERBS.

In the general principles of its conjugation Kumaunī closely follows Hindī; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *ī* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The **Present** is:—

Singular.	Plural.
(1) *chhũ*, I am.	*chhẽ*, we are.
(2) *chhai*, (fem.) *chhē*, thou art.	*chhau*, you are.
(3) *chh*, he is.	*chhan*, they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhũ* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhũ*, not *chhũ*, and the second person plural is *chhā*, not *chhau*. We thus get the following paradigm for the Auxiliary verb:—

Singular.		Plural.
Masculine.	Feminine.	Common Gender.
1. *chhũ*	*chhũ*	*chhũ*
2. *chhai*	*chhē*	*chhā*
3. *chh*	*chhya*, *chhe*	*chhan*

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *baṛo chh*, he is great, is pronounced *baṛoohh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *baṛo chha*, *katuka chha*.

There is a negative verb substantive *nihāiũ* or *nhaiũ*, I am not, I will not be, which is thus conjugated:—

Singular.	Plural.
(1) *nhāiũ* (fem. *nhātyũ*)	*nhāiẽ* (fem. *nhàtiyũ*)
(2) *nhàtai* (fem. *nhātyē*)	*nhàtau* (*nhātā*) (fem.) *nhàtiyau* (*-iyā*)
(3) *nhàti* (fem. *nhàte*)	*nhàtan* (fem. *nhàtan* or *naī*)

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows:—

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *chhiyũ*, *chhyũ*	*chhiyũ*, *chhyũ*, I was	*chhiyũ*, *chhyũ*	*chhiyũ*, *chhyũ*, we were.
2. *chhiyē*	*chhī*, thou wast	*chhiyē*	*chhiyā*, you were.
3. *chhiyo*, he was	*chhi*, she was	*chhiyà*	*chhin*, they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyà*.

Instead of this verb, the perfect and pluperfect tenses of the verb *rũnō*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect.—'I have remained,' 'I am.'

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *ra-chhũ*, or *rau-chhũ*	*rai-chhũ*, or *rē-chhũ*	*ra-chhũ*, or *rau-chhẽ*	*rai-chhũ*, *rē-chhũ*.
2. *ra-chhai*	*rai-chhē*	*ra-chhā*	*rai-chhā*.
3. *ra-chh*	*rai-chhya*	*rẽ* or *raĩ*	*rẽ* or *raĩ*.

In the above, as shown in the first person, *rau* may be substituted for *ra*, and *rē* for *rai*.

Pluperfect.—'I had remained,' 'I was.'

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *ra-chhiyũ*	*rai-chhiyũ*	*ra-chhiyẽ*	*rai-chhiyẽ*.
2. *ra-chhiyē*	*rai-chhī*	*ra-chhiyā*	*rai-chhiyā*.
3. *ra-chhiyo*	*rai-chhi*	*ra-chhayà*	*rai-chhèn*.

As before, we may have *rau* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-chhyũ*, etc. Similarly, we have the negatives *ra-nhàtì*, he is not, and *ra-nhàtan*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs :—

myŏro naũ Ratnōdbhav chh, maĩ Magadh dēśù-kà ràja-ko wajīr chhũ, my name is Ratnōdbhava, I am the vizier of the king of the Magadha-country (page 34).

maĩ Asurna-kà ràjai-ki cheli Kālindi chhũ, I am Kalindi, the daughter of the king of the Asuras (II, 6).

tu ko chhai, who art thou? (masc. II, 2).

tu ko chhē, who art thou? (fem. II, 6).

chhyatrina-ko je kām (masc.) *chh*, (that) which is the business of knights (II, 1).

tyàrà gàlan janyo (fem.) *ke-lai chh*, why is there a Brahmanical thread on your neck (II, 3)?

ham Tevi ṛishṭi-mē saban-hai nànà chhũ, we are smaller than all things in Thy creation (I, 5).

tum ko chhau, aur yẽ kẽ-lai rũ-chhã, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yẽ jangal-mẽ bahaut ãdimi yàsà chhan, in this forest there are many men of this kind (II, 2).

teri bat (fem.) *sãchi chhan*, thy words are true (page 172).

maĩ eso ullu nhãtũ, I am not such an owl (page 168).

wi-ko kwẽ chyõlo nhàtã, of him there is not any son (II, 6).

myàrà dagaṛiyà rãji hunẽr nhàtan, my companions will not be consenting (II, 4).

jẽwar aur karãmata-ki thaili ab kabhaĩ milaner naĩ, the jewels and the magic purse (fem.) will never be got (page 97).

maĩ yeso sarãp lãyak ni chhyũ, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jo lekhiyo chhiyo, te paro, he read what was written (II, 5).

wi-kà gàḷan janyo (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

jwãn syaini chhi, there was a young woman (II, 5).

ràja-ki chelì aur maĩ rãj-mahalà-kà chhòjà-mẽ baiṭhiyà chhiyũ, (a woman is speaking), (we, *i.e.*) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wi-kà lukàṛà bàṛà sundar chhiyà, her clothes were very beautiful (II, 5).

jhuṭi balãṇo, chuguli khãṇo, ghus khãṇo, wi-hunì ke bàt (fem. plur.) *ni chhin, aur lagai sab abgun-ã* (masc. plur.) *chhiyà*, telling lies, eating (*i.e.*, doing) backbiting, eating (*i.e.*, taking) bribes, were nothing to him, and also there were all vices (*i.e.*, he had every vice) (page 215).

wã-kà bhitar uchchà-mẽ ẽk kuñj chhiyo ; wã-kà jãṇà-huṇi siṛi chhin ; wi kuñj-mẽ phũl aur nãnã nanã pãt bichhiyà chhiyà ; wã palaṅ bichhiyo chhiyo ; phũl-dãn dhariyà chhiyà ; sunà-kà gaṛawà aur pañkhà aur bahaut bhali chĩj chhin ; inside that place, on an elevation, was an arbour; there were steps for going to it; in that arbour flowers and various kinds of leaves were strewn about; there there was a bed spread; flower-vases were set about; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *aṇ* to the root. Thus, *hiṭaṇ*, to go. This infinitive is, so far as I have noted, always used in an oblique case Thus, *hiṭaṇa-ko*, of going; *hiṭaṇ-hũṇi*, for going, to go.

The strong infinitive is made by adding *aṇo* to the root, with an oblique form in *àṇà*. Thus, *hiṭaṇo*, the act of going; *hiṭaṇa-ko*, of going; *hiṭàṇà-huṇi*, to go.

Some verbs are irregular in their infinitives. The roots *ã*, come; *ka*, say; *ra*, remain; *lyã*, bring; *kha*, eat; and all causal roots ending in *ã*, as *dekhã*, to cause to see, form the infinitives in *ũṇ* and *ũṇo*. Thus, *ũṇo*, the act of coming; *kũṇo*, the act of saying; *rũṇo*, the act of remaining; *lyũṇo*, the act of bringing; *charũṇo*, to cause to graze, to graze cattle. The *ũ* of the infinitive is often needlessly nasalized, so that we also have *ũ̃ṇo*, *kũ̃ṇo*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *aũṇo* (*aũ̃ṇo*); thus, *kaũṇo*, to cause to say; *charaũṇo*, to cause to feed. This *aũ* is often contracted to *au*, so that we also have *kauṇo*, *khauno* and *charauṇo*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *ṇ* or *ṇo*, not *aṇ*, *aṇo*. Thus :—

jā,	go,	makes its strong infinitive	*jāṇo*	or	*jãṇo*
di,	give	"	*diṇo*	or	*dĩṇo*
li,	take	"	*liṇo*	or	*lĩṇo*
hu,	become	"	*huṇo*	or	*hũṇo*

Similarly, for the weak forms, *jāṇ* or *jãṇ*, and so on.

It will be observed that the *ṇ* of the infinitive termination is the cerebral *ṇ*, not the dental *n*. In one instance (given in the third example below), I have come across a word in which the *n* is dental (*karan*, not *karaṇ*). We can compare this with the rule in Paṅjābī, in which the *ṇ* of the infinitive usually, but not always, becomes *n* after a root ending in *r*. In Kumaunī the *ṇ* does not necessarily become *n*, for in the very first example given below we have *maraṇ*, not *maran*, and near the end of the examples, we have *karaṇo*, not *karano*.

The following are examples of the use of the infinitive :—

(*a*) WEAK FORMS—

yē-kà maraṇa-ko bakhat nī àyo, aur yo ēk bàmaṇ-kaṇi bachūṇ-mẽ mārī ga-chh, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

lauṭaṇa-ki ai, the (idea) of returning came (to him) (II, 7).

twē dagari bhēt karana-ki bari ichchhā chhi, there was a great desire of (*i.e.*, for) making a meeting with thee (I, 2).

wī jàgà dekhaṇ-huṇi hiṭi-di hālau, come and set out for seeing that place (II, 3).

sastaṇ-huṇi baiṭhi gayo, he sat down to rest himself (II, 7).

pàṇi dhunaṇ-huṇi nasi gàyà, they went away to search for water (I, 1).

lakàṛà kàtan-huni dhurà jai-raẽ, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

goru-bhaĩsan charūṇ-huni ban jai-ra-chh, he has gone to the forest to graze cattle (I, 3).

taḷau-mē pàṇi piṇa-sũ àyà, they came to drink (lit. for drinking) water in the pond (I, 1).

Pachhõ-kà Paika-ki cheli ui bakhat dhān kuṭaṇ làgi rē-chhi, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, *Cf.* I, 4).

àpaṇi dagariyan-kaṇi dekhaṇ-sũ àpaṇi khaḷdi-mē dhari liyo, she put it in her pocket to show to her friends (I, 2).

yõ dwī Paik wã laṛaṇ-sũ tãgār bhàyà, these two Heroes became ready for fighting there (I, 4).

wī-kaṇi màraṇ paiṭhà, they began to kill him (II, 2).

ek śakar dekhiṇ paiṭho, a city began to be visible (II, 5).

àkhan-baṭi ãsu ũṇ paiṭhà, tears began to come from (her) eyes (II, 6).

kàmaṇ paiṭhà, they began to tremble (I, 4).

kasē-kaṇi tu yeti ẽṇ jan diyē, do not allow anyone to come hither (II, 5).

dukh ni huṇ paũ-chhiyo, sorrow was not getting (permission) to occur (*i.e.* could not occur) (II, 7).

u Paik dhurù-kuṇi jũṇ lùgi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).

bwŏjo àpàṇà ghar-huṇi lyũṇ lùgi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(*b*) STRONG FORMS—

jhuṭi balāṇo, chuguṭī khāṇo, ghus khāṇo wi-huṇi ke bāt ni chhin, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yē-vilē naĩ tumaro ũṇo chai rau-chhyẽ, for this reason was I looking for your coming (II, 3).

wī-kaṇi ḍhunaṇo chaĩ-chh, to search for him is proper (*i.e.* we must search for him) (II, 4).

kũwar-kaṇi anyàrà-mẽ hiṭaṇo paro, to walk in darkness fol. to the prince (*i.e.*, he had to walk in darkness) (II, 7).

Pachhẽ-kù Paika-ko tarāṇ katuk chh parakhaṇo chaĩ-chh, I must test how much muscular strength the Western Hero has (I, 1)

ghamaṇḍ kai manushya-kaṇi karaṇo ni chhain, it is not proper for any man to show (*lit.* make) pride (I, 4).

uĩ-kaṇi rwàṭà diṇà jã-chhu, I am going to give loaves to him (I, 3).

kũwara-le wī-kà dagàṛà jàṇà-ko karār karo, the prince agreed to go with him (II, 4).

maĩ-le bàṭai-bàṭà jàṇà-ko chhaṇamaṇẽ̃ṭ suno, I heard the tramp of (their) going along the road (page 197).

maĩ ēk siddh-thaĩ salāh liṇà-huṇi gai-chhyũ, I went to a holy man to take advice (II, 6).

rājà sab àpùṇà wajīran-kaṇi aur naukaran-kaṇi samudrà-kà kinārà hau khauṇà-hũṇi li-gayo, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahaut dēś rūṇà lāyak chhan, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *ṇ* is usually dental, not cerebral. Thus, *hiṭano*, going.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *ṇ* instead, thus (incorrectly, according to the derivation) *hiṭaṇo*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṭanai* (really an old locative), or *hiṭùnà*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *ṇ*.

This oblique present participle, *hiṭanai* or *hiṭùnà*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rũṇo*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhẽ*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyẽ*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayũ*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

hiṭanai-(or *hiṭùnà*) *rayũ*, I remained a-going, I continued going.

hiṭanaira-(or *hiṭùnàra*-)*chhũ* (for *hiṭanai ra-chhũ*, etc.), I am a-going, I go, or even, I shall go.

hiṭanaira-(or *hiṭùnàra*-) *chhiyũ* (for *hiṭanai ra-chhiyũ*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindī *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭùnà*.

Thus :—

maĩ (fem.) *mari jānyũ, ta bhalo huno*, if I had died, it would have been well; equivalent to the Hindī (*jō*) *maĩ mar jātī, tō bhalā hōtā* (page 182).

jab maĩ bagīchà-mẽ sochani sochani phiraṇai ra-chhyũ, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

una-le ādimma-ki bari bhīṛ (fem.) *ẽṇi dekhi*, they saw a great crowd of men coming (II, 5).

Mātaṅg Mahādēb-jyu-kì bachan (plur. masc.) *purà huṇà dekhi-bēr*, Mātanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

maĩ bīn li-bēr àpaṇo man belamūṇai-rayũ, I having taken a harp, keep a-diverting my mind (page 164).

yeth-uth phiranai-rayo, he remained a-wandering hither and thither, *i.e.*, he continued to wander (II, 7).

sàri rāt bāt karanai-rayã, the whole night we remained a-making words, *i.e.*, we kept conversing (pages 167, 168).

wī-mẽ phaṭik chamakanai-rẽ, in it many crystals have remained a-glittering, *i.e.*, are glittering (II, 3).

'*anna-pāṇi chhoṛi-bēr maranũ*' *kẽṇai-rẽ*, they are saying, 'having abandoned food (and) water we die' (page 195).

ēk din u dik hai-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).

u lai meri taraph bhali-kai chãwai-rai-chhi, she also kept a-looking well in my direction (page 89).

Compare, however,—

jab u jāṇai-rai-chhi, ta maĩ-ujyàni bhaut bēr chāṇi, when she was going away then she looked in my direction (page 166).

ēk siddh hōm karàṇàra-chk (for *karànà ra-chk*), a holy man is doing sacrifice (page 198).

ek juwan adēmi khelāṇàra-chk (for *khēlàṇà ra-chk*), a young man is sporting (II, 7).

tum bahut din-baṭi phirànàra-chhā (for *phirànà ra-chhā*), you are a-wandering from (*i.e.* for) many days (page 155).

tu ke karànàra-chhiyē (for *karànà ra-chhiyē*), what wast thou a-doing (II, 9)?

jab ham gaũ-baṭi śahar-mẽ ũnàra-chhiyã (for *ũṇà ra-chhiyã*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-chh*, he has gone; *hiṭi-chh*, she has gone; *hiṭa-chhiyo*, he had gone; *hiṭi-chhya*, she had gone.

Causal verbs, whose infinitives end in *ũṇo*, form the weak past participle in *ā*. Thus, from *bachuṇo*, to preserve (H. *bachánā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

Infinitives.	Weak Verbal Past Participles. Masculine.	Feminine.
rũṇo, to remain	*ra* or *rau*	*rai*
kũṇo, to say	*ka* or *kau*	*kai*
ũṇo, to come	*ā*	*ai*
lyuṇo, to bring	*lyā*	*lyai*
jāṇo, to go	*ga* or *gau*	*gai*
huṇo, to become	*bha* or *bhau*	*bhai*
diṇo, to give	*dē*	*dī*
liṇo, to take	*lē*	*lī*

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭà*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *àyo*. Thus, *bachàyo*, preserved, fem. *bachài* or *bachai*. The following are irregular:—

Infinitives.	Strong Verbal Past Participles. Masc. Sing.	Fem. Sing.
rũṇo, to remain	*rayo*	*rai* or *rē*
kũno, to say	*kayo*	*kai* or *kē*
ũṇo, to come	*àyo*	*ài* or *ai*
lyũno, to bring	*lyàyo*	*lyài* or *lyai*
jāyo, to go	*gayo*	*gai* or *gē*
huṇo, to become	*bhayo*	*bhai* or *bhē*
diṇo, to give	*diyo*	*dī* (plur. *din*)
liṇo, to take	*liyo*	*lī* (plur. *lin*)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *iyo*. Thus, *hiṭiyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyà*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyà*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindī, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyāṇo*, to bring, like the Hindī *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle:—

maĩ-le āpũ-kaṇi jaṅgaḷ-mẽ paṛiyo pàyo, I found myself fallen (*i.e.*, lying) in the forest (II, 2).

twẽ-kaṇi ēk lekhiyo tàmà patr miḷalo. Je wi-mẽ lekhiyo chh, te tu kariyẽ, you will find a written copper tablet. Do what is written in it (II, 3).

nau kumār Rājbāhan-kaṇi karàiyo dekhi-hēr, the nine princes having seen (*i.e.*, considered) that Rājavāhana was lost (II, 4).

doharo ris-mẽ bhariyo raũ-chhiyo, the other was remaining filled with anger (I, 1).

wi kuñj-mẽ phūl aur nānā nānā pāt bichhiyà chhiyà, wã palaṅ bichhiyo chhiyo, phūl-dān dhariyà chhiyà, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122).

rājà-ki cheli aur maĩ rāj-mahalu-kà chhàjà-mẽ baiṭhiyà chhiyã, (we, *viz.*) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭaṇo*, obl. sing. and masc. plur. *hiṭàṇà*; fem. *hiṭaṇi*, it is to be gone, it (or he) will go; similarly, *mārano*, he is to be beaten, he will be beaten.

Examples of the use of this participle are:—

chhyatrina-ko je kām chh, te karaṇo chaũ-chh, that is necessary to be done which is the business of knights (II, 1).

jwān, bhalo dekhaṇo chāyo, baṇi gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ēk bari sundar dekhaṇi chāṇi jwān syaṇi chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab hama-le ke karaṇo-chh, now what is to be done by us (page 198)?

muluk jitàṇà chaiṇẽ, countries are necessary to be conquered (*i.e.* must be conquered) (II, 1).

wē-le Mahādēb-jyu-ki pujā karaṇi sikai, by him the worship of Mahādēva-jī was taught to be done (*i.e.*, I was taught how to worship) (II, 2).

ēk bāt (fem.) *tumen-thaĩ kūṇi chh*, one thing is to be said to you (II, 2).

hamari khuśi (fem.) *rāṇi yã ni chhi*, my wish was not to be remained here (*i.e.*, I did not wish to remain here) (page 201).

tumen jàsà aur maĩ jàsà ādimi jab ēk-bāṭà holà, ta ni huṇi bāt ke ni rau (for *raulī*), when men like you and me will become (*i.e.* get) together, then anything will not remain not to be become (*i.e.* impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *mārī-bēr* (for *marīi-bēr*) having been killed. Compare *mārī-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūṇo* (including causals) form the conjunctive participle in *ai* (not *ài* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular:—

Infinitives.	Short Conjunctive Participles.
rūṇo, to remain	*rai*
kūṇo, to say	*kai*
kauṇo, to cause to say	*kawai*
ūṇo, to come	*ai* (see above)
lyūṇo, to bring	*lyai*
jàṇo, to go	*jai*
huṇo, to become	*hai*
diṇo, to give	*di* or *dī*
liṇo, to take	*lī* or *lī*

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. v.*). The following are examples of its independent use:—

unan naũ dekhi bari rīsa ài, to them, having seen me, great anger came (II, 2).

āpũ-āpũ-kaṇi nàno jàm-bēr, achhatai-pachhatai, hāt jori, binti kari, ui syaiṇi aur ui-kà khwēn-thẽ chhorai-bēr, àpàṇà ghar-huṇi gàyà, each having considered himself small, wailing and lamenting, making supplication, having got rid of (*i.e.* away from) that woman and her husband, they went to their own house (I, 4).

'*mṇàrà dagariyà yé bāt-mẽ rājī hunēr nhàtan*' *kai*, saying (in his mind) 'my companions will not consent in this affair' (II, 4). Here *kai* (like the Khas-kurā *bhani*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

'*mero mālik Rājbāhan u-ī chh*' *kai*, saying 'that person is indeed my lord Rājavāhana' (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

lwai kari-bēr ye-kaṇi muluk jitaṇà chaiṇẽ, having done fighting, this (prince) must conquer countries (II, 1).

Rājbāhan-kaṇi wī dekhi-bēr àsaj bhayo, to Rājavāhana, having seen him, there came astonishment (II, 2).

ràja-kà chyàlà-thaĩ bhalo ādimi samaji-bēr, having understood the king's son to be a good man (II, 2).

Mātaṅga-ki bat swṇi-bēr, having heard the words of Mātanga (II, 4).

u khusũ-khusũ bhàji-bēr Mātaṅg-thaĩ gayo, he escaping secretly, went to Mātanga (II, 4).

pāpinai-ki durdāśā dekhai-bēr, having shown the evil state of sinners (II, 2),

wō-le dhāt lagai-bēr kayo, he, having applied a shout (*i.e.* with a shout), said (II, 8).

yo kai-bēr ū yeṭh-uṭh dēiau-hũṇi nhai-ghyā, saying this, they went away, hither and thither, to (various) countries (II, 4).

Matang nḍar hai-bēr, Mātanga having become fearless (*i.e.* fearlessly) (II, 5).

Mātang-thaĩ ai-bēr wō-le ēk ratu bhēṭ-mẽ dhari diyo, having come to Mātanga, she offered him a jewel (II, 6).

ēh bāṛā boṭā-kā tali jai-bēr śīṇ paṛi-gayo, having gone under a big tree he fell asleep (I, 1).

sātu-ko thaĩlo lē-bēr bāṭā lāgo, taking a sack of *sattū*, he set out on the road (I, 1).

A **Noun of Agency** is formed by changing the *aṇo* of the Infinitive to *aṇiyo* or *aṇiyā*. In two of the following examples the words *huṇiyo* and *karaniyā* have rather the sense of a future passive participle than of a noun of agency.

twē jaso bahādur hātin haṭai diṇyā (represented in Hindī by *dēnēwālā*) *hamale kwē nī dekho*, I never (before) saw anyone (who was) such a brave thruster aside of elephants as thou (page 135).

je huṇiyo (Hindī *hōnēwalā*) *bhoyo te hũ-chh*, that which is to be will be (page 84).

rājā-thaĩ nī karaniyā karm karai, having got done by the king things which should not be done (Hindī *jō kām us-kō na karnē-kē thē, yē karāyē*) (page 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *hiṭanēr*, a goer. Examples are :—

Pachhõ-kā raunēr Paikā-kā paṭāgan-mē, in the courtyard of the hero who was a dweller of (*i.e.* in) the West.

kasūr karanēr jo ghus dī sakā-chhiyā, bachi jā-chhiyā, fault-doers who were able to give bribes got off (page 224).

aghin ke karanēr chhai, in future (of) what will thou be a doer, *i.e.* what will thou do? (page 85).

myārā dagaṛiyā rājī hunēr nhātan, my companions will not be willing (*hōnēwālē*) (II, 4).

tum wō-kaṇi mārī dēlā, ta maĩ-kaṇi u thaili miḷanēr nhāti, if you kill him, then I shall not get that bag (page 100).

tuman jēwar aur karāmata-ki thaili ab kabhaĩ miḷanēr naĩ, you will never get (*milnēwālē*) the jewels and the magic bag (page 97).

bhōl rāja-ko chyōlo ānēr chh, tomorrow a king's son is a comer (*ānēwālā*), *i.e.* will come (II, 3).

thwār-ā ḍhīl-mẽ hamaro ṭhagapanno mālum hai jānēr chh, in a very short time my swindling will become known (page 144).

kalpa-sundari jānanēr suṇanēr chh, Kalpasundarī (fem.) is learned and intelligent (page 116).

u tali-jālai jānēr nhāti, jati-jālai boṭan munā tum ṭhāri nī-hōlā, he will not go until you stand under the trees (page 189).

The **Old Present,** which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. *hiṭũ*, I go, I may go	*hiṭũ*
2. *hiṭaĩ*	*hiṭau*
3. *hiṭ*	*hiṭau ; hiṭan*

From *rũṇo*, to remain, we have :—sing. (1) *rũ* or *raũ*, (2) *rai*, (3) *raau* or *rau ;* plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayau*, *rũn*. Similarly, *kũṇo*, to say · also causals such as *dekhũṇo*, to cause to see.

From *diṇo*, to give, we have :—sing. (1) *dyũ*, (2) *dẽ*, (3) *de ;* plur. (2) *deau*, *diyau*, (3) *deau*, *diyau*, *din*. Similarly, *liṇo*, to take.

ũṇo, to come, has sing. (1) *ũ*, (2) *aĩ*, (3) *au ;* plur. (2) *àau*, *àyau*, (3) *àyau*, *ũn*. Similarly, *lyũṇo*, to bring.

jãṇo, to go, has sing. (1) *jũ*, (2) *jàwaĩ*, *jà*, (3) *jà*, *jaw ;* plur. (2) *jàau*, *jàyau*, (3) *jàau*, *jàyau* or *jãn ;* similarly, *khãṇo*, to eat.

huṇo, to become, sing. (1) *hũ*, *hoũ*, *haũ*, (2) *hoai*, (3) *hõ*, *hoau ;* plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

maĩ eso ullu nhãtũ jo teri bàtan-mẽ ũ, I am not such an owl as that I should come into (*i.e.* agree with) your words (page 168).

dekhũ ham dwin mẽ ko baro chh, let us see who of us two is the greater (I, 2).

so ab kwẽ yeso upây batai di halau jai-le yo bãlak bachi jà, aur ham kath yesi jàgà nhai jũ jã rai-bẽr ham bachi jũ, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

tum katukẽ unari pothi parau, aur katukẽ unori bàtan suṇau, however much you may read their books, however much you may hear their word (page 220).

katuk adimi naukar dharà, jai-le dũr dũr jãlai yẽ-ko naũ hõ aur mastak-ãi yẽ-kaṇi rupai milau, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows : -

Singular *hiṭ*, *hiṭiyẽ*.
Plural *hiṭau*, *hiṭiyã*.

The termination *iyẽ* is not respectful as it is in Hindi. For the irregular verbs I have noted :—

rũṇo, to remain, and *kũṇo*, to say ; sing. *rau*, *rayẽ ;* plur. *rawau*, *rayau*, *rayã*. Similarly for *kũṇo*.

ũṇo, to come, *lyũṇo*, to bring ; sing. *ã*, *ayẽ*, *àyẽ ;* plur. *àw*, *ayau*, *àyaũ*, *ayã*, *àyã*. Similarly for *lyũṇo*.

jãṇo, to go ; sing. *jà*, *jayẽ*, *jàyẽ ;* plur. *jàau*, *jayau*, *jàau*, *jàyau*, *jayã*, *jàyã*.

huṇo, to become ; sing. *hõ*, *hoẽ*, *huyẽ ;* plur. *hoau*, *huyau*, *hoyã*, *huyã*.

diṇo, to give, and *liṇo*, to take; sing. *dē, diyē, liyē*; plur. *diau, diyau, diyā, diya, liyau, liyā.*

The following are examples of this tense in the second person:—

tu wā̃ jā, do thou (masc.) go there (II, 3).

(tu) dhairya kar, do thou (fem.) make courage (II, 6).

myàrà ā̃khù-mē jhāṭ paiṭhi ga-chk, gàṛi-dē, a speck of dust has got into my eye, extract it (I, 8).

tu luki rau, do thou remain concealed (page 128).

Gaṅgā-kaṇi yo śarāp dyo kī 'tu lai syaṇi hai jayē aur bahut ādmiṇ dagaṛi rayē,' he imposed this curse upon the Ganges, 'thou also become a woman and dwell with many men' (page 121).

tu myàrà hāt khuṭan-kaṇi kholi dē, do thou unfasten my hands and my feet (page 169).

wī-mē̃ tu jàyē, go thou into it (II, 3).

te tu kariyē, do thou that (II, 3).

yē-kaṇi tu swaiṇ-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

kai-kaṇi tu yeli ā̃ṇ jau diyē, do not thou allow anyone to come hither (II, 5).

ā̃chho, tu-ī li-liyē, good, thou verily take it (I, 4).

tum hamari laṛai dekhi-diyau, do you please look on at our fighting (I, 3).

bāmaṇ-kaṇi nī mārau, do not ye kill the Brāhman (II, 2).

(tum) myàrà dagàṛà alag hiṭau, do you step aside with me (II, 2).

tum wī jàgà dekhaṇ-huṇi hiṭi di hālau, do you come along to see that place (II, 3).

tum ke nī ḍarau, do not you fear at all (page 146).

tum maī-dagaṛi byā lai karau, rājya lai liyā, do you both make a marriage with me, and also take the kingdom (II, 6).

yē-kaṇi chhàṛi diyā . . . . phiri lauṭai diyā, do ye let him go, and put him back again (II, 2).

wī-kaṇi myàḷù-mē̃ jo chāhā ū dekhi sakanī, tum lai dekhalā ta dekhiyā, those who wish to see her in the fair can do so; (if) you would see, then see (page 165).

tum wā̃-kà ādimin dagaṛi yesikai miḷi jàyā jeeikai kwē tumaṇ pachhyāṇo nē̃ aur jatuk naki tumarà puṭi hai sakalī tatuk karya, do you mix with the people of that place, so that no one may recognize you; and do as much harm as can happen through you (page 224).

phiri tum ghar ai-jàyā, then do you (feminine) come home (page 189).

*tum wī-thaī kayā ki, 'tu bàṭo baṇai hàlalai ta ham twē-kaṇi chhoṛi dyā̃lù'; par wī-kaṇi chhoṛiyā jan; jaswē kām karī hàlalo, wī-kaṇi beṛi peirai diya, ràjà-thaī kayā ki, 'yo baṛ-ā jiddī ādimi chh, kasik-ā māl nī batāno, wī-kaṇi màrī lai diyā' * * * tum rōj ràjai ki chyeli-thaī jànai-rayā*, do you say to him, '(f) thou wilt finish making the (secret) way, I (honorific plural) will release you'; but do not release him; as soon as he shall finish the work put fetters on him (and) say to the king, 'this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also.' * * * do you keep a-going every day to the king's daughter (page 103).

The **Future** is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *là*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. *hiṭũlo*	...	*hiṭũlà*	...
2. *hiṭalai*	*hiṭali*	*hiṭala*	...
3. *hiṭalo*	*hiṭali*	*hiṭàlà*	*hiṭalin.*

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

maĩ dẽś dẽśan hiṭũlo aur syaiṇin-kaṇi ḍhuḍũlo ; jo myàrà man aĩ jàli, wī dagaṛi byā kari lyũlo, I will go from country to country and will seek out women; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhũã ũṇ paiṭhalo, tab maĩ lai yē maṇḍap-mẽ luki rũlo, aur tu Bikaṭbarmmā-thaĩ kayē, 'tu baṛo dhūrtī chhai, jab myŏro rūp pai-lelai tu jàṇi ke ke karalai,' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikaṭavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

maĩ tiṭhāṇ jōgi baṇi-bēr ãlo, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

yē-kaṇi yē-kà bàba-ko rājya lai deũlo, I will also cause his father's kingdom to be given to him (page 228). *Deũlo* is the future of the causal of *diṇo*, to give.

phiri tumari ãwāṭ-bhiṛi dekhũlo, then I (fem.) will see your combat (I, 3).

jar bakhat maĩ ghãṭ bajũlo wī bakhat jālai waĩ bhai rayē, jab ghãṭ bàjali tabtu àgà-thaĩ àyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

mari jũlo, I (fem.) will die (page 74).

eso kari-bēr tu Pātāla-ko ràjà hai-jàlai, having acted thus, thou wilt become the king of Pātāla (II, 3).

yē kām-kaṇi kari hàlalai, aur yo bāt kai-thaĩ ni kaular, ta maĩ tuē-kaṇi chhoṛi dyũlo, if thou wilt complete this business, and will not tell this thing to anyone, then I will release thee (page 105).

tu Kalpasundarī holī, aur kuchh dīṇ Bikaṭbarmmā-dagaṛi raulī, phir jab u lai Upahārbarmmā-mẽ mīlī jàlo, tu wī-dagaṛi bahut din jãlai sukh karalī, thou (fem.) wilt be Kalpasundarī, and for some days wilt dwell with

Vikaṭavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).

tu wō-kaṇi ko delā, what wilt thou (fem.) give him (page 118)?

rājī hai jalā, thou (fem.) wilt agree (page 119).

je tu kaulo te maĩ kari dyũlo, what thou (fem.) shalt say, that I (fem.) will do (page 183).

baṇ-mẽ̃ ham loṇana-ki hār-jit-kaṇi ko jāṇalo, who will know our (respective) defeat and victory in the forest (I, 2).

àpàṇà purànà ãũ-mẽ̃ raulo, he will remain in his old body (II, 2).

ēk dibya-ãn-wàlo ādimi àlo, a man with a celestial body will come (II, 6).

u sab khai lelo, he will eat them all up (I, 4).

bhōl u lai pakaṛīlo aur meri syaĩṇi lai pakaṛīlī, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakaṛīṇo* is passive of *pakaṛaṇo*.

meri chyeli eso kauli, my daughter will say thus (page 72).

tyàrà dagàṛà rūṇ paiṭhali, she will begin to dwell with thee (page 74).

dibya drishṭi hai jàli, there will be superhuman power of sight (page 58).

gaũ-mẽ̃ jai-bēr laṛũlà, having gone into the village we shall fight (I, 2).

jatuk dukh ham dī sakālà tatuk twō-kaṇi dyũlà, we (*i.e.* I) shall give you all the sorrow that we can give (page 99).

tum dwī jaṇi rajya karalā, you two persons will do ruling (II, 6).

ràjà tum je kaulā te hukam delo, the king will give the order which you will suggest (page 104).

jati jalai boṭan muṇi tum ṭhàrī ni holā, until you (fem.) stand under the trees (page 189).

tyàrà dwī jaũlyà nànàtin hwàlà, there will be two twin children to thee (page 162).

baraba tumàrà nànàtin hwàlà, there will be children to you regularly (page 190).

sab bāt (fem. plur.) *āphī hai jàlin*, all things will come to pass of themselves (page 103).

A kind of **Dubitative** Future is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are:—

yo ke jàdu-hàdu jàṇan kuna-lī, this (woman) will probably be a-knowing some kind of magic or other (*i.e.* she probably knows) (page 182).

ũ bàṛà gyanī chhan, so tuman malūm chh ũ kã̃ kuna-là, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanũ*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindī formed from the present participle without any suffixes at all (*chalta*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

Singular.		Plural.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. *hiṭanũ, hiṭanyũ* or *hiṭanĩ*	.....	*hiṭanũ* or *hiṭanã*.
2. *hiṭanaĩ*	*hiṭanĩ*	*hiṭanã*.
3. *hiṭano*	*hiṭani*	*hiṭanã* (fem. *hiṭanin*).

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

maĩ mari jànyũ ta bhalo huno, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-chh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṭã-chh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

Singular.		Plural.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. *hiṭã-chhu*, (*-chhũ*) or (more usually) *hiṭũ-chhu*, etc.	.....	*hiṭanã*.
2. *hiṭã-chhaĩ*	*hiṭã-chhẽ*	*hiṭã-chhã*.
3. *hiṭã-chh*	*hiṭã-chhya*	*hiṭanĩ* or *hiṭani* (fem. *hiṭanin*).

For the various irregular verbs we may quote the following forms :—

dekhũ-chhu, or *dekhaũ-chhu*, I cause to see ; 2. sing. masc. *dekhũ-chhaĩ*, *dekhaũ-chhaĩ*, 3. sing. masc. *dekhũ-chh*, *dekhaũ-chh*, and so on.

rũ-chhu, or *raũ-chhu*, I remain ; *rũ-chhaĩ*, *raũ-chhaĩ*, and so on ; so *kũ-chhu kaũ-chhu*, I say ; *ũ-chhu*, I come ; *lyũ-chhu*, I bring, etc.

jã-chhu, I go ; *jã-chhaĩ*, etc. So *chã-chhu*, I wish ; *khã-chhu*, I eat, etc.

hũ-chhu, I become ; *hũ-chhaĩ*, etc.

dĩ-chhu, I give ; *dĩ-chhaĩ*, etc. So *lĩ-chhu*, I take.

dekhẽ-chhu, I am visible ; *dekhẽ-chhaĩ*, etc. And so all passives.

The following are examples of the use of the full form of this tense :—

tu maĩ-kaṇi bhalo jai mànan-chhē, if thou (fem.) lovest me (see below).

tum kwō mantra-le jhàṛano lai jàṇan-chhā, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

wī din-baṭi maĩ àpàṇà dagaṛiyan-hai alag rũ-chhu, aur dharam-karam-mẽ̃ lāgi rũ-chhu, aur Mahādēb-jyu-ki tapasyà karũ-chhu, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

uṭ-kaṇi rwàṭà diṇà jã-chhu, I am going to give loaves to him (I, 3).

'tum jã-chhā ta maĩ lai ũ-chhu' ; so maĩ-le kayo ki, 'yeso ni hai sakano ; tu maĩ-kaṇi bhalo jai mànan-chhē, ta je maĩ kũ-chhu, te tu kar,' 'if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

tab-baṭi maĩ jàgà jàgà mãnı kkã-chhu, since then I (fem.) am eating, begging from place to place (*i.e.*) I live by begging (page 114).

tum bàṛà gyānī chhan aur jo yē lokà kà sukhan-kaṇi chhàṛı-bēr paraloka-ko ṭhikàṇo karàṇà chānī unàrà upar tum baṛi dayā ràkhã-chhā ; maĩ ab àpàṇà ye uṛch kām dekhi baṛi dik chhũ, aur yē-kaṇi chhoṛī diṇà chã-chhu, you (masc.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

maĩ hat dekhano lai jàṇã-chhu, I (fem.) also know how to inspect hands (*i.e.* to tell fortunes), (page 117).

bhīl jaso dekhã-chhai, thou appearest like a Bhīl (II, 2).

yo baṛi naki bāt chh ki yesà-gun-wàlo ādimi hai-bēr ḍãkuna-ko kām karã-chhai. Āj baṭi tu 'kabhaĩ yeso ni karũ,' kũ-chhai aur bhàlà adimina-ki jaiyyāt rũ-chhai, ta mai twē-kaṇi chhuṭas dī-chhu, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (*i.e.* wilt say) 'I will never do such a business,' and art remaining (*i.e.* wilt remain) like respectable men, then I am getting thee released (*i.e.* will release) thee (page 135).

tu 'Kām-dyàpta kē-lai maĩ dekhi dik chh,' kai kũ-chhē ? so wī-ko dik huṇa-ko kāraṇ yo chh ki tu wī-ki syaĩni Rati-hai lagai bhali dekhã-chhē, yē vāle teri rīs karã-chh, aur twē-kaṇi dukh dī-chh, art thou (fem.) saying that (*kai,* literally, saying) 'Why is Kamadēvā troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (*i.e.* he is angry with thee), and is giving thee sorrow (page 123).

tu āpũ-kaṇi bāki batũ chhē, thou (fem.) art showing thyself off too much (page 78).

jatuk tu maũ-kaṇi dekhàṇà chã-chhē, wī-hai lai bāki maĩ twē-kaṇi dekhàṇà chã-chhu, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

je huṇiyo bhayo te hũ-chh, that which was to be is (page 84).

ab yo yeso karã-chhi, ta ke maĩ khã-chhu, ke mero parawar khã-chh, now, (if) she does so, what do I eat, and what does my family eat (*i.e.* how are we to live) (page 73).

unari pujā hũ-chhē, their worship (fem.) takes place (page 75).

meri mai-kaṇi u bahut bhalo manã-chhya, she loves my mother very much (page 167).

yo ùpàuà mālika-ki buri ṭuhaḷ karã-chhya, she does great service to her husband (page 174).

ann-pàuì chhori-bēr maranũ, we are dying having given up food and water (page 195).

ab twō-kaṇi phal dinũ, now I (masc. plur. of respect) give the fruit to thee (II, 3).

ab ke karanũ, what shall I (fem. plur. of respect) do (page 117)?

tum kwē mantra-le jhàṛano lai jàṇan-chhā? ke upāy jàṇã-chhā yē-kaṇi bachai diyau, do you know even any (method of) exorcising by a charm? (if) you know any device, save him (page 84) Here *jàṇan-chhā* and *jàṇã-chhā* are absolutely synonymous.

jaṅgal-mẽ ke karã-chhā, what are you doing in the forest (page 76)?

tum yã-bai kē-lai jã-chhā, why are you going from here (page 165)?

kwē hāt dekhã-chhā, do any of you show your hands (to have your fortune told) (page 177)?

maĩ kũ-chhu ki 'tum jan bàtan-mẽ man lagẽ-chhā unan-kaṇi chhori diyau,' I say that, 'do you give up those things to which you apply your mind' (page 214).

dākuna-ko kām karanī, they practise the business of robbers (II, 2).

muluk jitànà chainū, countries are desired (pres. pass.) to be conquered (*i.e.* should be conquered) (II, 1).

maĩ-kaṇi yē-kà upay bahut ũnī, to me many devices of this come (*i.e.* I am able to suggest many devices) (page 189).

myàlà-mẽ jo chānī ũ dekhi sakanī, in the fair, whoever desire, they can see (her) (page 165).

arth-kām kàsà hunī, kē-le ũ baṛanī, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75)?

arth u chh jai-kaṇi ādimi kamunī, baṛūnī, aur samàḷi rùkhanī, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *ni hiṭanyũ*, not *ni hiṭã-chhu*, I do not go. Examples are:—

maĩ àpàṇà kàkù-kaṇi bikh di-bēr màrùṇà ni chānyũ, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

maĩ chōr lai chhũ, ta yàsà nakì chori ni karanyũ, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

yo baṛ-ā jiddā ādimi chh, kasik-ā māl ni batūno, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

gyāni-ko vikhay-sukha-le dharam ni bigaṛano, par ham arth-kāman-kaṇi ni jāṇaṇā, the virtue of a wise man is not spoilt by worldly happiness, but I (masc. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus:—

I was going, I used to go, etc.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *hiṭā-chhiyā̃*, (*-chhyā̃*)		*hiṭā-chhiyā̃*(*-chhyā̃*)	.....
2. *hiṭā-chhiyā*	*hiṭā-chhī*	*hiṭā-chhiyā*	.....
3. *hiṭā-chhiyo*	*hiṭā-chhi*	*hiṭā-chhiyā*	*hiṭā-chhia.*

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense:—

jasi syaṇi maĩ beāṇā chā̃ chhyā̃, ṭhīk yo usi chh, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chyōlo tu chā̃ chhiyē, the kind of son which thou wast desiring (II, 1).

bhilan jaso dekhā̃-chhiyo, he was appearing (*i.e.* looked like) a Bhil (II, 2).

ke dukh ni huṇ paũ-chhiyo, no pain was permitted to exist (II, 7).

u gaiṇā bajāṇā-mē̃ aur kābya paṛan-mē̃ man lagā̃-chhiyo, aur rājya ki tarph kabhaĩ ni chā̃-chhiyo, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām suṇi-bēr dokaro rīs-mē̃ bhariyo raũ-chhiyo, on hearing the name of one the other used to be filled with rage (I, 1).

Daṇḍak jaṅgaḷā-kā bīch-mē̃ jo gaṛ jā̃-chhi, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

jasi-kā hāt-mē̃ u rā̃-chhi, on whose hand it (fem.) remained (II, 7).

dwī nāmi Paik, ēk Pūrab diśā-kā kuṇ-mā doharo Pachhā̃-kā kuṇā-mē raũ-chhiyā, two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

wī adami-kaṇi bahut bāt ā̃-chhin, to that man many things (fem.) were coming (*i.e.* he knew many things) (page 215).

kasūr karanēr jo ghūs dī sakā-chhiyā bachi jā̃-chhiyā, garība-ko kwē ni hī̃-chhiyo jāgā jāgā chorī hā̃-chhin, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm:—

I went.

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1.	*hiṭyẽ̃*	.....	*hitẽ̃*	.....
2.	*hiṭai*	*hiṭi*	*hiṭā*	.....
3.	*hiṭo*	*hiṭi*	*hiṭà*	*hiṭin.*

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭẽ̃* (intransitive) means 'I went,' *marẽ̃* (transitive) means 'I was killed.' 'I killed him' would be *maĩ-le wō-kaṇi màro*, by me, with reference to him, it was killed; or *maĩ-le u màro*, by me he was killed. The construction is, in fact, exactly the same as in Hindī, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows:—

rūṇo, to remain, *rayin* or *rain*; so *kūṇo*, to say, causals like *dekhūṇo*, etc.
ūno, to come, *àyin* or *ain*; so *lyūṇo*, to bring.
jāṇo, to go, *gayin* or *gain*.
huṇo, to become, *bhayin* or *bhain*
diṇo, to give, *diyin* or *din*; so *liṇo*, to take.

The following are examples of the use of the past tense of intransitive verbs:—

thwàr-ũ ḍhīl maĩ wã̃ ṭakalyẽ̃, tẽ̃lai gakùṇà pàta-ko chhaṇachhaṇāṭ aur sugandh ūṇà paṭṭkì maĩ jaldī uṭhì gayẽ̃, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 123).
maĩ maryẽ̃, I died (II, 2).
maĩ jwan bhayẽ̃, I became a youth (II, 2).
maĩ bhalo hai gayẽ̃, I became well (II, 2).
maĩ ēk gwàlù-kà wã̃ rayẽ̃, I (fem.) dwelt with a cowherd (page 113).
ab tumar-thaĩ āyẽ̃, now I (fem.) came to you (II, 6).
dōpkarì jālēk hiṭo, he marched till noon (I, 1).
thwàṛà ḍhīl-mẽ̃ àgà-baṭi bhair nikaṭo, after a short time he emerged from the fire (II, 5).
u jhulà-hat taḷi kudo, he leaped down from the swing (II, 8).
u wō-thaĩ dauṛi-bēr gayo, aur wō-kà khuṭan paṛo, he went running to him and fell at his feet (II, 8).
yeth-uth pheranai rayo, he remained a-wandering hither and thither (II, 7).

Bāmdēb ṛishi rājā-thaĩ āyo, the saint Vāmadēva came to the king (II, 1).

u khusū-khusū bhājī-bēr Mātaṅg-thaĩ gayo, he escaping secretly went to Mātanga (II, 4).

wī-kani ṭṭh lāgi, compassion (fem.) touched him (II, 6).

rāṇi-ki khabar sunana-ki aur āpāṇā ādmīna-ki bhēṭ karanai-ki barī phikar rai, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

unan maĩ dekhi baṛi rīs ai, seeing me great anger (fem.) came to them (II, 2).

āpani ijā-thẽ bhitar bhāji gai, she ran away inside to her own mother (I, 2).

(ham) boṭanā-kā phānā pakaṛi-bēr dusarī taraph uhai gayẽ, aur kai-kā hat nī āyẽ; ghar jai-bēr ham lai nai dhwai sīn parẽ, I (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (*i.e.* fall) into anyone's hand; going into the house I also, having bathed and washed, fell asleep (page 86).

ham terī tapasyā dekhi-bēr bāṛā khuśī bhayẽ, I (plural of respect) having seen your austerity, became much pleased (II, 3).

maĩ aur u pachhinai jaṅgaḷ-mẽ rai gayẽ, (we, *i.e.*) I and he remained behind in the forest (page 112).

myārā bāṛā bhāg chhiyā jo tum lai miḷi gāyā, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 148).

tab dwīyai gaũ-hunī bāṭā lāgā, then the two set out on the road to the village (I, 3).

thuṛā dinan jẽlai yõ yeth-uth phirā, for a few days they wandered hither and thither (II, 2).

wẽ myārā mitr āyā, there my friends came (II, 2)

bahut dūr jẽlai anyārā-anyar-ā dwī jani gāyā, for a great distance the two persons went in thick darkness (II, 5).

nau kumar bahut dik bhāyā, the nine princes became much troubled (II, 4).

yē vīle Kāmamañjarī aur wī-ki ijā lai wẽ balaiṭ-gain: ũ atti ḍarin aur maĩ-thaĩ sallāh puchhan-hunī ain, on this account Kāmamañjarī and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

maĩ dekhi ũ ḍarī gain aur kāmāṇā paiṭhin, they (fem.) seeing me became afraid and began to tremble (page 145).

wī-kā dagāṛā wī-ki dagaṛiyā bahut syaĩnī ain, with her many women, her companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs:—

maĩ-le yo bichār karo, I made this decision (page 37).

maĩ-le yo sunī, I heard this (fem.) (page 37).

tuma-le maĩ-kani pailē khabar kē-lai nī dī, why did you not at first give the news (fem.) to me (page 84)?

nau kumāran dagaṛī wī-kani āpāṇā dēś-hai bhair bhejo, he sent him, with the nine princes, forth from his own land (II, 1).

Mātaṅg-thaĩ ai-bēr wī-le ēk ratn bhēṭ-mẽ dhari diyo, coming to Mātanga, she laid before him a jewel as a present (II, 6).

wī-le kayo, he said (II, 1).

maĩ-kaṇi mārī diyo, (they) killed me (II, 2).

maĩ-le āpũ-kaṇi jaṅgal-mẽ̃ paṛiyo pāyo, I found myself fallen in the forest (II, 2).

(*maĩ-le*) *yē kaṇi nāchaṇo, gaiṇo, bājo bajāṇo, lekhaṇo paṛaṇo, bolāṇo chalāṇo sikāyo,* I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

una-le ādmina-ki baṛi bhīṛ dekhi, they saw a great crowd (fem.) of men (II, 5).

Sōmdatta-le āpaṇi kathā kai, Sōmadatta told his story (fem.) (II, 9).

Mahādēb-jyu-ki pujā karaṇi sikai, he taught me to worship (fem.) Mahādēva-jī (II, 2).

Kalindi-ki bāt wī-le maṇi-li, he accepted the word (fem.) of Kālindi (II, 6).

Mātaṅga-le wō-kaṇi ēk maṇi di, Mātaṅga gave him a jewel (fem.) (II, 7).

wī-le mustakā lākaṛā ēk-bāṭṭā karā, aur āgo bālo, aur mantr paṛā, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. masc.) (II, 5).

wī-le āpāṇā khāṇiya sātu talau-mē khiti diyā, he threw the *sattū* (plur. masc.) which was his food into the lake (I, 1).

kama-lē rāta-ki bāt jāgā jāgā suṇin, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

maĩ-le wī-ki buṛi chheṛi Dharmmrakshitā dagaṛi pachhyāṇ lagai aur Kāmamañjari-kuṇi wī-kā hāta-le maet chēj bhejin, I made acquaintance (fem. sing.) with her old maid servant Dharmarakshita, and by her hand sent many things (plur. fem.) to Kāmamañjarī (page 91).

wī-le maĩ-kaṇi dharma-ki pustak suṇain, he caused me to hear (*i.e.* taught me) religious books (plur. fem.) (II, 2).

buṛiya-le maĩ-thaĩ yo bat kayin, the old woman said these things (plur. fem.) to me (page 120).

ēk-eka-le yaũ sārī bāt kain, each of them said all these things (plur. fem.) (I, 4).

wī-le gālī dīn, he gave abuse (plur. fem.) (page 61).

maĩ-le yo sab bat mālum kari liyin, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus :—

I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *hiṭyũ*	*hiṭyũ*	*hiṭã*	*hiṭã*
2. *hiṭa-chhai*	*hiṭi-chhē*	*hiṭa-chhā*	*hiṭi-chhā*
3. *hiṭa-chh*	*hiṭi-chh*	*hiṭẽ*	*hiṭi-chhan*

Transitive verbs are, as in the case of the Past tense, construed passively.

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows :—

rūṇo, to remain, third plural perfect *raĩ* or *rẽ*. So *kūṇo*, to speak, and causal verbs like *dekkhūṇo*, to show : *ūṇo*, to come, plur. *āĩ*. So *lyūṇo*, to bring : *jāṇo*, to go, plur. *gaĩ* : *diṇo*, to give, plur. *dĩ*. So *liṇo*, to take.

The following are examples of the use of this tense :—

A.—Intransitive Verbs :—

tu ko chhai, kã̃-baṭi ā-chhai, who art thou, whence hast thou (masc.) come (II, 2) ?

tu ko chhẽ, kã̃-baṭi ai-chhẽ, who art thou (fem.), whence hast thou (fem.) come (II, 6) ?

ab tu ai gai-chhẽ, now thou (fem.) hast arrived (page 116).

bālak kaṇi bāg li gau-chh, a tiger has carried off the child (page 229).

taḷau suki ga-chh, the tank has dried up (I, 1). For *ra chh, vide* ante, page 130.

bāji-kaṇi jiti gai-chh, she has completely won the wager (page 77).

maĩ-kaṇi jabardasti ūpaṇo khasam banai-bẽr yã̃ lyai rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 176).

aj bhẽṭ hai paṛi-chh ; baṛi khuśi bhai-chh, to-day a meeting has occurred ; much happiness has become (to me) (I, 2).

tum sust kẽ-lai hai rau-chhā, why have you become sad (and remain sad now) (page 56) ? For the use of the perfect of *rūṇō* as a verb substantive, see page 130, *ante*.

tum lai dẽś dẽś hiṭi ā-chhā, you also have come (here) after going to various countries (page 164).

bàrà phaṇi-wāḷà syāp nikaḷi raĩ, many-hooded snakes have remained emerging (*i.e.* continue emerging) (page 58).

yõ ādimi kã̃-baṭi āĩ, whence have these men come (II, 9) ?

bār bare hai-gaĩ, twelve years have passed (I, 2).

B.—Transitive Verbs :—

mero bāb Pātāla-ko ràjà Bisnu-le mari dẽ-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

beliyà rat swaiṇ-mẽ̃ Mahādēb-jyu-le maĩ-kaṇi darśan dẽ-chh, aur yo kau-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

mai-le lai lūṭ-pīṭ bahaut kari-chh, aur ādimi bàṛà dik karĩ, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

ràuḍa-le jhuṭà saugan khai rākhĩ, the villain has eaten up (*i.e.* sworn) false oaths (masc. plur.) (page 105).

myàrà lagaiyà (adjectival past participle) *phūl wī-le ṭoṛi-bẽr Ramayantikā-kaṇi dĩ*, he has plucked the flowers planted by me and given them to Ramayantī (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows:—

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *hiṭa-chhiyẽ* (*chhyẽ*)	*hiṭi-chhiyẽ*, etc.	*haṭa-chhiyã*, etc.	*hṭi-chhiyã*, etc.
2. *hiṭa-chhiyā*	*hiṭi-chhī*	*hiṭa-chhiyā*	*hiṭi-chhiyā*.
3. *hiṭa-chhiyo*	*hiṭi-chhi*	*hiṭa-chhiyà*	*hṭi-chhin*.

The irregular verbs present no difficulties.

The following are examples of the employment of this tense:—

A.—**Intransitive**:—

maĩ rùni samēt ai rau-chhyẽ, I had come (and been there) with the queen (page 31).

tū āj jālai ke karāuāra-chhiyē (for *karanà ra-chhiyē*), what hadst thou remained a-doing till to-day (II, 9).

jai din tū bāg-baṭi gai-chhī, tai din-āī-baṭi mero man tu-ī-le harī lē-chh, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jab u Paik dhurà-hunu jāṇ lāgi ra-chhiyo, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātaṅg àgù-hai bhair a-chhyo, as soon as Mātaṅga had come out from the fire (II, 5).

cheli dhan kuṭaṇ lāgi rai-chhi, the daughter had set herself a-husking paddy (I, 2).

rāja-ki cheli palaṅ-mẽ ē rai-chhi aur saheli yeth uth sē rai-chhin, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adharāt kàrà, jab unan uīn ai-chhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

myàrà āṅ-mẽ bahut ghau hai rau-chhiyà, many wounds were in my body (II, 2).

dwī syaiṇi dhān kuṭaṇ lāgi rai-chhin, two women had set themselves a-husking paddy (I, 4).

syaiṇi jo in bātan-kaṇ suṇi rai-chhin wī-kù mukh-thaĩ ēk-baṭṭi bhain, the women who had been hearing these words became assembled before him (page 221).

B.—**Transitive**:—

u bāman miḷo jo maĩ-le ḍākun-hai bachā-chhiyo, that Brahman met me whom I had saved from the robbers (II, 2).

wī bhyōi-mẽ pujà jo Mahadēb-jyu-le Mātang-kaṇ batai ràkha-chhiyo, they arrived at the mountain which Mahādeva-jī had indicated to Matanga (II, 4).

C.—**Passives and Causals**:—

A passive voice is formed by adding *ī* to the root. Thus the root of *dekhaṇo*, to see, is *dekh*. The passive root is *dekhī* with an infinitive *dekhiṇo*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhi*, not

dekhī. This conjunctive participle is often prefixed to the verb *jàṇo*, to go, and the whole has then the force of a simple passive. Thus, *dekhī jàṇo*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ēk śahar lai dekhīṇ paiṭho*, a city also began to be visible (II, 5).

jab ṭuḷi-mẽ̃ yē-ko khasam charāīlo, taba jàṇalī, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

bhōl u lai pakarīlo aur meri syaiṇi lai pakarīlī, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kāmamañjarī aur wī-ki ijà lai wẽ̃ balaiī gēn*, Kāmamañjarī and also her mother were summoned (passive of causal) there (page 94).

yo ēk bàman-kaṇi bachẽ̃ṇ-mẽ̃ mārī ga-chk, he has been killed saving a Brahman (II, 2).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root. The infinitive ends in *āṇo*. Thus, *dekhāṇo*, to cause to see, with a strong verbal past participle *dekhàyo* and an adjectival participle *dekhaiyo*. So, *haūṇo*, to cause to become ; *khaūṇo* (from *khāṇo*, to eat), to feed. Many causals are also formed, as in Hindī, by lengthening the root vowel, or in other ways, as in *màraṇo*, to kill.

As examples of causals we may quote :—

mero nàtī goru-bhaīsan charuṇ-huṇi baṇ jai ra-chk, my grandson has gone to the forest to graze cattle and buffaloes (I, 3)

àpàṇà khuēn-kaṇi dekhàyà, she showed them to her husband

yē-kaṇi yē-kù bùba-ko rājya lai deūlo, I shall also cause his father's kingdom to be given to him (page 228).

je-ke wi-le karaṇo chh, te paīlī kawai (infinitive *kauṇo*, to cause to say) *diyau*, send word (Hindī *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *ī*. Examples are given above under the passive (*charāīlo* and *balaiī gēn*). Again we can have double causal with infinitives in *aūṇo*, as in *bolaūṇo*, to get a person called (from causal *bolāṇo*). Sometimes the *aūṇo* is contracted to *auṇo*, as in *àpaṇi dagaṛiyan-kaṇi dekhaum-sũ khaḷdi-mẽ̃ dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—**Compound Verbs** :—

Compound verbs are formed much on the same lines as in Hindī.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāṇo*, to go ; *diṇo*, to give ; *liṇo*, to take ; *rūṇo*, to remain ; *ràkhaṇo*, to place ; and *hàlaṇo*, to throw. Compounds with *hàlaṇo* often have a completive sense.

Thus :—

ai jāṇo, to arrive.

beṇi jāṇo, to become.

bhiji jāṇo, to be soaked

hai jāṇo, to become.
jàgi jāṇo, to halt.
khai jāṇo, to eat up.
li jāṇo, to take away.
mārī (passive) *jāṇo*, to have been slain.
nasi jāṇo, or *nhai jāṇo*, to go away.
paṛi jāṇo, to throw oneself down.
pujī jaṇo, to arrive.
pujai jāṇo, to escort to a place.
purī jāṇo, to heal.
chhàṛi dīṇo, to release.
dekhi dīṇo, to see for oneself, to inspect.
dhari dīṇo, to place.
di diṇo, to give away.
hiṭi diṇo, to go along.
khiti diṇo, to throw to a certain place.
laṭai diṇo, to put back again.
màri diṇo, to slay.
māni liṇo, to accept, agree to.
li liṇo, to take for oneself.
hui rūṇo, to continue to exist (Hindi, *hō rahnā*).
batai ràkhaṇo, to show.
banai hùlaṇo, to finish making, to complete.
chhàṛi hùlaṇo, to abandon completely.
dekhi hùlaṇo, to see suddenly, to happen to see.
kai hùlaṇo, to tell completely.
karī hùlaṇo, to finish doing

Examples of the use of these compound verbs are :—

phiri dharati-mẽ̃ ai gayo, he arrived afterwards upon the earth (II, 7).
maĩ-kaṇi pujā-hujā ai gai, worship and such like things came to me (*i.e.* I learnt to worship) (II, 2).
jwān, bhalo dekhano chāṇo, aur hrist-pust bani gayo, he became a youth, fair to look upon, happy and plump (II, 5).
ui-le àpàṇà khàniya sàtu taḷau-mē khiti diyà : jab sàtu bhiji gayà, sab sàtu pàṇi sameṭ khai gayo, he threw his dinner-*sattū* into the lake ; when the *sattū* was thoroughly soaked he ate it all up, water and all (I, 1).
maĩ bhalo hai gayẽ̃, I became well (II, 2).
chyōlo tero hai ga-chh, a son has become yours (*i.e.* you have got a son) (II, 1).
tu Pātāla-ko rājà hai jàlai, thou wilt become the king of Pātāla (II, 3).
wā̃ ũ jàgi gàyà, there they halted (II, 5).
Jamà-kà dūt maĩ-kaṇi Jamrāj-thaĩ li-gayà, Yama's messengers took me away to King Yama (II, 2).
yo mārī ga-chh, he has been slain (II, 2).
pàṇi ḍhunaṇ-huṇi nasi gàyà, they went away to search for water (I, 1).
tab u nhai gayo, then he went away (II, 2).

ēk bàṛà boṭà-kà tali jai-bēr śiṇ paṛi gayo, having gone below a big tree, he threw himself down to sleep (I, 1).

àgù-mẽ̃ paṛi gayo, he threw himself into the fire (II, 5).

ũ Patāl-mẽ̃ puji gàyà, they arrived in Pātāla (II, 5).

Mātang wī-kaṇi dūr-jālai pujai gayo, Mātaṅga escorted him for some distance (II, 7)

wõ̃ myàrà ghau purī gàyà, there my wounds were completely healed (passive) (II, 2).

yē-vile ye-kaṇi chhàṛī diya, aur phirī lauṭai diya, for this reason release him, and put him back again (II, 2).

tum hamarī laṛai dekhi diyau, do you please inspect our fighting (I, 3).

wō-le ēk ratn bhet-mẽ̃ dhari diyo, she presented a jewel as a welcome (II, 6).

tum wī jàgà dekhan-kuṇi hiṭi-di hālau, do you come along to see that place (II, 3).

maī̃-kaṇi màrī diyo, they slew me (II, 2).

ràja-le munī-kī bāt mànī lī, the king accepted the words of the saint (II, 1).

Achho, tu-ī lī-liyē, good, do thou verily take (it and keep it) (I, 4).

myàrà ãṅ-mẽ̃ bahut ghau hai rau-chhiyà, there had been many wounds on my body (II, 2).

wī bhyōl-mẽ̃ pujà jo Mahādēb-jyu-le Mātang-kaṇi batai ràkha-chhiyo, they arrived at that mountain which Mahādēva-ji had shown to Mātaṅga (II, 4).

ràṇda-le jhuṭà saugan khai rākhī̃, the villain has taken a false oath (page 105).

tu bàṭo baṇai hùlalai, ta ham twē-kaṇi chhoṛī dyũlà, when thou shalt have finished making the road I will release thee (page 103).

jana-le bēd, śastr, aur dharm karm, sab chhàṛī hālī̃, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

wī-le kumār dekhī hàlo, he happened to see the prince (II, 8).

ab maī̃-le sab hāl àpàṇà tumar-thaī̃ kai-hālī̃, now I have completely told all my affairs to you (II, 2).

jaswe kam karī hùlalo wī-kaṇi beṛi pairai diyā, as soon as he shall have finished doing the work put fetters on his feet (page 104).

Potential compounds have *sakanō* with the short conjunctive participle. Thus:—

jatuk dukh ham dī sakũlā tatuk twē-kaṇi dyũlā, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

wī-kaṇi myàlà-mẽ̃, jo chanī, ũ dekhi sakanī, whoever desire to see her in the fair can do so (page 165).

Completive compounds are formed with *hùlaṇo,* as explained under Intensives.

Desiderative compounds are formed by conjugating *chàṇo,* to wish, with the oblique infinitive. Thus:—

maī̃ àpàṇà kàkà-kaṇi màràṇà ni chānyũ̃, parantu wī-kaṇi chhoṛī diṇà chā̃-chhu, aur wī-ko ādar satkār karàṇà chā̃-chhu; u jo kirà maī̃ ṭhagī-bēr liṇà chhā̃-chhyũ̃, ab usikē ni liṇà chanyũ̃, I do not want to kill my uncle, but want to show honour and respect to him; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāṇo,* to desire, should not be confused with the verb *chāṇo,* to look at.

The passive of *chāṇo*, to wish, *chāīṇo*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindī *chāhiyē*, but the verb is conjugated throughout. Thus :—

maĩ-kaṇi dhairya karaṇo chai, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

Pachhõ-kù Paika-ko tarāṇ parakhaṇo chaĩ-chh, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

ghamaṇḍ karaṇo ni chain (for *chaino*), it is not proper to show pride (I, 5).

N.B.—This *chain* for *chaino* is not uncommon.

te karaṇo chaĩ-chh, that should be done (II, 1).

muluk jitùṇà chainī, countries should be conquered (lit., are necessary to be conquered) (II, 1).

sùtu-ko thailo jo bàṭà-huṇi chaĩ-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paiṭhaṇo* (not *lagaṇo*), to begin. The oblique infinitive may be either weak or strong. Thus :—

ghabarai-bēr kàmaṇ paiṭhà, being agitated, they began to tremble (I, 4).

ḍari gain aur kàmàṇà paiṭhin : ēk buriyà kẽṇ paiṭhi, they (fem.) became afraid, and began to tremble ; an old woman began to say (page 145).

woi-kaṇi màraṇ paiṭhà, they began to beat him (II, 2).

ēk śahar lat dekhẽṇ paiṭho, a city also began to be visible (II, 5).

ãkhan-baṭi ãsu ũṇ paiṭhà, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have :—

kuĩ-kuṇi tu yeti ũṇ jan diyē, do not allow any one to come hither (II, 5).

ke dukh ni huṇ paũ-chhiyo, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paṛaṇo*, to fall, with the direct strong infinitive. Thus :—

anyàrù-mẽ hiṭaṇo paṛo, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*paṛaṇo*, to fall, must not be confounded with *paṛaṇo*, to read.

The following is therefore a summary of the conjugation of the verb *hiṭaṇo* in its more usual forms :—

Infinitive or Verbal Noun, *hiṭaṇo*, the act of going ; obl. form, *hiṭaṇ*, *hiṭàṇà*.
Present Participle, *hiṭano*, fem. *hiṭani*, going ; obl. form, *hiṭànà*, *hiṭanai*, (*hiṭanai-rachhĕ*, *hiṭanaira-chhĕ*), I am a-going ; *hiṭanai ra-chhiyĕ* (*hiṭanaira-chhiyĕ*), I was a-going.
Past Participle, Weak Verbal, *hiṭa*, fem. *hiṭi* ; Strong Verbal *hiṭo*, fem. *hiṭi* ; Adjectival, *hiṭiyo*, gone.
Future Passive Participle, *hiṭaṇo*, fem. *hiṭaṇi*, to be gone, about to be gone ; masc. obl. sing and plur. *hiṭàṇà*.
Conjunctive Participle, *hiṭi*, *hiṭi-bār*, going, having gone.

Old Present, I go, I may go.			Imperative, Go.		Future, I shall go.			
Singular.		Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.			Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	*hiṭĕ*	*hiṭĕ*	...	...	*hiṭĕlō*	...	*hiṭĕlà*	.
2	*hiṭai*	*hiṭau*	*hiṭ* *hiṭiyō*	*hiṭau* *hiṭiyā*	*hiṭalai*	*hiṭali*	*hiṭalā*	.
3	*hiṭ*	*hiṭau* *hiṭan*	...	...	*hiṭalo*	*hiṭali*	*hiṭàlà*	*hiṭalin*

Past Conditional, (if) I had gone, I should have gone.					I went.			
Singular.		Plural.			Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.		Masculine.	Feminine.	Masculine.	Feminine.
1	*hiṭanĕ* *hiṭanyĕ* *hiṭanĕ*	...	*hiṭonĕ* *hiṭanā*	...	*hiṭyā*	.	*hiṭā*	...
2	*hiṭanai*	*hiṭani*	*hiṭanā*	...	*hiṭai*	*hiṭī*	*hiṭā*	...
3	*hiṭano*	*hiṭani*	*hiṭànà*	*hiṭanin*	*hiṭo*	*hiṭi*	*hiṭà*	*hiṭin*

Present Definite, I go, I am going.				Negative Present Definite, I do not go.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 *hiṭā-chhu*	...	*hiṭanā*	...	*nā hiṭanā*, *nā hiṭanyā* *nā hiṭanā*	...	*nā hiṭanā* *nā hiṭanā*	...
2 *hiṭā-chhai*	*hiṭā-chhī*	*hiṭā-chhā*	...	*nā hiṭanai*	*nā hiṭani*	*nā hiṭanā*	...
3 *hiṭā-chhi*	*hiṭā-chhya*	*hiṭanā* (-ni)	*hiṭanin*	*nā hiṭano*	*nā hiṭani*	*nā hiṭànà*	*nā hiṭanin*

Perfect, I have gone.

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	*hiṭyẽ̃*	...	*hiṭẽ̃*	...
2	*hiṭa-chhai*	*hiṭi-chhẽ*	*hiṭa-chhã*	*hiṭi-chhã*
3	*hiṭa-chh*	*hiṭi-chh*	*hiṭẽ̃*	*hiṭi-chhan*

	Imperfect, I was going.				Pluperfect, I had gone.			
	Singular.		Plural.		Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1	*hiṭã-chhiyẽ̃*	...	*hiṭã-chhiyã̃*	...	*hiṭa-chhiyẽ̃*	*hiṭi-chhiyẽ̃*	*hiṭa-chhiyã̃*	*hiṭi-chhiyã̃*
2	*hiṭã-chhiyõ*	*hiṭã-chhi*	*hiṭã-chhiyã*		*hiṭa-chhiyõ*	*hiṭi-chhẽ*	*hiṭa-chhiyã*	*hiṭi-chhiyã*
3	*hiṭã-chhiyo*	*hiṭã-chhi*	*hiṭã-chhiyà*	*hiṭã-chhin*	*hiṭa-chhiyo*	*hiṭi-chhi*	*hiṭa-chhiyà*	*hiṭi-chhin*

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *ni* but *jan* is also employed with the imperative. *Nā*, is emphatic, 'not in any way.'

yẽ-kā maraṇa-ko bakhat ni āyo, the time of his death did not come (II, 2).

bāmaṇ-kaṇ ni mārau, do not kill the Brāhman (II, 2).

jan samajiyẽ, do not consider (II, 3).

An emphatic suffix (like the Hindī *hī*) is *ā*. Thus, *tu sucain-ā jan samajiyẽ*, do not thou consider this merely a dream (II, 3). So *dvī-(y)ā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the late Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Paṇḍit Jwālā Datt Joshi's translation of the *Daśakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN I.

(From the "Hill Dialects of the Kumaun Division" of Paṇḍit Ganga Datt Upreti, 1900.)

॥ पूरब पछीं-पैकन-कि भेट ॥

कै समय-मे द्वी नामि पैक, एक पूरब दिशा-का कुण-मे, दोहरो पछीं-का कुणा-मे रौंछिया । एक-को नाम सुणि-बेर दोहरो रौस-मे भरियो रौंछियो । हौर एका-का घर-बटि दोहार-को घर बार बर्स-को बाटो टाड़ छियो । एक दिन पूरबा-का पैक-ले आपणा मन-मे ठारि कि पछीं-का पैक-की तराण कतुक छ परखणो चैंछ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैंछियो, लौ-बेर बाटा लागो । दोफरि जालेक हिंटो, तब बाटा-मे उड़-कणि एक बड़ो खामो चाकलो गैरो तलौ मिलो । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिरि उड़ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-बेर शीण पड़ि-गयो । येतुकै-मे उड़ तलौ-का नजीका-का बणा-का मिरग आपणि बाण-ले तलौ-मे पाणि पिण-सुँ आया । देखन त तलौ सुकि-गछ, तब दोहरि ठौर पाणि ढुनण-हुणि नसि-गया । ये माथ एक बण हाति लै पाणि पिण-सुँ उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उड़ पैक-कि नीन टुटि गइ ॥

पैक-कणि बड़ि रौस आइ । उड़-ले हाति को सून पकाड़ि-बेर पछीं-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पछीं-का पैक-कि

चेलि उड़ बखत धान कुटण लागि-रैछि । हाति-कणि अनौखो चिड़ो देखि-बेर डरा-का मारिया आपणि इजा-थें भितर भाजि गइ । तब उड़-कि म्हौतारि भैर आइ हाति-कणि अनौखो चिड़ो समजि-बेर आपणि दगड़ियन कणि देखौण-सुँ आपणि खल्दि-मे धरि-लियो । पछा उड़ दिनै पूरब-को पैक लै बार बर्स-को बाटो घड़िन मे छिटि-बेर पछौं-का पैका-का घर-पुजो । उड़-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, म्यारा बौज्यु लाकड़ा काटण-हुणि धुरा जै-रइँ, बार बर्स है गइँ । पूरबा-का पैक-ले धुरा-को बाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रछियो बाटा-मे द्वीन-कि भेट है-गइ । पछौं-को पैक सारा बणा-का रूखन-कणि, जो बाड़ा बाड़ा छिया, जाड़े-बटि उपाड़ि-बेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा खुरा-मे धरि-बेर आपणा घर-हुणि ल्यूण लागि-रछियो । पूरब-को पैक उड़-का पछिन-बटि गयो । उड़-को बोजो पछिन बटि खैंचि-बेर रोकि-दियो । तब पछौं-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अघिन लगायो । पछिन देखि-बेर कयो, अरे पूरबा-का पैक, मै-ले तेरो नी पैलो-बटि सुणि राख छियो । तू दगड़ि भेट करन-कि बड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । बड़ि खुशि भै-छ । आब तुम हम लड़े करि-बेर देखूँ हम द्वीन-मे को बड़ो छ । पूरबा-का पैक-ले कयो, याँ बख-मे हम लोगन-कि हार-जीत-कणि को जाणलो । गौं-मे जै-बेर लड़ला ॥

तब द्वीयै गौं-हुणि बाटा लागा । बाटा-मे उनन-कणि एक बुड़िया मिलि, द्वीन ले बुड़िया-थें कयो, तुम हमरि लड़े देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भैंसन चरूण-हुणि बण जै रछ । उड़-कणि बाटा दिणा जाँछु । फिरि तुमरि अँबाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले द्वीयै पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गइ, उड़-कणि बाटा दिया ॥

जब यौं द्वी पैक वाँ लड़ण-सुँ तैयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैंसा, लाकड़ा-को बोजो सुधा द्वीयै पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि बाटा लागो । येतुकै-मे आँधि लागि । उड़ आँधि मे उड़ि-बेर एक येसि ठौर पुजो कि जाँ द्वी स्वैणि धान कुटण लागि-रैछिन, और एक स्वैणि-का आँखा भितर पैठि-गयो । उड़ स्वैणि ले दोहरि-थें

कयो, म्यारा आँखा-मे झा पैठिड़ गछ, गाड़ि-दे । दोसरि-ले कयो, जो उ झाड़ मै-कणि दी-देलो त गाड़ि-ब्यूँलो । तब पैलि स्यैणि-ले कयो आँखो, तुई लि-लिये । दोहरि स्यैणि-ले झाड़,—बुड़िया और उदू-को नाति, गोरु भैंसा, हौये पैका लाकड़ा-का बाजा सतमे,—आँखा-है निकालि-बेर आपणि खल्दि-मे धरि-लिया । फिरि राता-का बखत आपणि खल्दि-मे-है गाड़ि-बेर आपना खेन-कणि देखाया । उदू-ले कयो यौं सब किड़ा हमरा बिरालु-कणि दी-दे । उ सब खै-खिलो । इन बातन देखि सुणि-बेर हौये पैक, बुड़िया, और उदू-को नाति भौत डरा । घबरै-बेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब बस्तुन-मे-है सबन-है नानो जाणि-बेर अकुते पकुते हात जोड़ि बिन्ति करि उदू स्यैणि और उदू-का खेन-यैं छोड़ै-बेर आपणा घर-हुणि गया । आपणा घरन-मे जै-बेर एक एक-ले यौं सारि बात आपना घरकारन-यैं और पड़ौसिन और आपणा इष्ट मित्रन-यैं कैन ॥

सबन-ले आपूँ-कणि नानो समझि-बेर परमेश्वर-कणि धन्यबाद दी-बेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सबन-है नाना छूँ । ये संसार-मे कै बात-को घमण्ड कै मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर छूँ ॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

SPECIMEN I.

(STANDARD DIALECT.)

(From the "Hill Dialects of the Kumaun District," of Paṇḍit Ganga Datt Uprati.)

PŪRABA-PACHHÕ-KĀ PAIKANA-KI BHĒṬA.
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvī nàmi Paik, ēk Pūrab-diśà-kà
A-certain-time-in two famous heroes, one the-east-direction-of
kun-mē, doharo Pachhõ-kà kuṇà-mē, raĩ-chhiyà. Eka-ko-
corner-in, the-other the-west-of corner-in, remaining-were. One-of-
nām suṇi-bēr doharo rīs-mē bhariyo raũ-chhiyo, haur ekà-
name heard-having the-other anger-in filled remaining-was, and one-
kà ghar-baṭi dohàra-ko ghar bar-barsa-ko bàṭo ṭār chhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
Ēk din Pūrabà-kà Paika-le àpàṇà-man-mē ṭhàri ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
'Pachhõ-kà Paika-ko tarāṇ katuk chh, parakhano chaĩ-
'the-west-of hero-of muscular-strength how-much is, to-test proper-
chh.' Āpàṇà-ghar-baṭi sàmaḷà-kà lijiyà sàtu-ko thailo,
is.' His-own-house-from provision-for-a-journey-of for sattū-of a-sack,
jo bàṭà-huṇi chaĩ-chhiyo, lī-bēr bàṭà làgo.
which the-road-for necessary-was, taken-having on-the-road he-set-himself.
Dōphari jālēk hiṭo, tab bàṭà-mē ui-kaṇi ēk baro làmo
Noon till he-walked, then the-road-in him-to a great long
chàkaḷo gairo taḷau miḷo. Ui-le àpànà khàṇiya sàtu
wide deep pond was-met. Him-by his-own to-be-eaten sattus
taḷau-mē khiri-diyà. 'Jab sàtu bhiji-gàyà sab sàtu
the-pond-in were-thrown. When the-sattus was-completely-wet all the-sattus
pàṇi-samēt khai-gayo. Phiri ui-taḷau-kà najik ēk-bàṛà-boṭà-kà tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
jai-bēr śiṇ paṛi-gayo. Yetuk-āi-mē ui-taḷau-kà najīkà-kà
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
banà-kà mirag àpaṇi-bàṇa-le taḷau-mē pàṇi piṇ-sũ àyà.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-chh, tab dohari thaur pàṇi
On-seeing indeed the-pond dried completely-is, then another place water
ḍhunaṇ-huṇi nssi-gàyà. Yē māth ēk baṇ hàtī lai pàṇi
searching-for they-went-away. This after a wild elephant also water
piṇ-sū ui-taḷau-mē àyo. Àpaṇo sūn pàṇi piṇ-huṇi
drinking-for that-pond-in came. His-own trunk water drinking-for
taḷaun hàlo. Pàṇi ni pàyo, ta risà-kà màriyà
in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck
baṛo chillāṭ karo, jai-le ui-Paika-ki nīn ṭuṭi-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2. Paik-kaṇi baṛi rīs ài. Ui-le hàti-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
pakaṛi-bēr Pachhõ-kà raunēr-Paikà-kà paṭāgaṇ-mē khiti-diyo. Ui-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
paṭāgaṇ-mē Pachhõ-kà Paika-ki cheli ui-bakhat dhān kuṭan
courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding
làgi-rai-chhi. Hàti-kaṇi anaukho kiṛo dekhi bēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
ḍarà-kà màriyà àpaṇi-ijà-thẽ bhitar bhàji-gai. Tab ui-ki
fear-of on-being-struck her-own-mother-to within ran-away. Then her-of
mhautàri bhair ài, hàti-kaṇi anaukho kiṛo samaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
bēr, àpaṇi-dagaṛiyan-kaṇi dekhauṇ-sū àpaṇi-khaḷdi-mē
having, her-own-companions-to showing-for her-own-pocket-in
dharī-liyo. Pachhà ui-din-āi Pūraba-ko Paik lai
it-was-placed (and)-taken. Afterwards on-that-day-even the-east-of hero also
bār-barsa-ko bàṭo ghaṛin-mē hiti-bēr Pachhõ-kà Paikà-kà
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
ghar pujo. Ui-ki cheli-thẽ Paika-ko patto puchho.
in-house arrived. Him-of daughter-from the-hero-of trace was-asked.

Cheli-le kayo, 'myàrà baujyu làkàṛà kàṭaṇ-huṇi
The-daughter-by it-was-said, 'my (plur. of respect) father timbers cutting-for
dhurà jai-raĩ, bār bars hai-gaĩ.' Pūrabà-kà Paika-le
to-the-mountain-top gone-has, twelve years have-passed.' The-east-of the-hero-by
dhura-ko bāṭō batai-māgo, cheli-le batai-diyo.
mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.

Jab u Paik dhurà-huṇi jẋāṇ làgi-ra-chhiyo, bàṭà-mē
When that hero the-mountain-top-to to-go engaged-was, the-road-in
dvina-ki bhēṭ hai-gai. Pachhõ-ko Paik sàrà-baṇà-kà
the-two-of meeting took-place. The-west-of hero the-whole-forest-of

rukhan-kaṇi, jo bàṛà bàṛà chhiyà, jār-āī-baṭi upàṛi-bēr unaro
trees (acc.), what great great were, root-even-from torn-up-having of-them
baro bhâri pahāṛ jaso bwŏjo àpàṇà-khwàrà-mē dhari-bēr àpàṇà-
great heavy mountain like load his-own-head-on place-having his-own-
ghar-huṇi lyūṇ làgi-ra-chhiyo. Pūraba-kō Paik ui-kà pachhin-
house-toward to-take engaged-was. The-east-of hero him-of behind-
baṭi gayo, ui-ko bwŏjo pachhin-baṭi khaĩchi-bēr, roki-diyo.
from went, him-of load behind-from pulled-having, he-was-stopped.
Tab Pachhõ-kà Paika-le baṛo jōr lagàyo, àpaṇo bwŏjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
lagàyo. Pachhin dekhi-bēr kayo, 'Arē, Pūrabà-kà Paik, mai-le
pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by
tero nau pailī-baṭi suṇi-ràkha-chhiyo. Twē-dagaṛi bhēṭ karana-ki
thy name first-from heard-continually-was. Thee-with meeting making-of
baṛi ichchhā chhi. So āj bhēṭ hai-paṛi-chh. Baṛi khuśi
great wish was. So to-day meeting occurred-is. Great happiness
bhai-chh. Āb tum ham laṛai kari-bēr dekhũ
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
ham-dwīn-mē ko baṛo chh.' Pūrabà-kà Paikà-le kayo, 'yã
us-two-in who great is.' The-east-of hero-by it-was-said, 'here
baṇ-mē ham logana-ki hār-jīt-kaṇi ko jàṇalo? Gaũ-mē
forest-in us-people-of losing-winning-(acc.) who will-know? Village-in
jai-bēr laṛũlà.'
gone-having we-shall-fight.'

3. Tab dwīyāī gaũ-huṇi bàṭà làgà. Bàṭà-mē
Then both village-towards on-road were-engaged. The-road-on
unan-kaṇi ēk buṛiyà mili. Dwma-le buṛiyà-thẽ kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
'tum hamari laṛai dekhi-diyau.' Buṛiya-le kayo, 'mero
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
nàti gorũ-bhaĩsan charũṇ-huṇi baṇ jai-ra-chh. Ui-kaṇi
grandson (of-) kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
rwàṭà diṇà jã̃-chhu. Phiri tumari ãwal-bhiṛi dekhũlo.'
breads to-give going-I-am. Afterwards your combat I-will-see.'
Yetuk kai-bēr buṛiya-le dvīyāī Paik aur làkaṛa-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
bwŏjo àpàṇà-kànà-mē dhari-bēr àpàṇà-nàti-thẽ gai, ui-kaṇi
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
rwàṭà diyà.
breads were-given.

4. Jab yõ dvī Paik wẽ laṛaṇ-sũ tẽyàr bhàyà, tab
When these two heroes there fighting-for ready became, then

buṛiyà-kà nàtī-le buṛiyà, aur goru-bhaĩsà, làkara-
the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-

ko bwŏjo sudhā dvīyāī Paik, àpani-gãti-mẽ dhari-liyà.
of load including the-two heroes, his-own-fold-of-sheet-in were-put.

Àpàṇà-ghar-huṇi bàṭà làgo. Yetuk-āī-mẽ
His-own-house-towards on-the-road he-set-himself. So-much-even-in

ãdhi làgi. Ui-ãdhi-mẽ uṛi-bẽr ẽk yesi ṭhaur
a-windstorm arose. That-windstorm-in flown-having a such place

pujo ki jã dwī syaiṇi / dhān kuṭaṇ làgi-rai-chhin, aur
he-arrived that where two women paddy to-husk engaged-were, and

ẽk-syaiṇi-kà ãkhà bhitar paiṭhi-gayo. Ui-syaiṇi-le dohari-ṭhẽ
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to

kayo, 'myàrà-ãkhà-mẽ jhāṛ paiṭhi-ga-chh, gàṛi-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'

Dosari-le kayo, 'jo u jhāṛ mai-kaṇi dī-deli, ta
The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then

gàṛi-dyũlo.' Tab paili-syaiṇi-le kayo, 'ãchho, tu-ī
I-will-extract(-it).' Then the-first-woman-by it-was-said, 'good, thou-verily

li-liyẽ.' Dohari-syaiṇi-le jhāṛ, buṛiyà aur
take-for-yourself.' The-second-woman-by the-bit-of-grass, the-old-woman and

ui-ko nàti, goru-bhaĩsà, dvīyāī Paik làkàṛà-kà bwàjà-samẽt,
her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,

ãkhà-hai nikàḷi-bẽr àpaṇi-khaḷdi-mẽ dhari-liyà. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards

ràtà-kà bakhat àpaṇi-khaḷdi-mẽ-hai gàṛi-bẽr àpàṇà-khwẽn-kaṇi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to

dekhàyà. Ui-le kayo, 'yõ sab kiṛà hamàrà-biràḷu-kaṇi
they-were-shown. Him-by it-was-said, 'these all insects our-cat-to

dī-de. U sab khai-lelo.' In bàtan dekhi-suṇi-bẽr
give-away. He all will-eat-for-himself.' These words seen-heard-having

dvīyāī Paik, buṛiyà, aur ui-ko nàtī bhauṭ ḍàrà.
the-two heroes, the-old-woman, and her-of the-grandson much feared.

Ghabarai-bẽr kàmaṇ paiṭhà. Tab sabana-le ãpũ-ãpũ-kaṇi
Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)

yẽ-saṃsāra-ki sab-bastuṇ-mẽ-hai saban-hai nàno jàṇi-bẽr,
this-world-in all-things-in-from all-than small considered-having,

pachhatai-pachhatai hãt joṛi, binti kari, ui-syaiṇi aur
lamenting-lamenting hands folding, supplication making, that-woman and

ni-kà khwēn-thẽ chhoṛai-bēr, àpànà-ghar-huṇi gàyà.
her-of husband-to been-released-having, their-own-house-to went.
Àpànà-gharan-mē jai-bēr ēk-eka-le yaũ sàri bāt àpànà-gharakàran-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
thẽ aur paṛausin aur àpànà-ishṭ-mitran-thẽ kain.
to and neighbours and their-own-loved-friends-to were-said.

5. Sabana-le āpũ-kaṇi nàno samajhi-bēr, Paramēśwar-kaṇi
All-by themselves (acc.) small considered-having, God-to
dhanyabād dī-bēr kayo, 'hē Paramēśwar, ham Teri-
thanksgiving given-having it-was-said, 'O God, we Thy-
sṛishṭi-mē saban-hai nànà chhẽ.' Yē-saṁsār-mē kē-bàta-ko ghamaṇḍ
creation-in all-than small are.' This-world-in any-thing-of pride
kai-manushya-kaṇi karaṇo ni chain. Ēk-hai ēk ṭhuḷo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than
ēk nàno chh. Paramēśwara-ki sṛishṭi-mē ham sab kiṛanà-kà barābar
one small is. God-of creation-in we all worms-of equal
chhũ.
are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(By Paṇḍit Ganga Datt Upreti.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattũ* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattũ* he had in order to soak it. When saturated, the *sattũ* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurà* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

(From the Daśakumāra Charita of Pandit Jwala Datt Joshi, 1892.)

एक दिन बामदेब ऋषि राजा-थैँ आयो, और वी-ले कयो कि जसो च्योलो तु चाँछिये तसो च्योलो तेरो है गछ, अब ये-कणि क्यचिन-को जे काम छ ते करणो चैँछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनीँ। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है मैर भेजो ॥

थ्वाड़ा दिनन जाँले यों बेथ उथ फिरा, पक्का बिन्ध्याचल-का जंगल-मैँ पुजा। वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँछियो, पर वी-का गालन जन्यो छि। राजबाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-थैँ पुछो कि तु को छै, काँ-बटि आछै, भील जसो देखीँछै, पर त्यारा गालन जन्यो के लै छ? वो आदिमी-ले राजा-का च्याला-थैँ भलो आदिमि समजि-बेर वी-थैँ यो कयो कि ये जंगल-मैँ बहौत आदिमि यासा छन जो नाम-का बामण छन, जनन-ले बेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीँ और डाँकुन-को काम करनी। म्योरो बाब ले इनने जसो छियो। जब-बटि मैँ ज्वान भयूँ मैँ-ले लै लूटपीट बहौत करिछ और आदिमि बड़ा दिक करीँ। एसिकै एक दिन म्यारा दगड़ियन-ले एक बामण पकड़ो, और वी-कणि मारण पैठा। मैँ-ले उनन-थैँ कयो कि बामण-कणि नि मारो। उनन मैँ देखि बड़ि रीस आइ, और मैँ कणि मारि-दियो। जब मैँ मर्यूँ तब जम-का दूत मैँ-कणि जम-राज-थैँ लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को वखत नि आयो, और यो एक बामण-कणि बचूण-मैँ मारी-गछ। ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै कि दुर्दशा देखै-बेर फिरि लौटै दिया। आपणा पुराणा आँड-मैँयो रौलो। फिरि जब मैँ-कणि आपणि सुध आइ त मैँ-ले आपूँ-कणि जंगल-मैँ पड़ियोपायो, और म्यारा आँड-मैँ बहौत धौ है-रोकिया। वाँ म्यारा मित्र आया और मैँ-कणि घर लि-जे वाँ म्यारा धौ पुरी-गया और मैँभलो है-गयूँ। ये पछिन मैँ-कणि उ बामण मिल

जो मैं-ले डाँकुन-है बचा-छियो। वी-ले मैं-कणि धर्म-कि पुस्तक सुणैन, और महादेव ज्यु-कि पुजा करणि सिकै। जब मैं-कणि पुजा-हुजा ऐ-गइ तब उ न्है-गयो। वी दिन बटि मैं आपणा दगड़ियन-है अलग रूँछु, और धर्म-कर्म-में लागि रूँछु और महादेव-ज्यु-कि तपस्या करूँछु। अब मैं-ले सब हाल आपणा तुमन-थैं कै हालौं। एक बात तुमन-थैं कूणि छ, म्यारा दगाड़ा अलग हिटौ ॥

सो ही जणि औरन-है अलग है-ले मातंग-ले कुँवर-थैं कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देछ और यो कौछ कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिनूँ। उत्तर दिशा-हुणि दण्डक जंगल का बीच-में जो गाड़ आँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौं, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंबर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जाले। ये-कणि तु खैचै जन समजिये। भोल राजा को च्योलो अँनेर-छ। उ ले त्यारा दगाड़ा जालो। ये बीचे मैं तुमरो ऊँणो चै रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हालौ ॥

मातंग कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-थैं कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-थैं गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजबाहन-कणि हरा-ह्यो देखि-बेर बहौत दिक भया। उनन-ले सब जागा जंगल-में वी-कणि ढुनो, पर कैं वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि ढुनणो चैंछ और लौटि-बेर एक जागा एकबट्टो हुणो चैंछ। यो कै-बेर उँ येथ उथ देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंबर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पढ़ो, और उस्वे करो। बहौत दूर जाँले अन्धारा-अन्धारे ही जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर ले देखीछ पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-थैं कयो

कि कै-कणि तु येति ऊँग जन दिये । आपूँ वी-ले मस्तकै लाकड़ा एकबट्टा करा, और आगो बालो और मंत्र पड़ा; और आगा-में पड़ि-गयो । थ्वाड़ा ढील-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हृष्ट पुष्ट बणि गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आछियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि ऊँणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी का लुकुड़ा बाड़ा सुंदर छिया, और गहणो पातो ले वी-थैं बहौत भलो छियो ॥

मातंग-थैं ऐ-बेर वी-ले एक रत्न भेंट-में धरि दियो । जब मातंग-ले वी-थैं पुछो तु को छे और काँ-बटि ऐछे, तब वी-का आँखन-बटि आँसु ऊँण पैठा और वी-ले कयो कि मैं असुरन-का राजै-कि चेलि कालिंदि छूँ । मेरो बाब पाताल-को राजा विश्रु-ले मारि-देछ । वी-को कै च्योलो न्हाति । मैं वी-कि वारस छूँ, और बड़ा दुख-में छूँ । थ्वाड़ा दिन भया मैं एक सिद्ध-थैं सलाह लिणा-हुणि गै-छूँ । वी-कणि मैं देखि-बेर ठीठ लागि और वी-ले मैं-थैं एसो कयो कि धैर्य कर, थ्वाड़ा दिनन पछा एक दिव्य-आँङ-वालो आदिमि धरति-बटि पाताल-में आलो, और उ त्वे दगड़ि ब्या करलो और तुम द्वी जणि मिलि-बेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-बेर मैं तुमरो ऊँणो चै-रैछूँ । सो आपणा बजीरन-कि सलाह-ले अब तुमन-थैं आयूँ । तुम मैं दगड़ि ब्या लै करी राज्य लै लिया । मातंग महादेव-ज्यु-का बचन एतुक जल्दि पुरा हुणा देखि-बेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थ्वाड़ा दिनन पछा मातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजवाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-बेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ रूँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौंछियो । मातंग वी-कणि दूर जाँलै पुजै-गयो । थ्वाड़ा दूर कुँवर-कणि अन्यारा-में छिटणो पड़ो । पछा बिंबर-का मुख-थैं पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का कै वाँ नि मिला । कै घड़ि येथ उथ

फिरनै-रयो, पक्का बिशाला शहर-का भैर एक बगिचो छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो। तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैंगि-कणि ली-बेर और बहोत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-मैं झुला खेलणार-छ॥

एतुकै-में वी-ले कुँवर देखि-हालो। सो उ झुला-है तिल कुदो, और वी-ले धात लगै-बेर कयो कि मेरो मालिक राजबाहन उई छ कै उ वी-थैं दौड़ि-बेर गयो और वी-का खुटन पड़ो। और वी-ले कयो कि म्यारा बाड़ा भाग्य छिया जो तुमरा दर्शन है-गईं। राजबाहन-ले वी-का गालन कड़-कड़कै अँग्वाल हालि और कयो कि सोमदत्त मैं-कणि त्वे दगड़ि मिलि बेर बड़ि खुशि भैछ॥

फिरि उँ ही जणि मोट मुणि खोल में बैठि-गया, और कुँवर-ले वीथैं- पुछो कि तु आज जाँलै के बारनार-छिये, याँ काँ-बटि आछै, यो स्यैंगि को छ, और यों आदिमि त्यारा दगाड़ा काँ-बटि आईं। तब सोमदत्त-ले आपणि कथा कहू॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

(From the Daśakumāra Charita of Paṇḍit Jwala Datt Joshi, 1892.)

1. Ēk din Bāmdēb rishi ràjà-thaĩ àyo, aur wī-le
One day Vāmadēva the-saint the-king-to came, and him-by
kayo ki, 'jaso chyŏlo tu chã̄-chhiyē, taso
it-was-said that, 'what-kind-of son thou desiring-werest, that-kind-of
chyŏlo tero hai-ga-chh. Ab yē-kaṇi chhyatrıa-ko je kām chh
son thine become-has. Now him (acc.) kshattriyas-of what business is
te karaṇo chaĩ-chh, aur laṛai kari-bēr yē-kaṇi muluk
that to-be-done necessary-is, and fighting done-having him-to countries
jitàṇà chaiñ.' Ràja-le muni-ki bāt mànì-li,
to-be-conquered are-necessary.' The-king-by the-saint-of word was-obeyed,
din-bar kari-bēr nau kumāran-dagaṛi wī-kaṇi àpàṇà-dēś-hai
day-date made-having the-nine princes-with him-for his-own-country-from
bhair bhejo.
outside it-was-sent.

2. Thwàṛà-dinan-jã̄laĩ yõ yeth-uth phirà, pachhà
A-few-days-during they hither-thither wandered, afterwards
Bindhyāchalà-kà jaṅgaḷ-mẽ̄ pujà. Wã̄ unan ēk ādmi
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man
miḷo, jo Bhīlan jaso dekhĩ-chhiyo, par wī-kà gàḷan
was-met, who a-Bhīl (obl.) like being-seen-was, but him-of (on-the-)neck
janyo chhi. Rājbāhan-kaṇi wi dekhi-bēr àsaj
a-brahmanical-thread was. Rājavāhana-to him seen-having astonishment
bhayo, aur wī-le wī-thaĩ puchho ki, 'tu ko chhai, kã̄-baṭi
become, and him-by him-to it-was-asked that, 'thou who art, where-from
ā-chhai? Bhīl jaso dekhĩ-chhai, par tyàrà-gàḷau
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
janyo kā-laĩ chh?' Wī-ādimi-le ràjà-kà chyàlà-thaĩ
a-brahmanical-thread what-for is?' That-man-by the-king-of son (acc.)
bhalo ādimi samaji-bēr wī-thaĩ yo kayo ki, 'yē-jangaḷ-mẽ̄
good man understood-having him-to this was-said that, 'this-forest-in

bahaut ādimi yàsà chhan jo nāmà-kà bàman chhan, janana-le
many men of-this-kind are who name-of Brāhmans are, whom-by
bēd, śāstr, aur dharm, karm, sab chhàṛi-hālī,
Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,
aur ḍākuna-ko kām karanī. Myōro bāb lai inan-āī jaso
and robbers-of business do. My father also these-verily like
chhiyo. Jab-baṭi maĩ jwān bhayũ, maĩ-le lai lūṭ-pīṭ bahaut
was. When-from I youth became, me-by also robbery much
kari-chh, aur adimi bàṛà dik karĩ. Esik-āī ēk din
done-was, and men much troubled were-made. Thus one day
myàrà-dagaṛiyana-le ēk bàman pakaro, aur wī-kaṇi màraṇ
my-companions-by a Brāhman was-seized, and him (acc.) to-kill
paiṭhà. Maĩ-le unan-thaĩ kayo ki, "bàman-kaṇi nī
they-began. Me-by them-to it-was-said that, "the-Brāhman (acc.) not
mārau." Unan maĩ dekhi baṛi rīs ai aur maĩ-kaṇi
kill." (To-)them me seeing great anger came and me-for
màri-diyo. Jab maĩ maryũ, tab Jamà-kà dūt
it-was-killed-completely. When I died, then Yama-of messengers
maĩ-kaṇi Jam-rāj-thaĩ li-gàyà. Jam-ràja-le kayo ki, "àji
me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, "to-day
yē-kà maraṇa-ko bakhat ni àyo, aur yo ēk-bàman-kaṇi bachūn-mẽ
him-of dying-of time not came, and he a-Brāhman (acc.) saving-in
mārī-ga-chh. Yē-vīle yē-kaṇi chhàṛi-diyā, aur yē-kaṇi
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
wã-kà pāpinai-ki durdàśà dekhai-bēr phiri lautai-diya.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
Āpàṇà-puràṇà-ãn-mẽ yo raulo." Phiri jab maĩ-kaṇi àpaṇi
His-own-old-body-in he will-remain." Again when me-to my-own
sudh ai ta maĩ-le āpũ-kaṇi jaṅgaḷ-mẽ paṛiyo pàyo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
aur myàrà-ãn-mẽ bahaut ghau hai-rau-chhiyà. Wã myàrà mitr
and my-body-in many wounds become-remained-were. There my friends
àyà aur maĩ-kaṇi ghar li-jai, wã myàrà ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
purī-gàyà aur maĩ bhalo hai-gayũ. Yē-pachhin maĩ-kaṇi
were-healed-completely and I well became. This-after me-to
u bàman miḷo, jo maĩ-le ḍākun-hai bachā-chhiyo. Wī-le
that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by
maĩ-kaṇi dharma-ki pustak suṇain, aur Mahādēb-jyu-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karaṇi sikai. Jab maĩ-kaṇi pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
tab u nhai-gayo. Wī-din-baṭi maĩ àpàṇà-dagaṛiyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
rũ-chhu, aur dharm-karm-mẽ làgi-rũ-chhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-
jyu-ki tapasyā karũ-chhu. Ab maĩ-le sab hāl àpàṇà tuman-thaĩ
jī-of austerity doing-am. Now me-by entire affairs of-myself you-to
kai-hālĩ. Ēk bāt tuman-thaĩ kūṇi chh, myàrà
were-told-completely. One thing you to to-be-said is, of-me
dagàṛà alag hiṭau.'
with apart move.'

3. So dvī jaṇi auran hai alag hai-jai, Mātaṅga-le
Those two persons the-others-from apart having-become, Mātaṅga-by
kũwar-thaĩ kayo ki, 'beḷiyà rāt swaiṇ-mẽ Mahādēb-jyu-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-jī-by
maĩ-kaṇi darśan dē-chh, aur yo kau-chh ki, "ham teri tapasyā
me-to interview given-is, and this said-is that, "we thy austerity
dekhi-bēr bàṛà khuśi bhayã. Ab twē-kaṇi phaḷ dinũ.
seen-having much pleased became. Now thee-to the-fruit I-give.
Uttar-diśà-huṇi daṇḍak-jaṅgalà-kà bīch-mẽ, jo gāṛ jã-chhi,
The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,
wī-kà kiṇàrà bhyōl chh. Wī-mẽ phaṭik chamakaṇai-rĩ,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
aur bīch-mẽ Pārbati-kà pau chhan. Tu wã jà.
and middle-in Pārvatī-of foot(-marks) are. Thou there go.
Bhyolà-kà ēk-tarph ēk bhmbar chh. Wī-mẽ tu jàyē, wã
The-mountain-of (on-)one-side a cave is. It-in thou go, there
twē-kaṇi ēk lekhiyo tàmà patr miḷalo. Je wī-mẽ lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko ràjà hai-jàlai.
is, that thou do. Such done-having thou Pātāla-of king will-become.
Yē-kaṇi tu swaiṇ-āi jaṇ samajiyē. Bhōl ràja-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
chyōlo ĩnēr chh. U lai tyàrà dagàṛà jàlo." Yē-vīle
son a-comer is. He also of-thee with will-go." For-this-reason
maĩ tumaro ũṇo chai-rau-chhyũ, aur ab tum wī jàgà
I your coming looking-remained-was, and now you that place
dekhaṇ-huṇi hiṭi-di hālau.'
seeing-for moving come.'

4. Mātaṅga-kī bāt suṇi-bēr kūwara-le wī-kà dagàṛà jāṇa-ko
Mātaṅga-of word heard-having the-Prince-by him-of with going-of
karâr karo. Par yo bāt sochi-bēr ki, 'myàrà
agreement was-made. But this thing considered-having that, 'my
dagaṛiyà yā-bāt-mẽ̃ rāji hunēr nhàtan' kai, wī-le
companions this-affair-in agreeing becomers (will-)not-be' saying, him-by
unan-thaĩ ke ni kayo, aur adharāt kàrà, jab unan
them-to anything not was-said, and half-night (at-)time, when (to-)then
nīn ai-chhi, u khusū-khusū bhàji-bēr Mātang-thaĩ gayo. Mātaṅg
sleep come-was, he secretly absconded-having Mātaṅga-to went. Mātaṅgo
aur u wī-bhyōl-mẽ̃ pujà jo Mahādēb-jyu-le Mātaṅg-kaṇi batai-
and he that-mountain-in arrived which Mahādēva-ji-by Mātaṅga-to shown-
ràkha-chhiyo. Yē bīch nau kumār Rajbahan-kaṇi haràiyo
placed-was. This amid to-the-nine princes Rājavāhana (acc.) been-lost
dekhi-bēr bahaut dik bhàyà. Unana-le sab jàgà jaṅgaḷ-mẽ̃ wī-kaṇi
seen-having much troubled became. Them-by all places forest-in him-for
ḍhuno, par kaĩ wī-ko patto ni làgo. Tab unana-le yo
it was-searched, but any him-of trace not was-discovered. Then them-by this
kayo ki, 'haman dēś-dēśau-mẽ̃ wī-kaṇi ḍhunaṇo chaĩ-chh,
was-said that, '(to-)us country-countries-in him-for to-search necessary-is,
aur lauṭi-bēr ēk-jàgà ēk-baṭṭo huṇo chaĩ-chh.' Yo
and returned-having (in-)one-place together to-become necessary-is.' This
kai-bēr ũ yeth-uth dēśan-huṇi nhai-gàyà.
said-having they hither-thither countries-to went-away.

5. Mātaṅg niḍar hai-bēr bimbar bhitar gayo. Wī-le wẽ̃ tàmà
Mātaṅga fearless been-having the-cave within went. Him-by there the-copper
patr pàyo, aur wī-mẽ̃ jo lekhiyo chhiyo te paṛo, aur uswe
plate was-found, and it-in what been-written was that was-read, and so
karo. Bahaut dūr jẽ̃lai anyàrà-anyār-āi dwī jaṇi
it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
gàyà. Pàchhà unan ujyàlo miḷo, aur ũ Pātāl-mẽ̃ puji-gàyà.
went. Afterwards to-them light was-met, and they Pātāla-in arrived-completely.
Maṇi aur dūr jai-bēr unan-kaṇi ēk tāḷ miḷo, aur ēk śahar
A-little more distance gone-having them-to a lake was-met, and a city
laĩ dekhīṇ paiṭho. Wẽ̃ ũ jàgi-gàyà. Mātaṅga-le kūwar-thaĩ
also to-be-seen began. There they stopped-completely. Mataṅga-by the-Prince-to
kayo ki, 'kai-kaṇi tu yeti ñiṇ jan diyē.' Āpũ̃
it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself
wī-le mastak-āi làkàrà ēk-bàṭṭà kàrà, aur àgo bàlo, aur mantr
him-by much-verily sticks together were-made, and fire was-lit, and charms

pàrà, aur àgà-mẽ̃ pari-gayo. Thwàṛà-ḍhīl-mẽ̃ àgà-baṭi
were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from
bhair nikaḷo, aur jwān, bhalo dekhano chāno, aur hṛist-pusṭ
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump
baṇi-gayo. Kŭwar-kaṇi yē dekhi baṛo àsaj bhayo. Jaswe
he-became-completely. The-Prince-to this seeing much astonishment became. As
Mātaṅg àgà-bai bhair ā-chhiyo, taswe śahar-baṭi unana-le ādimina-ki
Mātaṅga the-fire-from out come-was, so the-city-from them-by men-of
baṛi bhṛ āpũ̃ ujyàṇi ũṇi dekhi. Unàrà aghin-baṭi ēk baṛi
a-great crowd themselves towards coming was-seen. Of-them before-from a very
sundar dekhaṇi chāṇi jwān syaiṇi chhi. Wī-kà lukàṛà bàṛà
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
sundar chhiyà, aur gahano pàto lai wī-thaĩ bahaut bhalo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātaṅg-thaĩ ai-bēr wī-le ēk ratn bhēṭ-mẽ̃ dhari-diyo.
Mātaṅga-to come-having her-by a jewel meeting-presentation-in was-placed-down.
Jab Mātanga-le wi-thaĩ puchho, 'tu ko chhē? aur kā̃-baṭi
When Mātaṅga-by her-to it-was-asked, 'thou who art? and where-from
ai-chhē?' tab wī-kà ākhan-baṭi āsu ũṇ paiṭhà, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
ki, 'maĩ Asuranà-kà ràjai-ki cheli Kālindi chhũ̃. Mero bāb
that, 'I the-Asuras-of king-of daughter Kālindī am. My father
Pātāla-ko ràjà Biśnu-le màri-dē-chh. Wī-ko kwē chyōlo nhàti. Maĩ
Pātāla-of king Vishnu-by slain-is. Him-of any son is-not. I
wī-ki wāas chhrũ̃, aur bàṛà-dukh-mẽ̃ chhũ̃. Thwàṛà din bhàyà
him-of heiress am, and much-sorrow-in am. A-few days were (i.e. *ago*)
maĩ ēk-siddh-thaĩ salāh liṇà-huṇi gai-chhyũ̃. Wī-kaṇi maĩ dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
ṭiṭh làgi, aur wī-le maĩ-thaĩ eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
thwàṛà-dinan-pachhà ēk dibya-ā̃ṅ-wàḷo ādimi dharati-baṭi Pātāl-mẽ̃
a-few-days-after a godlike-body-possessor man the-earth-from Pātala-in
àlo, aur u twē-dagaṛi byā karalo, aur tum dvī jaṇi miḷi-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
baṛi-khuśi-le Pātāl-mẽ̃ rājya karalā." Yē-bàta-ko niśchay
much-happiness-with Pātāla-in ruling will-do." This-word-of certainty
kari-bēr maĩ tumaro ũṇo chai-raĩ-chhyũ̃. Sō àpàṇà-wajirna-ki
made-having I your coming expecting-remained-was. Therefore my-own-viziers-of
salāha-le ab tuman-thaĩ āyũ̃. Tum maĩ-dagaṛi byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

rājya lai liyā.' Mātaṅg Mahādēb-jyu-kà bachan etuk jaldi purà
ruling also do.' Mātaṅga Mahādēva-jī-of the-words so quickly fulfilled
huṇà dekhi-bēr baṛo khuśi bhayo, aur Kālindi-ki bāt wī-le
becoming seen-having very happy became, and Kālindī-of words him-by
mànī-li, aur Kũwara-ki salāha-le thwàṛà-dinan-pachhà Mātaṅg aur
were-accepted, and the-Prince-of advice-with a-few-days-after Mātaṅga and
Kālindi-ki byā dhūm-dhàma-le bhayo.
Kālindī-of marriage pomp-with became.

7. Rājbāhana-ko Pātāl-mẽ baṛo ādar-satkār bhayo. Pàchhà
Rājavāhana-of Pātāla-in much honour-hospitality became. Afterwards
wī-kà man Pātāl chhoṛi-bēr dharti-huṇi lauṭaṇa-ki ai.
him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.
Jai-bakhat u maḷi-huṇi àyo, wī-bakhat Mātaṅga-le wī-kaṇi ēk maṇi
At-what-time he above-to came, at-that-time Mātaṅga-by him-to a jewel
di. Wī-mẽ yo karamat chhi ki jai-kà hāt-mẽ u rũ-chhi,
was-given. It-in this power was that whom-of hand-on it remaining-was,
wī-kaṇi bhūk, pyās, thakài, aur ke dukh ni huṇ paũ-chhiyo.
him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
Mātaṅg wī-kaṇi dūr-jẋlai pujai-gayo. Thwàṛà dūr
Mātaṅga him (acc.) a-distance-up-to caused-completely-to-arrive A-short distance
Kũwar-kaṇi anyàrà-mẽ biṭaṇo paṛo. Pàchhà bimbarà-kà mukh-thaĩ
the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to
pujo, phiri dharti-mẽ ai-gayo. Wī-kaṇi dagaṛiyà wī-kà
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
kwē wẋ̃ ni muḷà. Kwē ghaṛi yeth-uth phiranai
any there not were-found. (For-)some space-of-time hither-thither a-wandering
rayo, pàchhà biśàlà-śaharà-kà bhair ēk bagicho chhiyo, wẋ̃
he-remained, afterwards a-large-city-of outside a garden was, there
àyo, aur sastāṇ-huṇi baiṭhi-gayo. Tab ēk-tarph wī-le yo
he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
dekho ki ēk jwān ādimi ēk-syaĩṇi-kaṇi lī-bēr, aur bahaut-
was-seen that a youthful man a-woman (acc.) taken-having, and many-
naukar-chākaran-kaṇi dagàṛà lī bēr bagichà-mẽ jhulà khelànàra-
servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
chh.
is.

8. Etuk-ẽī-mẽ wī-le Kũwar dekhi-hàlo. So u jhulà-hai taḷi
So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
kudo, aur wī-le dhāt lagai-bēr kayo ki, 'mero mālik
jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājbāhan u-ī chh' kaī, u wī-thaĩ dauṛi-bēr gayo, aur wī-kà
Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of
khuṭan paṛo. Aur wī-le kayo ki, 'myàrà bàṛà bhâgya
(at-)the-feet fell. And him-by it-was-said that, 'my great fortunes
chhiyà, jo tumàrà darśan hai-gaĩ.' Rājbāhana-le wī-kà
were, that your interview (plur. of respect) became.' Rājavāhana-by him-of
gàḷan kaṛakaṛa-kai ãgwāḷ hàli, aur kayo ki,
(on-)neck affectionately embracing was-accomplished, and it-was-said that,
'Sōmdatt, maĩ-kaṇi twē-dagari miḷi-bēr baṛi khuśi bhai-chh.'
'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ũ dvī jaṇi bōṭ-muṇi syōḷ mẽ baiṭhi-gàyà, aur Kũwara-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
wī-thaĩ puchho ki, 'tu āj jãlai ke karànàra-chhiyē, yã
him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here
kã-baṭi ā-chhai, yo syaiṇi ko chh, aur yõ ādimi tyàrà
where-from come-art-thou, this woman who is, and these men thy
dagàṛà kã-baṭi āĩ?' Tab Sōmdatta-le àpani kathā kai.
companions where-from have-come?' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhyā Range. There they met a man who looked like a Bhil, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana[1] was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhil, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brahmans, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

[1] This was the name of the king's son. The name of the man whom they met was Mātaṅga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātaṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistering with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.[1] Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātaṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātaṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājavāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātaṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātaṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātaṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātaṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

[1] The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Vishṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Patāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mataṅga saw how quickly the promise of Mahadēva had been fulfilled, he was much delighted. He agreed to Kālindī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mataṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *paṭṭīs* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *ḍyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindī Khasparjiyā goes a step further and omits them altogether. Thus the Hindī *chelā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindī *bojhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwaj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *ḍyakh* (standard *dekh*), see; *jyaṭh* (standard *jeṭho*), elder; *ḍyar* (7) (standard *ḍero*), a lodging; and *ghwar* (standard *ghoṛo*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *à* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiya, as no materials were available. Thus, *à* and *ā* are both written *ā*, *e* and *e* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular In the standard most nouns in *o* form the plural in *à*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛà*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *à* of the standard plural, also occur in Khasparjiyā. Thus standard *chàṛà*, a bird, has its plural *chàṛà*. Similarly Khasparjiyā has *chaṛ*, a bird,

plural *chāṛ* ; standard *chelo*, a son, plural *chyàlà* ; Khasparjiyâ *chyal*, plur. *chyāl* (5) ; standard *bojo*, a load, plural *bwàjà*. Khasparjiyâ *bwaj*, plural *bwāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyà* or *iyà*, but this is considered vulgar. This termination is more common in Khasparjiyâ, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyāl* ; both *bākār* (2) and *bākārā* (4), goats ; and *chēliyā̃* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl* ; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukuṛ* (standard *bhàlà lukuṛà*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ò*, in this form, change the *o* to *à*, with the necessary changes of the preceding vowel. In Khasparjiyâ, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuw*, flour (24), has its accusative singular *pisuwa-kanī* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiya, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kā̃s*, younger, we have *kā̃sai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger ; *babai-l*, the father (said, etc.) ; *chyalai-l* (not *chyālai-l*), the son (said, etc.) ; *manai-l*, agent singular of *man*, mind ; in the second specimen, *maisai-l* (5) ; *ghaṛbaṛāṭai-l* (9) ; *rīsai-l* (15) ; *lōbhai-l* (15) ; and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *kāñan-mī*, (sent him) into the fields But the usual oblique plural ends in *aũ* or *õ*, of which the nasal is frequently omitted, thus, *au* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukēṭaũ-l*, with the husks ; *bauliyõ-mẽ-hai*, from among the servants Rarely the oblique plural ends in *ã*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuṭã-mī*, on his feet (in the Parable), and *chhālã-kanī* (15), but *chhālõ-kanī* (5).

The **Postpositions** employed are much the same as in the standard. We may note :—

Agent and Instrumental, *l*.
Dative-Accusative, *kanī*, *thaī*, *hunī*, *k-lijiy*
Ablative, *bāṭī*, *hai-bēr*.
Genitive, *k*.
Locative, *mẽ*, *mī*, *mau*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kà*, or (fem.) *ki*. If the oblique form ends in a consonant or *à* an *a* is inserted in the singular, as in the case of the agent, and, before

kà, this *a* becomes *à*. Thus, *chelo*, a son; obl. sing. *chyàlà*; gen. sing. *chyàla-ko*, *chyàlà-kà*, *chyàla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kà* both become *k*, but when this *k* represents *kà*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *ē* is inserted before it in similar cases. Thus, *chyal*, a son; gen. sing. *chyāl-k* (= *chyàla-ko*), *chyālā-k* (=*chyàlà-kà*), and *chyalai-ki* or *chyalē-ki* (=*chyàla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāi-k* and *chyalā-k*. In the genitive plural also, in Khasparjiyā, *aũ* or *õ* becomes *ã* when the *k* represents *kà* or *ki* of the standard. Thus, *chyālaũ-k* or *chyālõ-k* (=*chyàlana-ko*); *chyālã-k* (=*chyàlanà-kà* and *chyālã-ki* (=*chyàlana-ki*).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

wī paṛausi-l nāi-k tāw-mā lie lagai-diy, that neighbour applied tar to the bottom of the measure (11).

kāsai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

tyārā bābai-l paun-kyōḷ kari-chh, thy father hath given a feast.

mī bhukhai-l maran lāgi-rayũ, I am dying of hunger.

jyaurat-l bādau, bind him with a rope (sentence 236).

ū unõ bukēṭaũ-l aur dāṇ-biyõ-l āpaṇ pēṭ bharaṇ chã-chhiy, he was wishing to fill his belly with those husks and berries.

For the **Accusative Dative** we may quote:—

unõ chhālõ-kaṇi li-gōy, he took away those skin (5).

mī-l wī-k chyāl-kaṇi (nom. sing. *chyal*) *mārī-chh*, I have beaten his son (sentence 228).

mī-kaṇi dī-dē, give to me (my share).

mī uṭhī-bēr āpaṇ bab-thaĩ jāl, I will arise and will go to my father.

kāsai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

ghar-kuṇi unai-ray, he returned to his house (10).

bharaṇā-k (nom. *bharaṇ*) *lijiy*, for the sake of measuring (11)

For the **Ablative** we may quote:—

mī yatuk barsõ-baṭi tyari ṭahal karan lāgi-rayũ, I am serving thee from so many years.

wī-kaṇi gaũ-haibēr nikaun-k upāy karã-chhiy, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have:—

khāṇ-kaibēr sakar rwāṭ (nom. sing. *rwaṭ*) *mūlnī*, more than eating (*i.e.* more than enough to eat) leaves are got.

wī-k bhai āpaṇi baiṇi-haĩ bāki lamb chh, his brother is taller than his sister (sentence 231).

sabõ-haibēr bhalā lukuṛ, clothes better than all, *i.e.* the best clothes.

For the **Genitive** we may quote:—

Masculine Nominative Singular—

chōri-k māl, property of theft, stolen property (7).

pisuwa-k bwaṛ, a load of flour (19).

myār kakā-k chyal-k byā, the marriage of the son of my uncle (sentence 225).

Masculine Oblique Singular—

wõ dēśā-k (nom. *dēś*) *kai bhāl* (nom. *bhal*) *maisā-k* (nom. *mais*) *yã*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhiṭai*, after midnight (7).

wī uḍyāṛā-k (nom. *uḍyār*) *muāl-tir* (nom. *muāl*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisa-k (nom. *mais*) *dwī chyāi chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wī bātā-k myān jāṇaṇā-k lijiy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudē-ki (nom. *kud*) *āwāj*, the noise of singing and dancing.

yakai-ki (sing. nom *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Iśwarā-ki (nom. *Iśwar*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhēri-bākarã-ki (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

ḍhēpuwã-k (nom. sing. *ḍhēpuw*) *lōbhai-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wī dēś-mī akāḷ paṛ, a famine fell in that land.

wī-k tāw-par lisā-k (nom. *lis*) *wīl*, owing to the tar upon its bottom (12).

hāth-mī munari, khuṭã-mī jwat, a ring on the hand, shoes on the feet.

ghwāṛ mau, on a horse (sentence 230).

'From among' is *mī-haĩ* or *mẽ-haĩ*, as in:—

āpaṇ paṛauwi-mī-haĩ yakai-ki nāi māṅi, he asked for a wooden measure from one of his friends (11).

unõ-mẽ-haĩ kãsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *à* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *à* are dropped, but the elided *à* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalo*, good, has its masculine oblique singular and its masculine plural *bhàlà*, while Khasparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhali*.

As examples we may quote:—

ēk bhal mais, a good man (sentence 119).

wī dēśā-k (sing. nom. *dēś*) *kai bhāl maisa-k* (sing. nom. *bhal mais*) *yã*, at the house of a certain worthy man of that country (Specimen I).

ēk bhali-syaiṅi, a good woman (sentence 128).

bhali syaiṅiy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

Pronouns.—The **first two personal** pronouns are declined as follows :—

		I	Thou
Sing.			
	Nom.	*mai, mī*	*tu*
	Ag.	*mai-l, mī-l*	*twē-l, twī-l*
	Gen.	*myar*	*tyar*
	Obl.	*mai, mī*	*twō, twī*
Plur.			
	Nom.	*ham*	*tum*
	Ag.	*hamō-l*	*tumō-l*
	Gen.	*hamar*	*tumar*
	Obl.	*hamō*	*tumō*

The forms *hamō* and *tumō* often have the final ō nasalized. Thus, *hamõ, tumõ.*

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myar*. Similarly *tyar, tyār* and *tyari ; hamar, hamar, hamari* or *hamri ;* and *tumar, tumār, tumari* or *tumri.*

As examples of the use of these pronouns we may quote :—

mī bhukhai-l maraṇ lāgi-rayũ, I am dying of hunger.

mī-l Iswarē-ki marji-k birudh pāp kar-chh, I have done sin contrary to the will of God

myar bab wō nāu ghar-mī rūchh, my father lives in that small house (sentence 233)

myar babā-k bauliyõ-mẽ-hai, from among my father's servants.

homõ-kaṇi khāṇ aur khuśi karṇi chai-chh, to us to eat and rejoicing is proper

twī-l kabhai mī-kaṇi ēk pāṭh laik ni-diy, thou never gavest me even a kid.

twō-l paun-kyōḷ kari-chh, thou hast made a feast.

tyar bhai a-chh, aur tyār babai-l paun-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mī yatuk barsõ-baṭi tyari ṭahal karaṇ lāgi-rayũ, I have been doing thy service from so many years.

tumō-l ū kai-thai mōl lē-chh, from whom did you buy that ? (sentence 240).

tumar kē nau chh, what is your name ? (sentence 220)

tumār babā-k ghar-mẽ katuk chyāl (nom. sing. *chyal*) *chhan*, how many sons are there in your father's house ? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

		This, He, She, It.	That, He, She, It.
Sing.			
	Nom.	*yō*	*ū*
	Obl.	*yai*	*wī*
	Gen.	*yai-k*	*wī-k*
Plur.			
	Nom.	*yõ*	*ũ*
	Obl.	*yan, yanō, yanõ*	*un, unō, unõ*
	Gen.	*yanar*	*unar*

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar, unār, unari* or *unri*.

As examples we may quote :—

tyar yō chyal, this thy son.

yō kyē lyā-chh, what has he brought? (11).

yō rupai wī-kaṇi di-diyau, give this rupee to him (sentence 234).

unõ-kaṇi yai-kaṇi pairāw, put them on him.

yai-k hāth-mā munari pairāw, put a ring on this person's hand.

yai-l wī paṛausi-kaṇi lōbh ai-gōy, by this, avarice came to that neighbour (13).

yanar kē maṭlab chh, what is the meaning of these?

ū uṭhi-bēr āpaṇ bab-thaī gōy, he having arisen went to his father.

wī-k babai-l wī-kaṇi dyakh, his father saw him.

wī dēś-mā ṭhūl akāḷ paṛ, in that country a severe famine fell.

myār kakā-k chyāl-k byā wī-ki baiṇi dagaṛi bhau-chh, the marriage of my uncle's son has taken place with his sister (sentence 225).

sab rupaī jō ũ āpaṇ dagāṛā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālã-k muṇi-baṭi, from under those skins (8).

unō-l wī-uḍyārā-k mwāl-tir ḍyar kar, they took shelter in the mouth of that cave (7).

unõ bukōṭaũ-l āpaṇ pēṭ bharaṇ chã-chhiy, he was wishing to fill his belly with those husks.

unar khaṛbaṛāṭ suṇi-bēr, having heard their foot-tread (8).

unri chhalã-kaṇi bēchan-huṇi li-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpũ*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpaṇ*, we should expect the masculine oblique singular and the masculine plural to be *āpāṇ*, but only *āpaṇ* occurs in the specimens. The feminine is *āpaṇi*. Examples are :—

āpũ pāṇi khāṇ-huṇi gōy, he himself went to eat (*i.e.* drink) water (18).

ū āphī wī-mī paṛã-chh, he himself falls into it (1).

āpaṇ sab māl phukī diy, (he) squandered all his property.

jab ū āpaṇ phān-mā āy, when he came to his senses.

wī-l wī-kaṇi āpaṇ hāṇan-mā suṇar charūṇ-huṇi lagāy, he deputed him to feed swine in his fields.

wī-k bhai āpaṇi baiṇi-haī lamb chh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
	Nom. *jō*	*sō*
	Obl. *jai*	*tai*
	Gen. *jai-k*	*tai-k*
Plur.		
	Nom. *jō*	*sō*
	Obl. *jan, janō, janõ*	*tan, tanō, tanõ*
	Gen. *janar*	*tanar*

Janar has masculine singular oblique and masculine plural *janār*, and its fem. *janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurō̃ upar khāṛ khan-chh, he who digs a pit for others (1).

ū bwaj, jan-kaṇi harak mais chhāṛi gō-chhey, the load which the other man had left behind (20).

ēk bhautē dhānaw mais, jai-ki ēk khupari chhiy, a very simple man who owned a single hut (2).

sab rupaĩ jō ũ āpaṇ dagaṛa lyā-chhiy, all the rupees which they had brought with them (9).

un chhaiã̃-k muni-baṭi, janō-kaṇi u lyai raĩ-chhiy, from under those skins which he had brought with him (8).

The **Interrogative Pronouns** are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

kai-k chyal ãchh, whose boy comes? (sentence 239).

tuwō-l ū kai-thaĩ mōl lē-chh, from whom did you buy that? (sentence 240).

yō kyē lyā-chh, what has he brought? (11).

yanar kē matlab chh, what is the meaning of these?

The **Indefinite Pronouns** are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

kwē wō-kaṇi kē ni di-chhiy, no one was giving him anything.

kwē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dwi chyal chhiy*, of a certain man there were two sons. *Kaṭuk* is 'how many?' and *yaṭuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present.**

Sing.	Plur.
chhã̃	*chhã̃*
chhai (fem. *chhē*)	*chhau*
chh	*chhan, chhanā*

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mī laik nhātũ̃*, I am not worthy.

The **Past** is conjugated as follows:—

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. *chhiy*	...	*chhiy*	...
2. *chhiyā*	*chhī*	*chhiy*	..
3. *chhiy*	*chhi*	*chhiy, chhiyā*	*chhin*

B. Finite Verb.—The **Infinitive** or **Verbal Noun** ends in *ṇ*, and is declined like a noun, as in *charūṇ-huṇi*, for grazing, *nikauṇ-k upāy*, a device of (*i.e.* for) expelling (3). Sometimes, after a long vowel this *ṇ* becomes a mere nasalization, as in *bhītēr jā̃-huṇi wz-k manai-i ni kar*, his mind did not make for going inside, *i.e.* he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuśi karṇi* (or *karani*) *chaī-chh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kawōānēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiṭ*, walk; *dharau*, seize ye; *diyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *w*, as in *lyāw*, bring ye; *pairāw*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārũ* is 'I may strike.'

The **Future** is conjugated as follows:—

Sing.	Plur.
1. *mārũl*	*mārãl.*
2. *mārlai*	*mārlā.*
3. *māraulō*	*mārlā.*

In the Parable, we have *jũl*, I will go, and *kũl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mē ānand karan*, I might have made merry.

The **Present** is conjugated as follows:—

Sing.	Plur.
1. *mārãchh, mārchh*	*mārwũ.*
2. *mārãchhai, mārchhai*	*mārãchhā, mārchhā.*
3. *mārãchh, marchh*	*mārwī.*

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are: *rũchhai*, thou remainest (with me); *hũchh*, it (the share) becomes (mine); *khanchh*, he digs (1); *parãchh*, he falls (1); *rũchh*, he remains (sentence 233); *milnī*, they (leaves) are got.

A **Present Definite** is formed with *lāgi-rayũ*, added to the present participle, as in *maran lāgi-rayũ*, I am dying; *karan lāgi-rayũ*, I am doing (thy service); *charaun lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

kwō wō-kaṇi kā nā di-chhiy, no one was giving him anything.

kai gaū-mā ek bhautē ḍhanāw maiś raū-chhiy, in a certain village, a very simple man was living (2).

janō-kaṇi sunar khā-chhiy, which the swine were eating.

upāy karā-chhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiṭam*, to go, as our example.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
hiṭyū, hiṭ	...	*hiṭ*	..
hiṭā	*hiṭī*	*hiṭ*	..
hiṭ	*hiṭi*	*hiṭ, hiṭā*	*hiṭin, hiṭi.*

Examples are:—

rayū, I remained, in *lāgi-rayū*, to form the present definite as explained above.

mā āj bhaut dūr jāṇik gayū, I went a long way to-day (sentence 224).

paṛ, (a famine fell); *paiṭh*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wō-kaṇi rīs aā-gyē*, anger came to him; *rāt paṛi gēy*, night fell (6).

For the plural we have (masc.) *ānand karaṇ paiṭh*, they began to make merry; *bhāji gay*, they ran away (9); and (fem.) *maṇi rupai jēṛi-gāy*, a few rupees stuck (12); *maṇi ḍhōpuwo mili*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jāṇ*, to go:—

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. *gayū*	...	*gēy*	...
2. *gayā*	*gayī*	*gēy*	...
3. *gōy, gā*	*gyē, gēy*	*gēy, gāyā*	*gēyin, gāy*

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kẽṣai-l kay*, the younger said ; *saḇ māl phuki-diy*, (he) squandered all the property; *baḇai-l wō-kaṇi dyakh*, the father saw him; *manai-l nō kar*, his mind did not make; *mẕ-l nō ṭāw*, I did not transgress.

fem.—*wō-l jājāt bāṭ-diy*, he divided the property; *baḇai-l wō-kaṇi awẽl ghāli aur bhuki-chāṭi liy*, the father embraced him, and took a kiss; *wō-l awāj suṇi*, he heard the sound (of music).

Plur. masc.—*parausi-l āpaṇ saḇ bhēṛi bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*ḍhānāw maisai-l chhāl gāṛi*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect. Examples are :—

Intransitive Perfect.—*jyūn hai gō-chh*, he has become alive; *mil gō-chh*, he has been found; *tyar bhai ā-chh*, thy brother has come; *yō kyē lyā-chh*, what has he brought ? (11) ; *tum kasik lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mẕ-l pap kar-chh*, I have done sin; *wō-l wō-kaṇi bhal aur chaw pā-chh*, he has got him safe and sound; (fem.) *twō-l pauṇ-kyōl kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died; *harai gō-chhiy*, he had been lost; *janō-kaṇi lyai rau-chhiy*, (the skins) which he had brought (8); *jō ẽ lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ẽ rupaĩ jō wō-l pā-chhiy*, the rupees which he had obtained (11); *jō-kō wō-l kar-chhiy*, whatever he had done (24).

C. Passives and **Causals.**—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kawāinēr*, one who is caused to be said, one who is called (Parable).

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT. DISTRICT ALMORA.

SPECIMEN I.

कै मैसाक ही च्याल छिय । और उनोंमेंहैं काँसैल आपण बबयैं कय ओ बब आपण जाजातमेंहैं जो बाँट म्यर हुँछ ज मीकणि दी-दे । और वील उनोंकणि आपणि जाजात बाँट दिय । और तै पछिटैं काँस च्यल सब चीज एक-बटैबेर परदेश न्हे-गोय । वाँ लुचपन्यौल करिबेर आपण सब माल फुकि-दिय । और जब वील सबै फुकि-हाल तब वी देशमी ठूल अकाऊ पड़ और ज तङ हुण पैठ । और ज वी देशाक कै भालमैसाक यौं जैबेर रुण पैठ और वील वीकणि आपण हाङनमी सुङर चरूणहुणि लगाय । और ज उनों बुकेटौंल और दाण-बियौंल उनोंकणि सुङर खाँछिय खुशि हैबेर आपण पेट भरण चाँछिय । और कै वीकणि कै निदिछिय । जब ज आपण फाममी आय वील कय म्यार बबाक वौलियोंमेंहैं कतुकोंकणि खाणहैबेर सकर दाट मिलनी और मी भुखेल मरन-लागि रयूँ । मी उठिबेर आपण बबयैं जूँल और वीथैं कूँल कि बबा मील इश्वरे कि मरजिक बिरुध ल्यार सामणि पाप कर्छ । और फिर मी त्यर च्यल कवाइनेर लैक न्हातूँ । मीकणि आपण बौलियोंमेंहैं एका बराबर बणै-दे । और ज उठिबेर आपण बबयैं गोय । पर जब ज भौत टाड़ छिय वीक बबैल वीकणि दाख । तब वीकणि दे आइ और दौड़बेर जैबेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्यलैल वीथैं कय बबा मील इश्वरेकि मरजिक विरुध ल्यार सामणि पाप कर्छ और फिर मी त्यर च्यल कवाइनेर लैक न्हातूँ । पर बबैल आपण बौलियोंथैं कय सबोंहैबेर भला लुकुड़ निकाळिबेर ल्याव और उनोंकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटोंमी ज्वत पैराव । और हमोंकणि खाण और खुशि करणि चैंछ । किलैक कि म्यर यो च्यल मरि गोछिय फिर ज्यून है गोछ । ज हरै गोछिय फिर मिल गोछ । तब ज्यूँ आनन्द करण पैठ ॥

तबार लैक वीक ज्यठ च्यल हाङमी छिय । जब ज आय घराक नजीक पुजत वील गाण बजूण नाच-कूदेकि आवाज सुणि । और वील बौलियोंमेंहै

यकोकणि बुले वौथैँ पुछ कि यनर के मतलब छ। वौल वौथैँ कय कि त्यर भै आछ। और त्यार बबैल पौण-क्योळ करिछ किलैक कि वौल वौकणि भल और चङ पाछ। और वौकणि रौस ऐ-ग्ये। भीतेर जाँहणि वौक मनैल निकर। तब वौक बब भ्यैर आय और वौकणि बोल्यूण पैठ। और वौल आपण बबथैँ जबाब दीबेर कय कि दाख मी यतुका बरसौंबटि त्यरि टहल करन लागि-रयूँ और मील कभै त्यर कौय निटाव। त्वील कभै मौकणि एक पाठ लैक निदिय कि मी आपण दगड़ियौं दगाड़ आनन्द करन्। पर त्यर यो च्यल जो रानियौं दगाड़ त्यर माल-टाल नेइ गोछ ज जसै आछ तसै त्वेल वौक लिजिय पौण-क्योळ करिछ। और बबैल वौथैँ कय कि च्यला तू बराबर भ्यरै दगाड़ रुँछै और जे-कै भ्यर छ ज सबै त्यरै छ। यो ठौक छिय हमौंल आनन्द करण और खुशि मनौण। किलैक कि यो त्यर भै जो मरि गोछिय फिर ज्यून है गोछ और हरै गोछिय फिर पै हैछ॥

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT. DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chyāl chhiy. Aur unõ-mẽ-haĩ kẽsai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
apaṇ-bab-thaĩ kay, 'ō bab, āpaṇ-jājāt-mẽ-haĩ jō
his-own-father-to it-was-said, 'O father, your-own-property-in-from what
bẽṭ myar hũ-chh, ū mī-kaṇi dī-dē.' Aur wī-l unõ-kaṇi
share mine becomes, that me-to give-away.' And him-by them-to
āpṇi jājāt bẽṭ-diy. Aur tai-pachhiṭaĩ kẽs chyal
his-own property was-divided-away. And then-after the-younger son
sab chīj ēk-baṭni-bēr pardēś nhai-gōy. Wẽ
all things (in-)one-collected-having a-far-country went-away. There
luchpanyaul kari-bēr āpaṇ sab māl phuki-diy. Aur jab
debaucherý done-having his-own all goods were-wasted-away. And when
wī-l sabai phuki-hāl, tab wī-dēś-mī ṭhūl
him-by all-even was-completely-wasted, then that-country-in a-great
akāḷ paṛ, aur ū taṅ huṇ paiṭh. Aur ū wī-dēśā-k
famine fell, and he distressed to-be began. And he that-country-of
kai-bhāl-maisā-k yẽ jai-bēr ruṇ paiṭh, aur
a-certain-worthy-man-of at-the-house gone-having to-remain began, and
wī-l wī-kaṇi āpaṇ-hāṅan-mī suṅar charũn-huṇi lagāy. Aur
him-by him-as-for his-own-fields-in swine feeding-for he-was-deputed. And
ū unõ-bukēṭaũ-l aur dāṇ biyõ-l, janõ kaṇi suṅar khẽ-chhiy,
he those-husks-with and berries-with, which (acc.) the-swine eating-were,
khuśi hai-bēr āpaṇ pēṭ bharan chẽ-chhiy. Aur kwē
pleased becomes-having his-own belly to-fill wishing-was. And anyone
wī-kaṇi kē ni-di-chhiy. Jab ū āpaṇ-phām-mī āy, wī-l
him-to anything not-giving-was. When he his-own-sense-in came, him-by
kay, 'myar-babā-k bauliyõ-mẽ-haĩ kaṭukõ-kaṇi khāṇ-haibēr sakar
it-was-said, 'my-father-of servants-in-from how-many-to eating-than more
rwāṭ milnī, aur mī bhukhai-l maran lāgi-rayẽ. Mī uṭhi-bēr
loaves are-got, and I hunger-by dying remain. I arisen-having

āpaṇ-bab-thaĩ jũl, aur wī-thaĩ kũl ki, "babā, mī-l
my-own-father-to will-go, and him-to I-will-say that, "father, me-by
Iśwarē-ki marji-k birudh tyār sāmṇi pap kar-chh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
tyar chyal kawāinēr laik nhatũ. Mī-kaṇi āpaṇ-bauliyõ-mẽ-haĩ
thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from
ēkā barābar baṇai-dā." ' Aur ū uṭhi-bēr āpaṇ-bab-thaĩ gōy.
one equal-to make." ' And he arisen-having his-own-father-to went.
Par jab ū bhaut ṭāṛ chhiy, wī-k babai-l wī-kaṇi
But when he very distant was, him-of the-father-by him-as-for
dyakh. Tab wī-kaṇi dai āi, aur dauṛ-bēr jai-bēr
he-was-seen. Then him-to compassion came, and run-having gone-having
wī kaṇi awãl ghāli, aur bhuki-chāṭi liy. Aur chyalai-l
him-to embracing was-thrown, and kiss was-taken. And the-son-by
wī-thaĩ kay, 'babā, mī-l Iśwarē-ki marji-k birudh tyār
him-to it-was-said, 'father, me-by God-of will-of contrary of-thee
sāmṇi pāp kar-chh, aur phir mī tyar chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
nhātũ.' Par babai-l āpaṇ-bauliyõ-thaĩ kay, 'sabõ-haibēr
I-am-not.' But the-father-by his-own-servants-to it-was-said, 'all than
bhalā lukur nikāli-bēr lyāw, aur unõ-kaṇi yai-kaṇi pairāw;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe;
aur yai-k hāth-mī munaṛi, khuṭã-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And
hamõ-kaṇi khāṇ aur khuś karṇi chaĩ-chh. Ki-laik ki myar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
yō chyal mari-gō-chhiy, phir jyūn hai-gō-chh; ū haral-gō-chhiy, phir
this son dead-gone-was, again alive become-is; he lost-gone-was, again
mil-gō-chh.' Tab ũ ānand karaṇ paiṭh.
got-gone-is.' Then they rejoicing to-make began.

Tabār-lēk wī-k jyaṭh chyal hāṅ-mī chhiy. Jab ū
Then-up-to him-of the-elder son the-field-in was. When he
āy, gharā-k najik pujt wī-l gāṇ-bajūṇ-nach-kūdē-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
āwāj suṇi. Aur wī-l bauliyõ-mẽ-haĩ yakai-kaṇi bulai,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
wī-thaĩ puchh ki, 'yanar kē matlab chh?' Wī-l wī-thaĩ
him-to it-was-asked that, 'of-these what meaning is?' Him-by him-to
kay ki, 'tyar bhai ā-chh, aur tyār-babai-l paṇṇ-kyōḷ
it-was-said that, 'thy brother come-is, and thy-father-by a-feast

kari-chh, ki-laik ki wī-l wī-kaṇi bhal aur chaṅ pā-chh.'
made-is, because that him-by him-as-for well and healthy he-found-is.'
Aur wī-kaṇi rīs ai-gyē, bhītēr jā̃-huṇi wī-k manai-l ni kar.
And him-to anger came, within going-for him-of mind-by not-it-was-made.
Tab wī-k bab bhyaîr āy, aur wī-kaṇi bōtyūṇ paiṭh.
Then him-of the-father outside came, and him-to to-entreat began.
Aur wī-l āpaṇ-bab-thaî jabāb 'dī-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
'dyakh, mī yatuk-barsõ-baṭi tyari ṭahal karan lāgi-rayī̃, aur
'see, I this-many-years-from thy service doing engaged-remain, and
mi-l kabhai tyar kauy ni-ṭāw. Twī-l kabhai mī-kaṇi
me-by ever thy saying not-was-transgressed. Thee-by ever me-to
ēk pāṭh laik ni-diy ki mī āpaṇ-dagṛiyõ dagūṛ ānand
one kid even not-was-given that I my-own-companions with rejoicing
karan. Par tyar yō chyal jō rāniyõ dagāṛ tyar māl-ṭāl
might-have-made. But thy this son who harlots with thy property
nēi-gō-chh, ū jassai ā-chh, tassai twē-l wī-k lijiy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
paṇ-kyōḷ kari-chh.' Aur babai-l wī-thaî kay ki, 'chyalā,
a-feast made-is.' And the-father-by him-to it-was-said that, 'son,
tū barābar myarai ḍagāṛ rū-chhai, aur jē-kē myar chh, ū
thou always me-even with remaining-art, and whatever mine is, that
sabai tyarai chh. Yō ṭhīk chhiy, hamõ-l ānand karaṇ
all-even thine-even is. This right was, us-by rejoicing to-be-done
aur khuśi manaun, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
mari-gō-chhiy, phir jyun hai-gō-chh; aur harai-gō-chhiy, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
pai-hai-chh.'
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHÂṚÎ (KUMAUNI).

KHASPARJIYÂ DIALECT. DISTRICT ALMORA.

SPECIMEN II.

(Pandit Gobind Prasad Ghildyal.)

जो औरों उपर खाड़ खनछ ज आफी वीमी पड़ैंछ ॥

कै गौंमी एक भौते ढानाव मैस जैकि एक खुपड़ि और मणि भेड़ि बाकार छिय रौंछिय ।

वीक पड़ौसि जो वीकि रोस करौंछिय वीक ढनावपन देखिबेर वीकणि गौंहैं बेर निकाउणक उपाय करौंछिय ।

एक दिन जब वीक भेड़ि बाकारा बगमी चरण लागि रौंछिय उनोल उनोकणि एक भेवन लौटै दिय । यसिकै सबौंकणि मारि देय ।

ज बिचार ढानाव मैसैल उनौं भेड़ि बाकाराँकि छाल गाड़ि और उनौं छालौंकणि कै सहरमी बेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि गेय और ज धूरमैं एक उड्यारमी रय ।

अधरातांका पछिटै छै चोर चोरिक माल लिबेर आय और उनोल वौ उड्याराक भ्याऊतिर ढर कर ।

वौ उड्याराक भौतेर उनर खड़बड़ाट सुणिबेर ज मैस भौत डर गोय और वील उन छालाँक मुणिबटि जनोकणि ज ल्यै रौंछिय आपण लुकुणक उपै कर ।

उड्याराक भौतेर छालाँक घड़बड़ाटैल चोर ठाड़ि ठाड़ि ऐ लाग और डराक मारौ सब रुपैं जो जैं आपण दगाड़ा ल्याछिय वैं छोड़िबेर भाजि गाय ।

ढानाव मैसैल जैं रुपैं धर लिय और घरहुणि उनै रय ।

जँ रुपैं जो वील पाछिय उनोकणि भरणाक लिजिय आपण पड़ौसिलीहैं यकैकि नाइ माङि । वी पड़ौसिल वी बाताक म्यान जाणणाक लिजिय कि यो क्वे ल्याछ नाइक तावमी लिस लगै दिय ।

वी ढानाव मैसैल रुपैं भरिबेर नाइ दि-दिय । पर वीक तावपर लिसाक वील मणि रुपैं चेड़ि गाय ।

थैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ढानाव मैसथैं पुछ कि तुम यतुक रुपैं कैहैं और कसिक ल्याछा ।

वील कय कि आपण भेड़ि बाकाराँकि छाल बेचिबेर ।

वी ढानाव मैसाक रीसैल और ढेपुवाँक लोभैल वीक पड़ौसिल आपण सब भेड़ि बाकारा मार दिय और उन्‌रि छालाँकणि बेचणहुणि लि-गोय । पर म्हौपते किलैक कि वीकणि उनो छालाँक मणि ढेपुव मिली ।

ये बातपर रिसैबेर वील वी ढानाव मैसैकि खुपड़िकणि आग लगै दिय । वीक भसम करै दिय ।

ढानाव मैसैल छारौण एकबटैबेर एक थैलमी धर और वीकणि बेचण-हुणि लि-गोय ।

बाटमी वील आपण थैल सड़काक ढिकाछि लैक धरि-दिय । आपूँ एक धारमी जो नजीक छिय पाणि खाणहुणि गोय ।

वी बखतै एक हरक मैस लैक आपण पिसुवक ब्वज वाँ धरिबेर पाणि खाणहुणि गोय ।

फरिक बेर वील भुलिबेर आपण ब्वज छाड़िबेर हरौणक ब्वज उठैबेर न्है-गोय ।

ढानाव मैस लैक आय और वील ज ब्वज जैकणि हरक मैस छाड़ि गोछिय उठै-लिय ।

वी ब्वजकणि अणकसै चिनाण देखिबेर वील वीकणि खोय पिसुवक भरी गाय ।

तब ज वी ब्वजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि भरणाक लिजिय कि कतुक छ कैबेर फिर आपण पड़ौसिक नाइ माङि ।

वीक पड़ौसिल या जाणिबेर कि ठानाव मेसेल आपण खुपड़िक छाराक बदाव पिसुव पाछ वील लेक आपण खुपड़िकणि आग लगै-दिय । पर वीक छारौण बेचाणै ने और निरास हैबेर घरहुणि फरिक आय । और जे वे वील करकिय वीक लिजिय ज भौत पसते ॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT. DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal.)

1. Jō aurõ upar khaṛ khan-chh, ū āphi wī-mī
Who others upon a pit digs, he himself-even it-in
paṛã-chh.
falls

2. Kai-gaũ-mī ēk bhautē ḍhānāw mais, jai-ki ēk khupaṛ
A certain-village-in a very simple man, whom-of one hut
aur maṇi bhēṛi bākār chhiy, raũ-chhiy.
and a-few sheep goats were, dwelling-was.

3. Wī-k paṛausi, jō wī-ki rīs karã-chhiy, wī-k
Him-of the-neighbours, who him-of envy making-were, him-of
ḍhanāw-pan dēkhi-bēr, wī-kaṇi gaũ-haĩbēr nikāuṇ-k upāy
simplicity seeing, him (acc.) the-village-from expelling-of device
karã-chhiy.
making-were.

4. Ēk din, jab wī-k bhēṛi bakarā ban-mī charaṇ
One day, when him-of sheep goats the-jungle-in grazing
lāgi-raũ-chhiy, unō-l unō-kaṇi ēk bhēwan lauṭai-diy.
employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.
Yasikai sabõ-kaṇi mārī-dēy.
Thus all-as-for they-were-caused-to-be-killed.

5. Ū bichār-ḍhānāw-maisai-l unõ-bhēṛi-bākārã-ki chhāl gāṛi,
That poor-simple-man-by those-sheep-goats-of skin were-skinned,
aur unõ-chhalõ-kaṇi kai-sahar-mī bēchaṇ-luṇi li-gōy.
and those-skins (acc) a-certain-city-in selling-for he-took-away.

6. Bāṭ-mī wī-kaṇi rāt paṛi-gēy, aur ū dhūr-mẽ
The-way-on him-to night befell, and he the-jungle-in
ēk-udyār-mī ray.
a-cave-in remained.

7. Adh-rātā-kā pachhiṭai kwē chhōr chōri-k māl li-bēr
Half-night-of after some thieves theft-of property brought-having
āy, aur unō-l wī-uḍyārā-k mwāḷ-tir ḍyar kar.
came, and them-by that-cave-of mouth-near shelter was-made.

8. Wī-uḍyārā-k bhitēr unar khaṛbaṛāṭ suṇi-bēr ū mais bhaut
That-cave-of inside their tread heard-having that man much
ḍar-gōy, aur wī-l un-chhālā̃-k muṇi-bati, janō-kaṇi ū lyai-raũ-chhiy,
feared, and him-by those-skins-of under-from, which (acc.) he brought-had,
āpaṇ-lukuṇ-k upai kar.
his-own-hiding-of device was-made

9. Uḍyārā-k bhītēr chhālā̃-k ghaṛbaṛāṭai-l chōr thāṛi-ṭhāṛi
The-cave-of inside the-skins-of rattling by the thieves frightened-frightened
ai-lāg, aur ḍarā-k māri sab rupaĩ, jō ũ āpaṇ
were-caused-to-be, and fear-of through all the-rupees, which they themselves-of
dagāṛā lyā-chhiy, waĩ chhōṛi-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Ḍhānāw-maisai-l ũ rupaĩ dhar-liy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
unai-ray.
he-returned.

11. Ũ rupaĩ, jō wī-l pā-chhiy, unō-kaṇi bharaṇā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
lijiy āpaṇ-paṛausi-mī-haĩ yakai-kī nāi mānī.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.

Wī-paṛausi-l wī-bātā-k myān jāṇaṇā-k lijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
'yō kyā lya-chh?' nāi-k 'tāw-mī lisā lagai-diy.
'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.

12. Wī-ḍhānāw-maisai-l rupaĩ bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
Par wī-k tāw-par lisā-k wīl maṇi rupaĩ jēṛi-gāy.
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.

13. Yai-l wī-paṛausi-kaṇi lobh ai-gōy. Wī-l dhānāw-mais-thaĩ
This-by that-neighbour-to avarice came. Him-by the-simple-man-to
puchh ki, 'tum yatuk rupaĩ kai-haĩ aur kasik lyā-chhā?'
it-was-asked that, 'you so-many rupees where-from and how brought-have?'

14. Wī-l kay ki, 'āpaṇ-bhēṛi-bākārā̃-ki chhāl bēchi-bēr.'
Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'

15. Wī-ḍhānāw-maisā-k rīsai-l aur ḍhēpuwā̃-k lōbhai-l wī-k
That-simple-man-of envy-by and piece-of greed-by him-of
paṛausi-l āpaṇ sab bhēṛi bākārā mār-diy, aur unri-chhālā̃-kaṇi
the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)
bēchaṇ-huṇi li-gōy, par mhaupatē, kilaik ki wī-kaṇi unō-chhālā̃-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
maṇi ḍhēpuw mili.
few pice were-got.

16. Yē-bāt-par risai-bēr wī-l wī-ḍhānāw-maisē-ki
This-matter-on become-enraged-having him-by that-simple-man-of
khupaṛi-kaṇi āg lagai diy. Wī-k bhasam karai-din.
hut-to fire was-applied. It-of ashes were-made.

17. Ḍhānāw-maisai-l chhāraun ek-baṭai-bēr ēk-thāil-mī dhar,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
aur wī-kaṇi bēchaṇ-huṇi li-gōy.
and it (acc.) selling-for he-took-away.

18. Bāṭ-mī wī-l āpaṇ thail saṛakā-k ḍhikāli-laik dhari-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
Āpū ēk-dhār-mī, jō najik chhiy, pāṇi khāṇ-huṇi gōy.
He-himself a-spring-to, which near was, water eating-for went.

19. Wī-baktai ēk harak mais laik apaṇ-pisuwa-k bwaj wā
At-that-very-time an other man also his-own-flour-of load there
dhari-bēr pāṇi khāṇ-huṇi gōy.
put-down-having water eating-for went.

20. Phari-k bēr wī-l bhuli-bēr āpaṇ bwaj
Returning-of at-the-time him-by mistaken-having his-own load
chhāṛi-bēr chharaun-k bwaj uṭhai-bēr nhai-gōy.
abandoned-having the-ashes-of load taken-up-having he-went-away.

21. Ḍhānāw mais laik ay, aur wī-l ū bwaj, jai-kaṇi
The-simple man also came, and him-by that load, which (acc.)
harak mais chhāṛi gā-chhiy, uṭhai-liy.
the-other man having-abandoned gone-had, was-lifted-up.

22. Wī-bwaj-kaṇi anakasai chinān dēkhi-bēr, wī-l wī-kaṇi
That-load-to strange marks seen-having, him-by it-as-for
khōy pisuwa-k bharī pāy.
it-was-opened flour-of full it-was-found.

23. Tab ū wī-bwaj-kaṇi āpaṇ-ghar-huṇi li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
wī-pisuwa-kaṇi bharaṇā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
phir āpaṇ paṛausi-k nāi māṅi.
again his-own neighbour-of measure was-asked.

24. Wī-k paṛausi-l, yō jani-bēr ki 'ḍhānāw-maisai-l
Him-of neighbour-by, this known-having that 'the-simple-man-by
āpaṇ-khupaṛi-k chhārā-k badāw pisuw pā-chh,' wī-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is,' him-by also
āpaṇ-khupaṛi-kani āg lagai-diy. Par wī-k chhāraun bēchāṇai nō,
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-bēr ghar-huṇi pharik āy. Aur jē-kē
and hopeless become-having home-to back-again he-came. And whatever
wi-l kar-chhiy, wī-k liṭiy bhaut pastai.
him-by done-was, that-of for much he-repented.

PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldakōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district:—

Kumaon	11,468
Naini Tal	9,440
TOTAL .	20,908

Phaldākōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā̃-tani*, used for the dative, and *mā̃ji* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *janu* instead of *janō*. In the verb *phaiṭhaṇ*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sōriyāli *dhēkanō* for Standard *dēkhaṇo*, to see, but in *phaiṭhaṇ*, Standard *paiṭhaṇo*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *thau* is inserted, as in *mī-l pāp kari-thau-okh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT. DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसाक दि चेल छिय। और उनौमाँजिहै नौनैल आपण बाब-हाँतणि कय अहो बाब आपणि जैजातमाँजिहै जो म्यारा बाँटा औंछ ज मौकणि दि-दे। और बील उनौकणि आपणि जैजात बाँटि दिय। और बहुत दिन नि हौछि नान चेल सब कुछ एक बच्चै-बेर परदेशहुणि म्हे गोय और वाँ लुचपन्योलमै दै-बेर सब मालटाल फुकि-दिय। और जब बील सबै फुकि-हाल बी मुल्कमै बड़ो अकाल पड़ि-गोय और ज तंग हौण फैठ। और ज जै-बेर वी मुल्कमै कै भाला मैसाक वाँ रौण फैठ। बील बीकणि आपण हाड़ौमै सुङर चरौणहुणि लगै-दिय। और ज उनौ बगैलौल और दाँणा बियौल जनुकणि सुङर खाँछिय खुसिल आपण पेट भरण चाँछिय। और कै बीकणि कै नि दिछिय। और जब ज आपण होश मै आय बील कय म्यारा बाबुक बौलियौ माँजिहै कतुक खाँणहै सकर रोटा पौनी। मी भुकैल मरण लागि-रयूँ। मी उठि-बेर आपण बाबकणि जौंल और बोहाँतणि कौंल अहो बाब मौल परमेश्वरैकि इच्छा छोड़ि-बेर ल्यारा सामणि पाप करियौछ। और मी फिर त्यर चेल कौण लैक नि रयूँ। मौकणि आपण बौलियौमाँजिहै एक जस बणै-दे॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHÂṚÎ (KUMAUNÎ).

PHALDÂKOṬIYÂ DIALECT. DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chēl chhiy. Aur unau-mãji-hai naunai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
āpaṇ-bāb-hã-taṇi kay, 'ahō bāb, apaṇi-jaijāt-mãji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
myārā-bāṭā aũ-chh, ũ mī-kaṇi di-dē.' Aur wī-l unau-kaṇi āpaṇi
(in-) *my-share comes, that me-to give-away.' And him-by them-to his-own*
jaijāt bãṭi-diy. Aur bahat din ni hau-chhiy nān chēl
property was-divided-out. And many days not became the-younger son
sab-kuchh ēk baṭyai-bēr pardēś-huṇi nhai-gōy, aur wã
everything together collected-having a-far-country-to went-away, and there
luchpanyōl-mai rai-bēr sab māl-ṭāl phuki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
wī-l sabai phuki-hāl, wī-mulk-mai baṛō akaḷ paṛi-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
aur ũ taũg hauṇ phaiṭh. Aur ũ jai-bēr wī-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
kai-bhālā-maisā-k wã rauṇ phaiṭh. Wī-l wī-kaṇi āpaṇ-hānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in
suṅar charauṇ-huṇi lagai-diy; aur ũ unau-bagēlau-l aur dãṇā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
janu-kaṇi suṅar khã-chhiy, khusi-l āpaṇ pēṭ bharaṇ
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
chã-chhiy; aur kwō wī-kaṇi kē ni di-chhiy. Aur jab ũ
wishing-was; and anyone him-to anything not giving-was. And when he
āpaṇ-hōś-mai āy, wī-l kay, 'myārā-bābu-k bauliyau-mãji-hai
his-own-senses-in came, him-by it-was-said, 'my-father-of servants-in-from
katuk khãṇ-hai sakar rwāṭā paunī, mī bhukai-l maraṇ lāgi-rayũ.
how-many eating-than more loaves obtain, I hunger-by to-die engaged-am.
Mī uṭhi-bēr āpaṇ-bāb-kaṇi jaũl, aur wī-hã-taṇi kaũl, "ahō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
bāb, mī-l Paramēśwarai-ki ichchhā chhōṛi-bēr tyārā sāmṇi pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-chh ; aur mī phir tyar chēl kauṇ laik ni rayũ ; mī-kaṇi
done-is ; and I again thy son to-say worthy not I-was ; me (acc.)
āpaṇ-bauliyau-mājī-hai ēk jas baṇai-dē." '
thine-own-servants-is-from one like make." '

PACHHĀĪ.

The word *Pachhāĩ* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwāli, in the Salani, Rāthi, and Lohbiyāli dialects.

Two specimens are given of this dialect The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upret.'s *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following :—

The tendency which we have observed in the standard dialect of substituting *w* for *l* (see p. 115) is strongly represented in the second specimen. Thus we have *samaw* for *sāmal*, provisions; *jaṅaw* for *jaṅgal*, a forest; and *hawuk* for *haluk* (Hindi *halkā*), light. The letter *ṇ* is often substituted for *r*, as in *lakaṇā-haṇi*, Standard *lakāṛā-huṇi*, for wood; *laṇūlā*, Standard *laṛūlā*, we shall fight.

There is a general tendency to shorten long vowels Thus we have *apaṇ* for *āpaṇ*, own; *bab* for *bāb*, a father; *maji* for *mājī*, in; *ãkh* for *ãkh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōṭ*, small, becomes *chwaṭ*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hẽ ti*, equivalent to the Khasparjiyā *thaĩ*. Instead of the Standard *huṇi*, we have *haṇi*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *wē*, not *wī*.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

PACHHAĀ DIALECT. DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै आदिमका ही च्यख छिय । अर उनुमजिहै कुटैल अपण बबहाँति कय द बबा जाजातमजिहै जो बाँट मैंकणि मिलँछ उ मैंकणि दि-दे । अर वे-ल उनरा बीचम अपणि जाजात बाँटि-दिव । अर भौत दिन नि हछिय नन च्यलै-ल सबै कुछ यकबट करिबेर परदेश चलै-गय अर वति लुङाडुपनीमजि रहै-बेर अपण सबै मालटाल उड़ै-दिय । अर जब उ सबै कुछ खर्च करि-बैठ वे देशम बड़ अकाल पड़ अर उ तङ हण बैठ । अर उ वे देशक कै मात-बरक दगड़ जै-बेर रहण लाग । अर वेल वेकणि अपण पटकौंमणि सुङर चराँणक लिजिय पठ्याय । अर उ उनु बगट अर दाणौंल जनुकणि सुङर खाँछिय खुशिल अपण पेट भरण चहाँछिय । अर क्वे वेकणि कै नि दिछिय । अर जब उ अपण होशम आय वेल कय म्यर बाबुक मिहनतु नौकरूँमजिहै कतुक खाँणहै भौत रुट पौंनि अर मैं भूकैल मरनु ॥ मैं उठि-बेर अपण बाबुक दगड़ जौंल अर वेहाँति कौंल ये बबा मैल परमे-श्वरक इल्याक बाँकि अर त्यर सामणि पाप करछ । अर मैं फिरै त्यर च्यल कहण लैक नि छौं । मैंकणि अपण मिहनतु नौकरूँमजिहै एकक बराबरि बणै-दे ।

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KŪMAUNĪ).

PACHHĀĪ DIALECT. DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k dwī chyal chhiy. Ar unu-maji-hai chhwaṭai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
apaṇ-bab-hā̃-tī kay, 'i-babā, jājāt-maji-hai jō bā̃ṭ
his-own-father-to it-was-said, 'O-father, the-property-in-from what share
maī-kaṇi milā̃chh, u maī-kaṇi di-dē.' Ar wē-l unrā bīch-m
me-to is-got, that me-to give-away.' And him-by of-them between-in
apṇi jājāt bā̃ṭi-diy. Ar bhaut din ni ha-chhiy, naṇ-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
sabai-kuchh yak-baṭ kari-bēr pardēś chalai-gay, ar wati
everything together made-having a-far-country it-was-gone-away, and there
luñārupanī-maji rahai-bēr apaṇ sabai māl-ṭāl uṛai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered.
Ar jab u sabai-kuchh kharch kari-baiṭh, wē-dēś-m baṛ
And when he everything expenditure made-had, that-country-in a-great
akāl paṛ, ar u taṅ haṇ baiṭh. Ar u wē-dēśa-k
famine fell, and he poverty-stricken to-be began. And he that-country-of
kai-mātabara-k dagaṛ jai-bēr rahaṇ lāg, ar wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
wē-kaṇi apaṇ-paṭalē-maji suṅar charā̃ṇa-k lijiy paṭhyāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
unu-bagaṭ-ar-dāṇō-l, janu-kaṇi suṅar khā̃-chhiy, khuśi-l
those-husks-and-berries-with, which (acc.) the-swine eating-were, joy-with
apaṇ pēṭ bharaṇ chahā̃-chhiy. Ar kwē wē-kaṇi kē ni
his-own belly to-fill wishing-was. And anyone him-to anything not
di-chhiy. Ar jab u apaṇ-hōś-m ay, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
'myar-bābu-k mihnatu-naukarū-maji-hai katuk khā̃ṇ-hai bhaut rwaṭ
'my-father-of hired-servants-in-from how-many eating-than more loaves
paūni, ar maī bhūkai-l marnu. Maī uṭhi-bēr apaṇ-bābu-k
get, and I hunger-by die. I arisen-having my-own-father-of

dagar jaũl, ar wē-hã-ti kaũl, "yē baba, mai-l Paramêśwara-k
near will-go, and him-to I-will-say, "O father, me-by God-of
ichhyā-k bãki, ar tyar sāmṇi pâp kar-chh. Ar maĩ phirai
will-of against, and of-thee before sin does-is. And I again
tyar chyal kahaṇ laik ni chhaũ. Maĩ-kaṇi apaṇ-mihnatu-naukarũ-
thy son to-call fit not am. Me (acc.) thine-own-hired-servants-
maji-hai ēka-k barābari baṇai-dē."'
in-from one-of equal make."'

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHÂRÎ (KUMAUNÎ).

PACHHÂÎ DIALECT. DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

क्वे दिना मे द्वी गाहिन पैक छिया, येक पूर्व का कूणा मे रहँछियो, दूसर पश्चिम का कूणा मे रहँछियो। येक येकक न सुणि बेर जलछियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे छि। येक दिन पूर्व क पैक क मन मे हंकार उठ धें पश्चिम क पैक क जोर तोलुँ। अपण घर बटि सामव क बूज बादि बेर, जो वेकणि बट पन खाइणि चैछिय, गय। धोपरि तक हिटने रहय। बटम वेकणि बड़े लम्ब चाकव अर गैर ताल मिल। वेल अपण सामव क बूज वे तालम लफाइ दिय। जब वेक सामव भौजि गय तब वेल वे तालक सबूवै सातु पाणि पौ दिय। वे तालक नगीचै येक जोट मुण शे गय। यतुकम वेकै नगीचै बटि जङव क जनावर रोजे कि चार वे तालम पाणि पौंइणि आया, ताल खाली द्यख दुहरि जग पाणि खोजइणि गया। उनु पछिन वे तालम पाणि पौंइणि येक जङवि हाति आय, ठून पाणि पौंइणि तालम घाल पाणि निमिल, रिसे बेर जोरैल चिङाट पाड़ि, जै चिङारै ल वे पैकै कि नौन टूटि गे॥

वेकणि नौन टुटिये कि बड़ि रौस उठि। वे रौस उठिया मजि हाति क सून पकड़ि बेर पश्चिम क पैक क खोइ भितेर लफाइ दिय। वे खोइ भितेर वे बखत वे पैकै कि चैलि उखोव कुटण पैरेछिय। हाति कणि येक अणकशे किड़ द्यखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे। तब उनौ कि मा भ्यार अै। हाति कणि येक तौरक नये किड़ जाणि बेर अपण दगड़क शैणियौं कणि दिखा इणि खखेतिम धरि दिय। यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट को घड़ि मे हिटि बेर पश्चिम पैकक घर हणि गय, वेकि चैलि हाँति पैकै कि खबर पुछि। चैलिल कय,

'म्यर बाब बार बर्ष बटि घुर लकणा हणि जै रहछ, वोति जावो', घुर जाहणि बाट बतै दिय। जब पूर्वक पैक घुर हणि गय पश्चिमक पैक लैक सारे जङ्वक ठूल ठूल बोटाँ कणि जड़े बटि उपाड़ि बेर उनर बड़े गुढव बणै बेर ढै डुङर जश मुनव म धरि बेर अपण घर हणि आँ रया। बटम भेट हैगे। तब पूर्वक पैक वे पछिन गय, गुढव कणि पछिना खैंचि बेर थामि दिय; जब पश्चिमक पैकैल सकर जोर लगाय, गुढव खैंचि बेर आघिलाँ गय, और पछिना दाखि बेर कय, 'अरे पूर्वक पैका! मैंख ल्यर नौं पैलि बटि सुणि राख छ, ते दगड़ि भेंटकणै कि बड़ि टकि छ। आज भेंटि पाछ। बड़ि खुशि हैछ। अब तु मैं लबैं करूँ धैं को सकुँछ'। पूर्वक पैकैल यश कय, 'ये वण मे हमरि हार जित कणि को देखल, गौं में जौंला वैंकणि लगुँला'॥

द्वीयै भणा गौंमजि गया, येक बुड़ि दगड़ि भेंट है। द्वीयै भणाँ ल बुड़ि हाँति कय कि तु हमरि लगै दाखि दे, धैं को जितुँछ। बुड़ियै ल कय, 'म्यर नाति गोरु भैंश चराहणि बण जारौछ, वेकणि रोट देहणि जानु, पछा तुम द्वी भणाँ कि लगै कणि दाखुँला'। यतुक कबेर बुड़ियै ल द्वीयै पैकौं कणि लकणाँ कै बुज सुदि अपण कानाम धर दि, अपण नाति कणि जैबेर रोट दि॥

जब द्वी पैक वतणि लगै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैंशा द्वी पैक लकणाँ बुज सुदि अपण गाति भितेर घाल लि अपण ध्याल हणि गय। यतुक्म बड़ि भारि ढन्चाव अै, बुड़िया क नाति उढ़ै बेर येसो जग कणि गय कि जतणि द्वी ससणि उखोव कुटण पैरछि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, 'म्यर अँख भितेर घुण पणशि गछ, गाड़ दे'। दुहरि ल कय, 'वे घुणक टुकड़ मैंकणि देलि त तब गाड़नु'। उ शैणि ल यो बात मानि उनो ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैंसौं सुदि लकणाँ बुज सुदि द्वी पैकाँ कणि) गाड़ि बेर खलेतिम धरलि। फिर रात हणि उनील खलेति-मैं गाड़ि बेर अपण खस्म कणि दिखाय। वेल कय कि इन सब किड़ौं कणि हमर विराव कणि दि दियो, उ सबौं कणि खा देलि'। इन क्रीड़ाँ कणि दाखि सुणि बेर द्वी पैक अर बुड़ि उनो क नाति भौत डरि गया, अर डरि बेर कपण पै रया। तब सबूँल आपु कणि संसार क सब

चौजाँ हवेर छुट समजि बेर पसताण पे रया, अर हात जोड़ि बेर बिन्ति करि वे शैगि अर उनौक खस्म हाँति छुटि बेर अपण घर हणि गया। अपण ध्याला पुजि बेर यौं सब क्रीड़ा सबूँल अपणा पड़ोश मे अपणा मितुरौं हाँतणि काय ॥

सबूँल आपु कणि हवुक शमजि बेर भग्वान क नौ लिय य काय, 'भग्वान ! हम त्यर शिष्टि म सबन है नन छौं। ये धर्तिम कैल शैकि नि करणि चैनि। येक है येक बड़ येक है येक छुट हुँछ भग्वान कि शिष्टि म हम किड़ जाणा छौं ॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

PACHHĀĪ DIALECT. DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwé-dmā-mē dwī gahin paik chhiyā. Yēk pūrba-kā kūṇā-mē
1. *Certain-days-in two famous heroes were. One East-of corner-in*
rahāchhiyo, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k
was-dwelling, the-other West-of corner-in was-dwelling. One one-of
na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
bāra-barsha-k bāṭ-mē chhi. Yēk din pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
haṅkār uṭh, 'dhē, paśchima-k paika-k jōr tōlū.'
envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'
Apaṇ-ghar-baṭi sāmawa-k bwaj bādi-bēr, jo wē-kaṇi baṭ-pan
His-own-house-from provision-of load tied-having, which him-to the-road-on
khā-haṇi chai-chhiy, gay. Dhōpari tak hiṭnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.
Baṭ-m wē-kaṇi baṛē lamb chākaw ar gair tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.
Wē-l apaṇ-sāmawa-k bwaj wē-tāl-m laphāi-diy. Jab wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
sāmaw bhīji-gay, tab wē-l wē-tāla-k sabbai sātu
the-provision was-moistened, then him-by that-lake-of all flour
pāṇi pī-diy. Wē-tāla-k nagīchai yēk bōṭ muṇ
(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under
śē-gay. Yatuk-m wē-kai nagīchai-baṭi jaṅawa-k
he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of
janāwar rōjai-ki chār wē-tāl-m pāṇi pī-haṇi āyā, tāl
beasts day-of custom (in) that-lake-in water drinking-for came, the-lake
khālī dyakh duhari jag pāṇi khōj-haṇi gayā. Unu-pachhin
empty having-seen another place water seeking-for they-went. Them-after
wē-tāl-m pāṇi pī-haṇi yēk jaṅawi hāti āy, ṭhūn pāṇi
that-lake-in water drinking-for a wild elephant come, trunk water

pĩ-haṇi tāl-m ghāl, pāṇi ni-mil, risai-bēr
drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become
jōrai-l chiṅāṭ pāṛi, jai-chiṅgārai-l wē-paikai-ki nīn
force-with scream was-emitted, which-scream-by that-hero-of sleep
ṭūṭi-gē.
was-broken.

2. Wē-kaṇi nīn ṭuṭiyē-ki baṛi rīs uṭhi. Wē rīs uṭhiyā-maji
2. Him-to sleep breaking-of great rage arose. That anger rising-in
hāti-k sūn pakaṛi-bēr paśchima-k paika-k khōi bhitēr
the-elephant-of trunk seized-having the-West-of hero-of courtyard within
laphāi-diy. Wē-khōi bhitēr wē-bakhat wē-paikai-ki chaili
it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter
ukhōw kuṭaṇ pai-rēchhiy. Hāti-kaṇi yēk aṇakaśē kiṛ
a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect
dyakhi-bēr, ḍara-k māri apaṇi-mā-kaṇi bhitēr bhāji-gē. Tab
seen-having, fear-of through her-own-mother-to within she-fled-away. Then
unī-ki mā bhyār ai Hāti-kaṇi yēk-taura-k nayē kiṛ
her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect
jāṇi-bēr apaṇ-dagara-k śaiṇiyõ-kaṇi dikhā-haṇi khalēti-m
considered-having herself-of-with-of women-to showing-for pocket-in
dhari-diy. Yatuka-k pachhin wē-dīn pūrba-k paik, bāra-barsha-k
it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
bāṭ kwē-ghaṛi-mē hiṭi-bēr paśchim-paika-k ghar-haṇi gay, wē-k
road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of
chaili-hã-ti paikai-ki khabar puchhi. Chaili-l kay 'myar
daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
bab bāra-barsha-baṭi dhur lakaṇā-haṇi jai-rah-chh, wōti jāwō.'
father twelve-years-from the-mountain wood-for gone-has, there go.'
Dhur jā-haṇi bāṭ batai-diy. Jab pūrba-k paik dhur-haṇi
The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
gay, paśchima-k paik laik sārē-jaṛawa-k ṭhūl-ṭhūl-boṭõ-kaṇi
went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
jaṛē-baṭi upāṛi-bēr unar baṛai guḍhaw baṇai-bēr ḍhai-ḍuṅar
the-roots-from torn-up-having of-them a-great load made-having a-mountain
jaś munawa-m dhari-bēr apaṇ-ghar-haṇi ẽ̃ rayā. Bat-m
like the-head-on placed-having his-own-house-to coming-was The-way-in
bhēṭ hai-gē. Tab purba-k paik wē-pachhin gay, guḍhaw-kaṇi
the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)
pachhinā khaĩchi-bēr thāmi-diy. Jab paśchima-k paikai-l sakar
from-behind pulled-having he-was-impeded. When the-West-of hero-by great

jōr lagāy, gudhaw khaĩchi-bēr aghilã̄ gay, aur pachhinā
force was-applied, the-load dragged-having forward he-went, and backwards
dyakhi bēr kay, 'arē pūrba-k paikā, maĩ-l tyar naũ paili-baṭi
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
suni-rakh-chh, tē-dagaṛi bhẽtakanai-ki baṛi ṭaki chh. Āj bhẽṭi
heard-has-been, thee-with meeting-of great longing is. To-day meeting
pā-chh. Baṛi khuśi hai-chh. Ab tu maĩ laṇaĩ karũ,
obtained-is. Great happiness become-is. Now thou I fight let-us-make,
dhaĩ, kō sakũ-chh.' Pūrba-k paikai-l yaś kay,
let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,
'yē-baṇ-mẽ hamari hār-jit-kaṇi kō dēkhal? Gaũ-mẽ
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
jaũlā, waĩ-kaṇi laṇũlā.'
we-shall-go, there we-shall-fight.'

3. Dwīyai jhaṇā gaũ-maji gayā, yēk buṛi dagaṛi bhēṭ
3. *The-two persons the-village-in went, an old-woman with meeting*
hai. Dwīyai-jhaṇõ-l buri-hã-ti kay ki, 'tu hamari
became. The-two-men-by the-old-woman-to it-was-said that, 'thou our
laṇai dyakhi dō, dhaĩ, kō jitñchh.' Buṛiyai-l
fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by
kay, 'myar nāti gōru bhaiś chara-haṇi ban jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.
Wē-kaṇi rōṭ dē-haṇi jānu, pachhā tum-dwī-jhaṇõ-ki laṇai-kaṇi
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
dyakhũlā.' Yatuk ka-bēr buṛiyai-l dwīyai-paikõ-kaṇi,
I-will-see.' So-much said-having the-old-woman-by the-two-heroes (acc.),
lakaṇã̄-kai bwaj sudi, apaṇ-kānā-m dhar-di, apaṇ-nāti-kaṇi
the woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to
jai-bēr rōṭ di.
gone-having bread was-given.

4. Jab dwī paik wataṇi laṇai-hani tayyār hayā, tab
4. *When the-two heroes there fighting-for ready became, then*
buṛiyā-k nāti-l buṛi, gōru bhaĩśā dwī paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
lakaṇã̄ bwaj sudi, apaṇ gāti bhitēr ghāl-li,
woods(-of) load with, his-own garment-fold within having-taken,
apaṇ-dhyāl-haṇi gay. Yatuk-m baṛi bhāri ḍhanchāw ai,
his-own-house-to went. So-much-in a-great heavy wind-storm having-come,
buṛiyā-k nāti uṛhai-bēr yēsō-jag-kaṇi gay, ki jataṇi
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

dwī sasaṇi ukhōw kuṭaṇ pai-rachhi, ar yēk-śaiṇi-k ãkh bhitē
two women a-mortar to-pound engaged-were, and one-woman-of eye within
ghuṇ jas paṇśi-gay. Wē-śaiṇi-l duhari-śaiṇi-hã-ti kay,
bit-of-grass like entered. That-woman by the-other-woman-to it-was said,
'myar-ãkh bhitār ghuṇ paṇśi-gachh, gāṛ-dē.' Duhari-l
'my-eye within a-bit-of-grass entered-has, take (-it)-out.' The-other-by
kay, 'wē-ghuna-k ṭukaṛ maī-kaṇi dēli, ta tab
it-was said, 'that-bit-of-grass-of piece me-to you-will-give, then then
gāṛnu.' U-śaiṇi-l yō bāt māni. Unī-l ghuṇ kaṇi
I-will-take-out.' That-woman-by this word was-agreed. Her-by the-bit-of-grass
[buṛi-k nāti ar buṛi sudi, gōru bhaisaũ
[the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes
sudi, lakaṇã bwaj sudi, dwī paikõ-kaṇi] gāṛi-bēr,
with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,
khalēti-m dhar-li. Phir rāt-haṇi unī-l khalēti-maī gāṛi-bēr
pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having
apaṇ-khasm-kaṇi dikhāy. Wē-l kay ki, 'in-sab-kiṛõ-kaṇi
her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)
hamar-birāw-kaṇi di-diyā. U sabõ-kaṇi khā-dēli.' In-kwiṛõ-kaṇi
our-cat-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)
dyakhi-suṇi-bēr dwī paik ar buṛi, unī-k nāti bhaut
seen-heard-having the-two heroes and the-old-woman, her-of grandson much
ḍari-gayā, ar ḍari-bēr kapaṇ pai-rayā. Tab sabũ-l
feared, and feared-having to-tremble became-engaged. Then all-by
āpu-kaṇi saṁsāra-k sab-chijõ ha-bēr chhwaṭ samaji-bēr,
themselves (acc.) the-world-of all-things than small understood-having,
pastāṇ pai-rayā, ar hāt jōṛi-bēr binti kari,
to-lament became-engaged, and hands folded-having petition was-made,
wē-śaiṇi-ar-unī-k-khasm-hã-ti chhuṭi-bēr apaṇ-ghar-haṇi gayā.
that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.
Apaṇ-dhyālā puji-bēr yõ-sab-kwiṛā sabũ-l apaṇā-paṛōś-mē
Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among
apaṇā-miturõ-hã-taṇi kay.
their-own-friends-to were-told.

5. Sabũ-l āpu-kaṇi hawuk śamaji-bēr Bhagwāna-k nau
5. All-by themselves (acc.) light considered-having God-of name
liy, ya kay, 'Bhagwān, ham tyar-śiṣhṭi-m saban-hai nan
was-taken, this was-said, 'God, we Thy-creation-in all-than small
chhaũ. Ye-dharti-m kai-l śēki nī karaṇi chaini. Yēk hai
are. This-earth-on anyone-by pride not to-be-made is-proper One than

yĕk	baṛ;	yâk	hai	yĕk	chhwaṭ	hũchh.	Bhagwāna-ki	śishṭi-m	ham
one	*great,*	*one*	*than*	*one*	*small*	*is.*	*God-of*	*creation-in*	*we*

kiṛ	jâśâ	chhaũ.'
insects	*like*	*are.'*

[For a free translation, *vide ante*, p. 165.]

KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *paṭṭī* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paṭṭīs* Dhaniyakot and Chauthan, along the banks of the river Kōsī, Chhakhātiyā spoken in Pargana Chhakhata, Rāmgaṛhiyā spoken in Pargana Ramgarh, and Rau-Chaubhaĩsī spoken in the east of the district, especially in *Paṭṭīs* Rau and Chaubhainsi. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed "Bāzārī" dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhaĩsī. The estimated numbers of speakers of these various sub-dialects are as follows :—

Phaldākōṭiyā		9,440
Rau-Chaubhaĩsī		
Rau-Chaubhaĩsī proper	6,875	
Standard of Naini Tal	18,047	
Chhakhātiyā	25,800	
Rāmgaṛhiyā	3,957	
Bāzārī	2,000	
		56,679
TOTAL		66,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhaĩsī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points :—

In the grammar of the Standard dialect I have been able to distinguish between the short *à*, *é* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *à* and *ā* being represented by *a*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *maĩs*, a man, of the Standard becomes *maĩś*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhaĩsī, in which we have *chyōlō*, a son, and *jyōṭhō*, elder. The Standard tendency of *a* to become *à* before *à* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Īswarā-kā sāmani*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *aē*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai lē*, by the father. Beside *hūṇi*, for, we have *suṇi*, as in *wē-suṇi japhai*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālau*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHARI (KUMAUNI).

RAU-CHAUBHAISI DIALECT. DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैंशा का ही च्याला छिया। नानै ले आपणा बाब थैं कयो कि बबा म्योरो बान मँकणि दीदे। तब बीले उनरो हिसो बान करि दियो। थ्वाड़े दिन पछा नाना च्यालै ले आपणो बानो सब एकट्ठो करो और दूर देस सुँ बाटो लागो और वाँ जै बेर आपणो माल बहियाती में फुँकि दियो। जब ऊ सब फुँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी ऊण पैठी। और ऊ एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूङर चरूण में लगै दियो। और ऊ उनन खुस्यालन कणि खै बेर पेट भरण चाँछियो जनन शूँङर खाँछिया। और कैले वीकणि कै नि दियो। जब ऊ कणि फाम ऐ वीले कयो कि म्यारा बाबाका कतुकुक नौकरन थैं खाणा सुँ रोटा हुनाला और ह्याड़ा ले जान हुनाला और मैं भूकै ले मरण लागि रयूँ। मैं उठि बेर आपणा बौज्यू पैं जूँलो और उनन थैं कूँलो कि बौज्यू मैंले ईश्वरा का सामनि और तुमारा सामनि पाप करछ। आब मैं एतुक लैक नि रयूँ कि तुमरो च्योलो कईजूँ। मँकणि आपणो भाड़ो वालो नौकर बणै दे। तब ऊ उठो और आपणा बाब थैं गयो। परन्तु जब ऊ दूरै छियो वीका बाबैले वीकणि देखि छियो और दै आई दौड़ो गाला लगै छियो और भुक्कि ल्ही। तब च्यालै ले कयो बौज्यू मैंले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कई जाणा को योग्य न्हातूँ। पर वीका बौज्यू ले चाकरन थैं कयो भाल है भाला लुकुड़ा ल्याओ और यैकणि पैराओ, वीका हाथ में मुनड़ि हालौ और खुटन में उवाता हालौ। और जाफत करौ और खुशि करौ। यो म्योरो च्योलो मरि गछियो आब ज्यूनो है गछ हरै गछियो फिरि मिलि गछ। तब उननले चैन करण लगे॥

पर वीको ज्योठो च्योलो बाड़ा में छियो। जब ऊ लौटो और घराका नजीक अयो वीले गाणो नाचणो सुणो। तब वीले एक नौकर बलै और

पुछो यो की बात छ। वौले कयो कि त्योरो मै ऐ गछ और त्यारा बाबाले जाफत करिछ केले कि ऊ गुणि कुशलो ऐ गछ। तब ऊ गुस्सो भे और घर भीतर नि गयो, ये वौले वौको बाबो भेर ऐ और वौकणि मन्ये। तब वौले जबाब दि बेर आपणा बाब थैं कयो देख एतुक बरस जाँले मैंले तेरि टहल करि कभैं त्योरो कई नि टालो तबले त्वौले मँकणि कभैं एक बाकरा को पाठो लै नि दिने जैले मैं आपणा दगड़िन कणि न्यूतो द्यूँ। पर जस्वे त्योरो यो च्योलो आछ जैले तेरि कमाई पातरन मैं फुँकिछ त्वौले वौ सुणि जाफत करेछ। तब वौले वौथैं कयो च्याला तू त रोजि म्यारा दगाड़ा भये और मैंथैं जे छ त्योरै छ। यो बुजौन छियो कि हम त्यार करनाँ और खुशि मन्यूनाँ केले कि त्योरो भै मरि गछियो फिरि ज्यूनो है गछ हरै गछियो फिरि मिलि गछ॥

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

RAU-CHAUBHAĪSĪ DIALECT. DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ēk-kai-maĩśā-kā dwī chyālā chhiyā. Nānai-lē āpaṇā-bāb-thaĩ
A-certain-man-of two sons were. The-younger-by his-own-father-to
kayō ki, 'babā, myōrō bān mā-kaṇi dī-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
wī-lē unarō hisō ban kari-diyo. Thwāṛē-dīn pachhā nānā-chyālai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
āpaṇō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bāṭō lāgō,
his-own share all together was-made, and a-far-country-to way was-adopted,
aur wā̃ jai-bēr āpaṇō māl bahiyātī-mē̃ phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
ū sab phūki-chukō wī-jāgā baṛō bhāri akāl paṛō, aur
he all had-squandered-completely in-that-place a-very heavy famine fell, and
wī-kaṇi taṅgī ūṇ paiṭhī. Aur ū ēk śaharā-kā raīsā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to-)the-house
gayō, aur wī-lē wī-kaṇi baṛa-mē̃ śūṇar charūṇ-mē̃ lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.
Aur ū unan-khusyālan-kaṇi khai-bēr pēṭ bharaṇ chā̃-chhiyō
And he those-husks (acc.) eaten-having the-belly to-fill wishing-was
janan śūnar khā̃-chhiyā. Aur kai-lē wī-kaṇi kē ni-diyō.
which the-swine eating-were. And anyone-by him-to anything not-was-given.
Jab ū-kaṇi phām ai, wī-lē kayō ki, 'myārā-bābā-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
katukuk-naukaran thaĩ khāṇā-sū rōṭā hunā-lā, aur khyaṛa-lē
how-many-servants-to eating-than loaves are-becoming, and wasting-by
jān hunā-lā, aur maĩ bhūkai-lē maraṇ lāgi-rayū̃. Maĩ
over-and-above are-becoming, and I hunger-by dying am. I
uṭhi-bēr āpaṇā-bwaujyū-paĩ jū̃-lō, aur unan-thaĩ kū̃-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
"bwaujyū, maĩ-lē Īśwarā-kā sāmani aur tumārā sāmani pāp kar-chh. Ab
"father, me-by God-of before and you-of before sin done-is. Now
maĩ ētuk laik ni-rayū̃ ki tumarō chyōlō kaī-jū̃. Mā-kaṇi
I so fit not-remained that your son I-may-be-called. Me

āpaṇō bhārō-wālō naukar banai-dē."' Tab ū uṭhō, aur āpaṇā-bāb-thaĩ
your-own hired servant make."' Then he arose, and his-own-father-to
gayō. Parantu, jab ū dūrē chhiyō wī-kā bābai-lē wī-kaṇi
went. But, when he distant was him-of the-father-by him-as-for
dēkhi-lhiyō, aur daī āī, dauṛō, gālā lagai-lhiyō, [illegible]
he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and
bhukki lhī. Tab chyālai-lē kayō, 'bwaujyū, maĩ-lē tumārā
kiss was-taken. Then the-son-by it-was-said, 'father, me-by you-of
sāmani, aur Īśwarā-kā sāmani pāp kar-chh, aur tumarō chyōlō kaī-jāna-kō
before, and God-of before sin done-is, and your son being-called-of
yogya nhātū.' Par wī-kā bwaujyū-lē chākaran-thaĩ kayō,
worthy I-am-not.' But him-of the-father-by the-servants-to it-was-said,
'bhāl-hai bhālā lukura lyāō, aur yai-kaṇi pairāō; wī-kā-hāth-mẽ
'good-than good garments bring, and this-one-to clothe; him-of-hand on
munari hālau, aur khuṭan-mẽ jwātā hālau, [illegible] jāphat karau, aur
a-ring put, and feet-on shoes put, and a-feast make-ye, and
khuśi karau. Yō myōrō chyōlō mari-ga-chhiyō, āb jyūnō hai-ga-chh;
happiness make-ye. This my son dead-gone-was, now alive become-is;
harai-ga-chhiyō, phiri mili-ga-chh.' Tab unan-lē chain karaṇ
lost-gone-was, again found-gone-is.' Then them-by ease to-make
lagē.
it-was-begun.

Par wī-kō jyoṭhō chyōlō bāṛā-mẽ chhiyō. Jab ū lauṭō, aur
But him-of the-elder son the-field-in was. When he returned, and
gharā-kā najik ayō, wī-lē gāṇō nāchaṇō suṇō. Tab wī-lē
the-house-of near came, him-by singing dancing was-heard. Then him-by
ēk naukar balai aur puchhō, 'yō kē' bāt chh?' Wī-lē
a servant having-called and he-was-asked, 'this what thing is?' Him-by
kayō ki, 'tyōrō bhai ai-ga-chh, aur tyārā-bābā-lē japhat kari-chh
it-was-said that, 'thy brother arrived-is, and thy-father-by a-feast made-is
kē-lē ki ū guṇi-kuśalī ai-ga-chh.' Tab u gussō bhai aur
because that he in-good-state arrived-is.' Then he angry becoming and
ghar bhītar ni-gayō. Yai-wilē wī-kō bābō bhair ai aur
the-house within not-went. This-for him-of the-father outside coming and
wī-kaṇi manyē. Tab wī-lē jabāb di-bēr apaṇa-bāb-thaĩ
him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
kayō, 'dēkh, ētuk-baras jā-lē maĩ-lē tēri ṭahal kari, kabhaĩ
ū-was-said, 'see, so-many-years during me-by thy service was-done, ever
tyōrō kaī ni-ṭalō. Tab-lē twī-lē mā-kaṇi kabhaĩ
thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

ēk-bākarā-kō pāṭhō lai ni-dinā, jai-lē maĩ āpaṇā-dagaṛin-kaṇi
a-goat-of kid even not-was-given, which-by I my-own-companions-to
nyūtō dyũ. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tāri-kamāī
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
pātaran-mẽ phūki-chh, twī-lē wī-suṇi jāphat karai-chh.' Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then
wī-lē wī-thaĩ kayō, 'chyālā, tū ta rōjē myārā-dagāṛā bhayē,
him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,
aur maĩ-thaĩ jē chh, tyōrai chh. Yō bujin chhiyō ki ham
and me-to what is, thine-even is. This proper was that we
tyār karnã aur khuśi manyūnã, kā-lē ki
rejoicing should-have-made and happiness should-have-celebrated, because that
tyōrō bhai mari-ga-chhiyō, phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
mili-ga-chh.'
got-is.'

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Paṭṭīs* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā̃.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Ṛishis.[1]

The Kumaiyā̃ dialect is practically the same as Rau-Chaubhaĩsī, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā̃ departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpṇō*, and *akāl*, a feminine, not *akāḷ*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uā mulkā* for *uā mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *à*) inserted before that postposition is retained.

Instead of the Dative postposition *kaṇi*, we have *khan*, as in *charaũn-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmir, where it appears under the form *sāty*.

In the pronouns, we may note the oblique plural *unõ* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chukṇā*, of which it is probably a corruption. *Parṇō*, to fall, is twice used to mean 'to begin.'

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[1] Gazetteer, N.-W. P. (1884), Vol. XII, p. 385.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

KUMAIYĀ DIALECT. DISTRICT ALMORA.

औ मान्सा ही चेला छ्या। और उनौं में है नाना चेला ले आपना बाब धें कयो कि औ बाव अस्ता बिस्ता में है जो बाँड़ मैं मिलछ मैं दि दे। और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी। और अत्ती दिन नाई मी छ्या कान्सो चेलो सब तीर सिगोरि बटोलि बेर टाड़ा मुल्क निसि गयो। तब वाँ लुँगाड़ियोल में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी। और जस्वे ज सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो। तब ज माङ्गो हुँन पड़ियो। और ज उई मुल्का कै बन्यूँन्याँ सित जाइ बेर रौंन पड़ियो। तब वीले ज आपना गड़ा में सुंग चरौंन खन लायो। और ज उन बकोड़ और दाना ले जनों सुंग खाँछ्या मान है बेर आपनि ठाड़ भरनु समझ्यो और को वी कै नाई दिछ्यो॥

TRANSLITERATION AND TRANSLATION.

Kai-mânsâ dwī chēlā chhyā. Aur unõ-mẽ-hai nānā-chēlā-lē
(Of-)a-certain-man two sons were. And them-in-from the-small-son-by
āpnā-bāb-thẽ kayō kī, 'ō bāb, astā-bistā-mẽ-hai jō bãr
his-own-father-to it-was-said that, 'O father, the-property-in-from what share
maĩ mil-chh maĩ di-dō.' Aur ū-lē unõ-kā bīch āpni astā-bistā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
bãṛi-dinī. Aur atti d.n naī bhau-chhyā kānsō chēlō
was-divided-out. And many days not become-were the younger son
sab-tīr sigūri-baṭōli-bēr ṭāṛā-mulk nisi-gayō. Tab wā
everything put-together-having (to-)a-far-country went-away. Then there
lũgāṛiyōl-mẽ rai-bēr āpni sab astā-bistā phuki-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
ū sab-tīr nimāṛi-sakyō ū-mulk-mẽ baṛō akāl paṛiyō. Tab ū
he everything spent-completely that-country-in a-great famine fell. Then he
nāṅgō hũn paṛiyō. Aur ū ū-mulkā kai-banyãnyã-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
jāi-bēr raũn paṛiyō. Tab wī-lē ū āpnā-gaṛā-mẽ suṅgra
gone-having to-remain began. Then him-by he his-own-fields-in swine
charaũn-khan lāyō. Aur ū un-bakōṛ-aur-dānā-lē janõ suṅgra
feeding-for was-deputed. And he those-husks-and-berries-by which the-swine
khã-chhyā magna hai-bēr āpni ḍhāṛ bharnu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
kwē wī kē nāī di-chhyō.
anyone him anything not giving-was.

CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumauni even more closely than Kumaiyā̃, for it has the usual supply of cerebral *ṇs* and *ḷs*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows:—

The change of *ē* to *yā* (Standard *e* to *yà*) before *ā* (Standard *à*) or of *ē* to *yō* (Standard *e* to *yo*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyàlà*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpaṇā* and *āpaṇ* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *à*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpaṇō* or *āpaṇū*, own, and *janū̃*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *ohhiyō*, 'he was,' and of *gīyō*, instead of *gayō*, he went.

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHARI (KUMAUNI).

CHAUGARKHIYA DIALECT. DISTRICT ALMORA.

(Babu Gobind Prasad Ghildyal, 1898.)

कै मैसा का द्वी चेला भिया। और उनन में है नान चेला ले कव आपणा बाव थे ओ बबा लटिपटि में है जो बाँट मैं दिछे ऊ मैं दि दे। और वी ले उनरा बिच आपणि लटिपटि बानि दियो। और भौत दिन नि भिया नाना चेला ले सबै लटिपटि बट्यै बेर परदश हूँ गियो। वाँ लुचना का दगाड़ा रै बेर आपणो माल फुँकि दियो। और वी ले जब सबै फुँकि दियो वी मुलुक में बड़ो अकाऊ पड़ि गियो। ऊ गरीब हुँण लागि गियो। और ऊ वी मुलुक का कै सौकार का दगाड़ा जै बेर रौण लागि गियो। और वी ले ऊ आपणा गड़ान में सुङर चरौँण में लगै दियो। और ऊ ऊँ छाला बिऊ ले जनूँ कणि सुङर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँछियो। और वी कणि क्वे के नि दिछ्यो। और जब ऊ आपणि खबर में ऐ गियो वी ले कयो मेरा बाव का मिहनतू नौकरों में है भौत नौकर खाणा है सकर रोटा पौनी और मैं भूक ले मरि रयूँ। मैं उठि बेर आपणा बबा थे जूँलो और वी थे कौँलो ओ बबा मैं ले भगवान कि मनशा है बहैक त्वे देखाऊ पाप करछ। और अब मैं तेरो चेलो कुण जसो ने रयो। मैं कणि आपणा मिहनतू नौकरों में है एक नौकर का बराबर बणै दे॥

TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī chēlā bhiyā. Aur unan-mẽ-hai nān-chōlā-lē
A-certain-man-of two sons were. And them-in-from the-younger-son-by
kay āpaṇ-bāb-thai, 'ō babā, laṭipaṭi-mẽ-hai jō bẽṭ maĩ
it-was-said his-own-father-to, 'O father, the-property-in-from what share to-me
di chhai, ū maĩ di-dē.' Aur wī-lē unarā bich āpaṇi
thou-givest, that to-me give-up.' And him-by of-them among his-own
laṭipaṭi bāni-diyō. Aur bhaut din ni bhiyā nānā-chēlā-lē sabai
property was-divided-out. And many days not became the-younger-son-by all
laṭipaṭi baṭyai-bēr pardeś-hũ giyō. Wã luchnā-kā dagāṛā
property collected-having a-foreign-land-to went. There debauchees-of with
rai-bēr āpaṇō māl phūki-diyō. Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
phūki-diyō, wī-muluk-mẽ barō akaḷ paṛi-giyō. Ū garīb hūn
was-wasted, that-country-in a great famine fell-down. He poor to-be
lāgi-giyō. Aur ū wī-muluk-kā kai-saukār-kā dagāṛā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
rauṇ lāgi-giyō. Aur wī-lē ū āpaṇā-gaṛān-mẽ suṅar charaūṇ-mẽ
to-dwell began. And him-by he his-own-fields-in swine feeding-in
lagai-diyō. Aur ū ũ-chhālā-biñā-lē janũ-kaṇi suṅar khānēr
was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters
bhiyā khuśī hai-bēr āpaṇū pēṭ bharaṇō chã-chhiyō. Aur wī-kaṇi
were happy become-having his-own belly to-fill wishing-was. And him-to
kwē kē ni di-chhyō. Aur jab ū āpaṇi-khabar-mẽ ai-giyō,
anyone anything not giving-was. And when he his-own-sense-in arrived,
wī-lē kayō, 'mērā-bāb-kā mihanatū-naukarõ-mẽ-hai bhaut naukar
him-by it-was-said, 'my-father-of hired-servants-in-from many servants
khāṇā-hai sakar rōṭā paunī, aur maĩ bhūk-lai mari-rayũ. Maĩ
eating-than more loaves obtain, and I hunger-by dying-remained. I
uṭhi-bēr āpaṇā-babā-thai jũlō aur wī-thai kaũlō, "ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, "O father,
maĩ-lē Bhagawān-ki manśā-hai bahaik, twē dēkhāḷ, pēp kar-chh, aur
me-by God-of will-from outside, thee in-the-sight, sin done-is, and
ab maĩ tērō chēlō kuṇ jasō nai rayō. Maĩ-kaṇi
now I thy son to-say such not I-remained. Me(acc.)
āpaṇā-mihanatū-naukarõ-mẽ-hai ēk naukar-kā barābar baṇai-dē."'
thine-own-hired-servants-in-from one-servant-of resembling make."'

GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *paṭṭis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gangōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ṇ* and *ḷ* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryũ*, for *marnā-rahyũ*, I remained dying, *i.e.* I die. We shall see a similar elision in some of the Gaṛhwalī dialects, *e.g.* in Rāṭhi (p. 311 *post*).

In the word *Paramēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *māpuk* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hẽ* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēś-hẽ*, to a foreign country; *charauṇ-hẽ*, for grazing; *wō-chhyai kaũ-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pahāṛī *th* often becomes *chh*.

The Standard *nhātũ*, I am not, has become *nahātyũ*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

GAṄGŌLĀ DIALECT. DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसक हौ च्याल छ्य । फिरि उननमें नान च्यलाले आपण बाबथे कयो कि हला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मैंथे औछे म दी । फिरि बौले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो किय नानु च्योलो आपणि लटिपटि येक-बटि कारि-बेर परदेशहीं नसि-ग्यो । फिरि वाँ ज्या-बेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उड़े उठ्यो वौ देशमें ठुल अकाल भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वौ देशाक याक भाल मनि-खाक दगाड़ ज्या-बेर रौण पैठ्यो । फिरि बौले उ आपणा ख्यातमें शुङर चरौणहीं लगायो । फिरि उ उन फकीटन और दाणन जनन शुङर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वौ क्षे के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो बौले कयो कि म्यार बाबाक बुतकारनमेंहै कतुक ठाड़ भरौंहै बाकि ब्राट पौनन और मैं भुक मनार्यूं । अब मैं याँहै आपणा बाबुक वाँ जाँकु और वौक्षे कौंकु हला बाब मैले पड़मेखराक विमुख म्यार देखनै देखनै पाप करछ । फिरि मैं आजिलग खोरो च्योलो कूण मापुक नहाल्यूं । मैं आपण बुतकारनमेंहै याका बरोबरि बणे दे ॥

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

GAÑGOLĀ DIALECT. DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwī chyāl chhya. Phiri unan-mẽ nān-chyalā-lē
A-certain-man-of two sons were. Then them-among the-younger-son-by
āpaṇ-bāb-thai kayō ki, 'halā bāb, bhāṇi-kuni laṭi-paṭi-mẽ
his-own-father-to it-was-said that, 'O father, utensils-etcetera property-in
myār bānki, jya maĩ-thai au-chhē, ma dī.' Phiri wī-lē
my share, which me-to coming-is, (to-)me give.' Then him-by
duwē-chyālan laṭi-paṭi āpaṇi bāṇi-dē. Phiri bhyaut din ni
to-the-two-sons the-property his-own was-divided-out. Then many days not
bhyō-chhiy nānu chyōlō āpani laṭi-paṭi yēk-batı kari-bēr
become-were the-younger son his-own property together made-having
pardēś-hĩ nasi-gyō. Phiri wã̃ jyā-bēr luch bhyō.
a-far-country-to went-away. Then there gone-having a-debauchee he-became.
Āpaṇi sab bhāṇi-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai
His-own all utensils-etcetera property was-squandered. Then when he all
laṭi-paṭi urai-uṭhyō wī-dēś-mẽ ṭhul akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. Then
u garīb huṇ paiṭhyō. Phiri u wī-dēśā-k yāk-bhāl-manikhā-k dagāṛ
he poor to-be began. Then he that-country-of a-gentle-man-of with
jyā-bēr rauṇ paiṭhyō. Phiri wī-le u āpanā-khyāt-mẽ śuṅar
gone-having to-remain began. Then him-by he his-own-field-in swine
charauṇ-hĩ lagāyō. Phiri u un-phakēṭan-aur-dāṇan, janan śuṅar
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine
khã̃-chhyā, khuśi-lē āpani ḍhāṛ bharaṇ chã̃-chhyō. Aur wī kwē
eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone
kē dinēr ni bhyō. Phiri jab u āpaṇ-sud-mẽ āyō, wī-lē
anything a-giver not became. Then when he his-own-senses-in came, him-by
kayō ki, 'myār-bābā-k butkāran-mẽ-hai katuk ḍhāṛ bharĩ-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
bākī rwaṭ paunan, aur maĩ bhuk manā-ryũ. Ab maĩ yã̃-hai
more bread obtain, and I (by-)hunger dying-remain. Now I here-from
āpaṇā-bābu-k wã̃ jã̃-chhu, aur wī-chhyai kaũ-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-saying-am, "O father,

mai-lē Paṛamēswarā-k vimukh tyār dēkhnē-dēkhnē pāp kar-chh Phiri
me-by God-of against thy in-seeing-in-seeing sin done-is. Again
maĩ ājī-lag tyōrō chyōlō kūṇ māpuk nahātyũ. Maĩ āpaṇ-butkāran-mẽ-hai
I to-day-from thy son to-say fit I-am-not. Me thine-own-servants-in-from
yaka barobari baṇai-dē." '
one equal-to make." '

DANPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgolā dialect, to which it is closely allied.

Like Gaṅgolā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai* (*bāṛā*) *maiśā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paiṭhẽ* or *baiṭhẽ*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunẽ*, they were; *dinẽ*, was given (both masculine and feminine), and *chānẽ*, he wished. So also *kanẽ*, I have done (sin). This should not be confounded with the *n* (for *n*) of the future passive participle in words like *milnẽ*, it is got, or with the *n* of the present participle, as in *marnaĩ*, I am dying. The word for 'I am not' is *naĩchhũ*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT. DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

के मैश का दी छौड़ा हुनाँ । और नाना ले आपण बाब थैं कयाँ ई बाब लटिपटि है जो बानो मैं मिलनाँ उ मैं दि-घाल । तब वी ल उनरा बीच आपणि लटिपटि बाँटि-दिनाँ । और जैल दिन नि बिताँ कि नाल छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ फहिक-फाहिक मैं सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक मैं ठुलो अकाळ पड़ा और उ तंग हुब पैठाँ । तब उ वी मुलुक मैं के बाड़ा मैशाक दगाड़ा जे रौण पैठाँ । वी ले आपण गाड़ा मैं सुङर चरौण भेजाँ । तब उ उन रखौं कि छाल और दाणौं ले जिनौं सुङर खानैं मगन है आपणि टाड़ भरण चानाँ । और के वी कै नि दिनाँ । और जब वी आपणि फाम आयाँ उ कौण बैठाँ म्यारा बाबु का मेहनतुआ चाकरौं है कति खाण है जैल राटा पीनाँ और मैं भुक मरनैं । मैं उठि बेर आपण बाब थैं जूँलों और वी थैं कौंलों ई बाब मैं ले भगवान कि मरजि है उलटा पाप त्वे देखाँ कनाँ और मैं आब त्यरो छौड़ो कुण माफक नैंछूँ । मी लेग आपण मेहनतुआ चाकरौं है एक भौं बणौ दे ॥

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHÂRÎ (KUMAUNI).

DÂNPURIYÂ DIALECT. DISTRICT ALMORA.

(Pandit Gobind Prasud Ghildyal, 1898.)

Kai-maiś-kā dwī chhyauṛā hunā̃. Aur nānā-lē āpaṇ-bāb-thaī
A-certain-man-of two sons were. And the-younger-by his-own-father-to
kayā̃, 'ī bāb, laṭipaṭi-hai jō bānō maī milnā̃, u
it-was-said, 'O father, the-property-from what share to-me is-to-be-got, that
maī di-ghāl.' Tab wī-lē unarā bīch āpaṇi laṭipati
(to-)me give-away.' Then him-by them-of between his-own property
bā̃ṭi-dinā̃. Aur jail din ni bitā̃ ki nān-chhyauṛā-lē sab
was-divided-out. And many days not passed that the-younger-son-by all
samēri-bēr ṭāṛā muluk gayā̃. Wā̃ phahik-phāhik-maī sab māl
collected-having a-far country went. There debauchery-in all goods
phuki-dinā̃. Jab wī-lē sab phuki-hālā̃, tab wī-muluk-maī
were-wasted. When him-by all were-wasted-completely, then that-country-in
ṭhulō akāḷ paṛā̃, aur u tang huṇ paiṭhā̃. Tab u
a-great famine fell, and he in-want to-become began. Then he
wī-muluk-maī kai-bāṛā-maiśā-k dagāṛā jai rauṇ paiṭhā̃.
that-country-in a-certain-great-man-of with having-gone to-remain began.
Wī-lē āpaṇ-gāṛā-maī suṅar charauṇ bhejā̃. Tab u un rukhaī-ki
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
chhāl-aur-dāṇaī-lē, jinaī suṅar khānaī, magan-hai āpaṇi ḍhāṛ
bark-and-berries-with, which the-swine were-eating, joy-with his-own belly
bharaṇ chānā̃, aur kwē wī kō ni dinā̃. Aur jab wī
to-fill wished, and anyone (to-)him anything not gave. And when (to-)him
āpaṇi-phām āyā̃, u kaun baiṭhā̃, 'myārā-bābu-kā mēhantuā-chākaraī-hai
his-own-senses came, he to-say began, 'my-father-of hired-servants-out-of
kati khāṇ-hai jail rwāṭā̃ paunā̃, aur maī bhuk marnaī.
how-many eating-than more loaves get, and I (of-)hunger am-dying.
Maī -uthi-bēr āpaṇ-bāb-thaī jū̃lō̃, aur wī-thaī kaūlō̃, "ī
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
bāb, maī-lē Bhagwān-ki marji-hai ulṭā pāp twē dēkhā̃
father, me-by God-of will-from opposite sin thee in-sight-of

kanã,	aur	maĩ	âb	tyarō	chhyaurō	kuṇ	māphak	naĩchhũ,	mı-lēg
was-done,	*and*	*I*	*now*	*thy*	*son*	*to-say*	*worthy*	*am-not,*	*me-also*

āpaṇ-mehantuā-chākarauũ-hai	ēk	jhaũ	baṇai-dē." '		
thine-own-hired-servants-out-of	*one*	*like*	*make."* '		

— —

SŌRIYĀLĪ.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālis speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhali and Dōtyalī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyo*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows :—

As in Kumaiyā̃, the use of cerebral *ṇ* and *ḷ* is rare. We have *apnō*, instead of *āpṇō*, *kun*| instead of *kuṇ* and *akāl* instead of *akāḷ*. The only instances of cerebral *ṇ* which occur in the specimen are *bāṇ*, a share, and *suṇu*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhekanō*, for *dēkhaṇo*, to see. We noted a somewhat similar interchange in Phaldākōṭiyā

In the declension of nouns, there are several alternative forms of the obhque plural. Usually we have the Standard form in *aṇ*, as *khētan-mā̃*, in the fields; *naukaran-mā̃-kai*, from among the servants; *yatuk barsan-baṭī*, from so many years; *pātaran-kā yā̃*, with harlots. Sometimes, however, we have *ān*, as in *daṇān-lē*, with berries; *khuṭān*, on the feet; *dagaṛuyān-kā sāth*, with (my) companions. Once, we have *nā*, as in *naukarna-thā̃ā̃*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thaī*, we have the *thā̃ā̃* just quoted. Instead of *kaṇi*, we have everywhere *khī*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *maī-s*, to me; *wō-s*, to him This is the suffix employed in Kāshmīrī Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasaī*, as well as *kai*, the oblique singular of *kwē*, anyone, as in *kasaī jimdār-kā dagaṛā*, with a certain land-owner, beside *kai-ādmī-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *iyō*, for 'he was.' *Nahōtī*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayō*, said. The infini-

tive ends in *n*, as in *hun paeyō*, he began to be (in want); *raun paeyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khā*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *dinō*, given; *lhinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted: *-paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-thyō*, he was wishing; *di-thyō*, (no one) was giving; *bachi gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-thyā* (not *gyā-thyā*), (not many days) had gone. I am unable to explain *jānwē-ryō*, he went away, unless *jā-nwē* or *jān-wē* is a compound.

As in Kumaiyā, *sakanō* is used to form a completive compound in *uṛai-sakyō*, he squandered completely. Instead of *paiṭhanō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyāli is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SÖRIYĀLĪ DIALECT. DISTRICT ALMORA.

कै आदमी का ही चेला थ्या । और उनन माँ काँसा ले अपना बाबा थैं क्यो ओ बाबा अस्ता में है जो बाब मैं स मिल दी दे । और बी ले उनरा-बीच अपनी अस्ता बिस्ता बाण दिनो । और भौत दिन नाँई ग्यो थ्या कि काँसो चेलो सबै तौर एक वाटो करि बेर परदेश खौं जान्बे ग्यो और वाँ कुकर्म माँ रैबेर अपनो सब माल फुकि दिनो । और जब ऊ सब तौर उड़ाइ सक्यो तब वी देश माँ बड़ो अकाल पड़ो और ऊ हैरान हुन पस्यो । और ऊ वी देश का कसै जिमदार का दगड़ा जाइ बेर रौन पस्यो और बी ले वी स अपना खेतन माँ सुङर चरौना खौं लायो । और ऊ ऊँ बोकड़ा और दानान ले चिनौन सुङर खाँ त्या खुशी ले अपनो पेट भरनो समज थ्यो और कै वी स कै नाँई दि थ्यो । और जब ऊ अपना चेत माँ आयो बी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिक्खी रोटा पौनान और मैं भूकले मरि रयूँ । मैं उठि बेर अपना बाबू पाँइँ जौंलो और वी थैं कौंलो ओ बाबा मे ले परमेसर का मन का उलटा और तेरा सामनि पाप कर छ्य । और मैं फिरि तेरो चेलो कौन लाइक नहाती मैं स अपना मजुरिदार नौरकन माँ है एक का बराबर बनाइ दे ।

और ऊ उठि बेर अपना बाबा थैं (खौं) ग्यो। पर जब ऊ भौन दूरे ह्यो वौ का बाब ले ऊ धेक्यो और वौ स दया आई और वौ ले दौड़ि बेर ऊ गला लाई ल्हिनो और भुकि दिनी। और चेला ले वौ थैं क्यो बबा मै ले परमेसर का मन का उलटा और तेरा नजर माँ पाप कर छ्य और मैं फिरि तेरो चेलो कौनो असो नाँई रयूँ। पर बाबू ले अपना नौकरना थाँई क्यो कि सब है निकि पैरोन निकालि ल्या और वौ स ये स पैरा और ए का हात माँ मुनड़ि और खुटान ज्वता पैरा और हम खौं और चमन करौं। क्य ला कि यो मेरो चेलो मरि गो ह्यो और फिरि बचि ग्यो छ ऊ हराइ गो ह्यो फिरि पा छ। तब ऊँ चमन करन पस्या॥

तति लिक वौ को जेठो चेलो गढ़ा माँ ह्यो। और जब ऊ आयो और घर का नजिक पुच्यो त वौ ले गानो बजौनो और नाच की भनक सुणी। और वौ ले नौकरन माँ है एक स बोलाइ बेर सोध्यो कि इनरो क्या मतलब छ। और वौ ले वौ थैं क्यो तेरो भाई आ छ तेरा बाबा ले खाना खौं दे छ क्य ला कि वौ ले ऊ निको और सुक्यारो पा छ। और ऊ रिसाइ ग्यो और वौ ले भीतर जानो नाँई ठान्यो। तब वौ को बाबू भैर आयो और वौ स मनौन पस्यो। और वौ ले अपना बाबु स जुबाब दि बेर क्यो कि धेक मैं यतुक बर्सन वटी तेरी चाकरी करि रयूँ और मै ले कभैं तेरो अकयो नाँई कस्यो। ते ले मैं स कभैं एक बाकरा को नानो पाठो ल्यगै नाँई दिनो जै ले मैं अपना दगड़ियान का साँथ चैन करंनू। पर तेरो यो चेलो जो पातरन का यौं तेरो माल ताल निलि ग्यो छ जस्वे आ छ तस्वे ते ले वौ खौं खाना कर छ्य। और बाबू ले वौ थैं क्यो चेला तैं सब दिन मेरा दगड़ा रौं छ और जे के मेरो छ सब तेरो ई छ। यो ठिकै ह्यो कि हम चमन करौं और खुशी मनौं। क्य ला कि यो तेरो भाई जो मरि गो ह्यो फिरि बचि ग्यो छ और हराइ गो ह्यो फिरि पा छ।

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT. DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmi-kā dwī chēlā thyā. Aur unan-mẽ kãsā-lē
A-certain-man-of two sons were. And them-among the-younger-by
apna-babā-thaĩ kyō, 'ō bābā, astā-mẽ-hai jō bāṇ
his-own-father-to it-was-said, 'O father, the-property-in-from what share
maĩ-s mil dī-dē.' Aur wī-lē unarā-bīch apnī astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
bān-dinī. Aur bhaut din nãi gyō-thyā ki kãsō chēlō
was-divided-out. And many days not gone-were that the-younger son
sabai-tīr ēk-bāṭō kari-bēr pardēś-khĩ jānwē-ryō, aur wã
everything together made-having a-far-country-to went-away, and there
kukarma-mã rai-bēr apnō sab māl phuki-dinō. Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
jab ū sab-tīr uṛāi-sakyō, tab wī-dēś-mã baṛō akāl
when he everything had-wasted-completely, then that-country-in a-great famine
paṛyō, aur ū hairān hun pasyō. Aur ū wī-dēś-kā kasai-
fell, and he distressed to-be began. And he that-country-of a-certain-
jimdār-ka dagaṛā jāi-bēr raun pasyō, aur wī-lē wī-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
apnā-khētan-mã sunar charaunā-khĩ lāyō. Aur ū ũ-bokṛā-aur-
his-own-fields-in swine feeding-for it-was-deputed. And he those-husks-and-
dānān-lē, jinaun sunar khã-tyā, khuśī-lē apnō pēṭ bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
samaj-thyō, aur kwē wī-s kē nãi di-thyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
apnā-chēt-mã āyō wī-lē, kyō, 'mērā-bābā-kā majuridar-naukar-mã-
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
haibēr katgu jhikwau rōṭā paunān, aur maĩ bhūk-lē mari-rayũ.
from how-many more loaves get, and I hunger-by dying-am.
Maĩ uṭhi-bēr apnā-bābū-pãi jaūlō, aur wī-thaĩ kaūlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
bāba, mai-lē Parmēsar-kā man-kā ultā aur tērā sāmni pāp kar-chhy,
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur maĩ phiri tērō chēlō kaun lāik nahātī. Maĩ-s
and I any-more thy son to-be-called worthy I-am-not. Me(acc.)
apnā-majuridār-naukaran-mẽ-hai ēk-kā barābar banāi-dē." ' Aur ū uṭhi-bēr
thine-own-hired-servants-in-from one-of equal make." ' And he arisen-having
apnā-bābā-thaĩ (*or* -khĩ) gyō. Par jab ū bhaut dūrai thyō, wī-kā
his-own-father-to went. But when he great distance-even was, him-of
bābā-lē ū dhēkyō, aur wī-s dayā āī, aur wī-lē
the-father-by he was-seen, and him-to compassion came, and him-by
dauṛi-bēr ū galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē
run-having he on-the-neck was-taken, and kiss was-given. And the-son-by
wī-thaĩ kyō, 'bābā, maĩ-lē Parmēsar-kā man-kā ulṭa aur
him-to it-was-said, 'father me-by God-of will-of opposed and
tērā-najar-mẽ pāp kar-chhy, aur maĩ phiri tērō chēlō kaunō jasō
thy-sight-in sin done-was, and I any-more thy child to-be-called like
nẽī rayũ.' Par bābū-lē apnā-naukarnā-thẽī kyō ki,
not I-remained.' But the-father-by his-own-servants-to it-was-said that,
'sab-hai niki pairōn nikāli lyā, aur wī-s yē-s pairā; aur
'all-than good garment having-produced bring, and it this-one-to put-on; and
ā-kā hāt-mẽ munaṛi aur khuṭan jwata pairā. Aur ham khaũ
this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat
aur chaman karaũ. Kya-lē ki yō mērō chēlō mari-gō-thyō,
and merriment we-may-make. Because that this my son dead-gone-was,
aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.' Tab ũ
and again escaped-gone-is; he lost-gone-was, again got-is.' Then they
chaman karan pasyā.
merriment to-do began.

Tati-liṅ wī-kō jēṭhō chēlō gaṛhā-mẽ thyō. Aur jab ū āyō,
Then-up-to him-of the-elder son the field-in was. And when he came,
aur ghar-kā najik pujyō, ta wī-lē gānō bajaũnō aur nāchh-kī
and the-house-of near arrived, then him-by singing music and dance-of
bhanak suṇī. Aur wī-lē naukaran-mẽ-hai ēk-s bōlāi-bēr sōdyō
sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
ki, 'inarō kyā matlab chh?' Aur wī-lē wī-thaĩ kyō, 'tērō
that, 'of-these what meaning is?' And him-by him-to it-was-said, 'thy
bhāī ā-chh. Tērā-bābā-lē khānā-khĩ dē-chh, kya-lā ki wī-lē ū
brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
nikō aur sukyārō pa-chh.' Aur u risāi-gyō, aur wī-lē bhitar jānō nẽī
well and sound got-is.' And he angry-went, and him-by within to-go not
ṭhānyō. Tab wī-kō bābū bhair āyō, aur wī-s manaun
was-intended. Then him-of the-father outside came, and him-to to-remonstrate

pasyō. Aur wī-lē apnā-bābu-s, jubāb di-bēr, kyō ki,
began. And him-by his-own-father to, answer given-having, it-was-said that,
'dhēk, maĩ yatuk-barsan-baṭī tērī chākarī kari-rayū, aur maĩ-lē
'see, I this-many-years-from thy service having-done-remained, and me-by
kabhaĩ tērō a-kayō nāĩ karyō. Tai-lē maĩ-s kabhaĩ ēk-bākrā-kō
ever thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of
nānō pāṭhō lyagai nāĩ dinō, jai-lē maĩ apnā-dagaṛiyān-kā sāth
young kid even not was-given, which-with I my-own-companions-of with
chain karnū. Par tērō yō chēlō, jō pātaran-kā yā tērō
rejoicing might-have-done. But thy this son, who harlots-of near thy
māl-tāl nili-gyō-chh, jaswē a-chh, taswē tai-lē wī-khī khānā kar-chhy.'
property devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.'
Aur bābū-lē wī-thaĩ kyō, 'chēlā, taĩ sab-dinai mērā dagaṛā
And the-father-by him-to it-was-said, 'son, thou all-days-even of-me with
raũ-chhai, aur jē-kē mērō chh, sab tērō-ī chh. Yō ṭhikē thyō
remaining-art, and whatever mine is, that thine-even is. This right was
ki ham chaman karaũ aur khuśī manaũ. Kya-lā ki yō
that we merriment should-make and rejoicing may-celebrate. Because that this
tērō bhāī jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri
thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again
pā-chh.'
got-is.'

ASKŌṬĪ.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumaunī here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindī *bītē*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thaĩ* and *taĩ*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēr*ī instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *pasanō*.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT. DISTRICT ALMORA.

कै मानस का द्वी चेला थ्या । और उनन में है नना ले अपना बबा थैं कयो बबा जायजात मैं है जो बाँट मैं स मिलि सो मैं दी दे । और वी ले उनरा बीच आपनी जायजात बाँटि दी । और भौत दिन नी भिल्या कि कान्सो चेलो सब तीर जमा करि बेरि दूर देश कि तैं गयो और वाँ लुचपन में रै बेरि आपनू सब मालताल उड़ै दियो । और जब ऊ सब तीर खर्च करि चुक्यो वी देश में बड़ो अकाल पड्यो और ऊ तंग हुन बस्यो । और ऊ वी देश का कै भला मानस का पास जै बेरि रौन बस्यो । और वी ले वी स आपना गड़ान में सुङर चरौना कि तैं लगायो । और ऊ उनि बोकड़ा और दानान ले जिनन सुङर खाँ थ्या खुशो ले आपनू पेट भरन चाँ थ्यो । और कै वी स कै नी दिन थ्यो ॥

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT. DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dwī chēlā thyā. Aur unan-mẽ-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
apanā-baba-thaĩ kayō, 'babā, jāyajāt-mẽ-hai jō bẽṭ maĩ-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
mili, sō maĩ di-dē.' Aur wī-lē unarā-bīch āpanī jāyajāt
is-being-got, that to-me give-away.' And him-by of-them-among his-own property
bāṇi-dī. Aur bhaut din nī bhitya ki kānsō chēlō sab-tīr
was-divided-out. And many days not elapsed that the-younger son everything
jamā kari-bēri dūr-dēś-ki-taĩ gayō, aur wẽ luchpan-mẽ rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
bēri āpanū sab māl-tāl uṛai-diyō. Aur jab ū sab-tīr kharch
having his-own all goods were-wasted. And when he everything expenditure
kari-chukyō, wī-dēś-mẽ baṛō akal paṛyō, aur ū taṅg hun
made-completely, that-country-in a great famine fell, and he distressed to-be
basyō. Aur ū wī-dēś-kā kai-bhalā-mānas-kā pās jai-bēri raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell
basyō. Aur wī-lē wī-s āpnā-gaṛan-mẽ sunar charaunā-ki-taĩ
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
lagāyō. Aur ū uni-bōkaṛā-aur-dānān-lē jinan sunar
it-was-deputed. And he those-husks-and-berries-with which the-swine
khẽ-thyā, khuśī-lē āpanū pēṭ bharan chẽ-thyō. Aur kwē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
kē nī din-thyū.
anything not giving-was.

SĪRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as Sirali, and has an estimated number of 12,481 speakers. Sirāli is practically the same as Soriyali. Its only divergence is when it tends to approximate the Standard form of Kumauni. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khī* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *paranō*, as in Sōriyāli.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

SĪRĀLĪ DIALECT. DISTRICT ALMORA.

कसै मानुस का दो चेला छ्या । और उनन में काँसा चेला ले अपना बाबा थें कयो ओ बाबा जाजात में जो बाट मेरो चैछ सो मैं दी दिय । तब वो ले उनरा आपस में अपनो जाजात बाटि दी । फिर भौत दिन नैं भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि ग्यो । वाँ कुकर्म-में रे बेर अपनो सब मालताल फुकि दियो । और जब ऊ सब खर्च करि चुक्यो वो मुलक में बड़ो अकाल पड्यो । ऊ कंकाल हुन पस्यो । और ऊ वो देश का कै भला आदमि का दगड़ा जै बेर रौन पस्यो । फिर वो ले वो स अपना गड़ा में सुङर चरौना खिन लायो । और ऊ उन बोकड़ा दानान लै जै स सुङर खाँ छ्या खुशी लै अपनो ढाड़ भरनो चाँ थ्यो । और वो स कै कै नैं दि थ्या ॥

TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwī chēlā chhyā. Aur unan-mẽ̃ kā̃sā-chēla-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
apanā-bābā-thẽ̃ kayō, 'ō bābā, jājāt-mẽ̃ jō bāṭ mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
chai-chh, sō mẽ̃ di diy.' Tab wī-lai unarā-āpas-mẽ̃
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
apanī jājāt bāṭi-dī. Phir bhaut dīn naī bhē-chhyā
his-own property was-divided-out. Then many days not become-were
ki kā̃sā-chēlā-lē sab jamā kari-bēr pardēś-khin
that the-younger-son-by all collected made-having a-foreign-country-to
nasi-gyō. Wā̃ kukarm-mẽ̃ rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
phuki-diyō. Aur jab ū sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
wī-mulak-mẽ̃ baṛō akāl paṛyō. Ū kaṅkāl hun pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
Aur ū wī-dēś-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
pasyō. Phir wī-lai wī-s apanā-gaṛā-mẽ̃ suṅar charaunā-khin
began. Again him-by him-as-for his-own-field-in swine feeding-for
lāyō. Aur ū un-bōkaṛā-dānān-lai jai-s suṅar
it-was-deputed. And he those-husks-berries-with which (acc.) the-swine
khā̃-chhyā, khuśī-lai apanō ḍhāṛ bharanō chā̃-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
kwē kē naī di-thyā.
anyones anything not giving-were.

JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronomenalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jōhārī. The number of speakers of Jōhārī is estimated to be about 7,419.

As may be expected, Jōhārī is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyaṛ*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khaśa language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwāḷi dialects of the Chamĕāḷī form of Western Pahāṛī, and these dialects, like Rangkas and Jōhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT. DISTRICT ALMORA.

तब लहेक बी को ब्यठो ब्यल गाड़ा में थी। हौर जब बी चै हौर घड़क नजीक पुजित बी ल गैनों बजौनों हौर नाचना को बचन सुनि। हौर बी ल आपन खुरतुरियान म है एक थैं भटचे बेर सुयै कि इनर को है रै छ। बी ल बी हैं कै कि ल्यड़ मै चै रै छ हौर ल्यड़ बाबु ल खबै ल्हिबै कै राख छ। क्या लेखा ल कि बी ल बी हैं भलो हौर बड़कनो पै छ। हौर बी थैं रीश चै गै हौर बी ल भीतर जानु नी ठारी। ये लेखा ल बी को बाबु मैर चै हौर बी हैं मनौन बगि। हौर बी ल बाबु थैं जुबाब दी बेर कै कि दाख मैं इतिक बरश बटि ल्यड़ टहल करन लागि रै छुं हौर मैं ल ल्यड़ हुकम नी टालि। तैं ल कभ्यूं मैं हैं एक पाठो लहेक नी दी कि मैं आपन दगड़ियान दगड़ खुशी कन थी। पर ल्यड़ यू ब्यल जो पातड़न का दगड़ ल्यड़ मालताल निलि है छ बी जश्शे चै बश्शे तैं ल बी को लेखा ल खबै ल्हिबै कये। हौर बाबु ल बी हैं कै ब्याला तैं बराबर म्यड़ो दगड़ री छै हौर जतिक म्यड़ो छ सब ल्यड़ो छ। यो बुजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो ल्यड़ मै जी मरि गै थी फिर उयून है बेर चै गै। हौर हरै गै थी फिर पै है ल॥

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT. DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyaṭhō chyal gārā-mẽ thī. Haur jab wī ai
Then-till him-of the-elder son the-field-in was. And when he came
haur ghaṛ-k najīk pujit, wī-l gainõ bajaunõ haur nāchanā-kō
and the-house-of near arrived, him-by singing music and dancing-of
bachan sunī. Haur wī-l āpan-khurturiyān-m-hai ēk-thaī bhatyai-bēr
noise was-heard. And him-by his-own-servants-in-from one-to shouted having
sudyai ki, 'inar kī hai-rai-chh?' Wī-l wī-haī kai
it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
ki, 'tyaṛ bhai ai-rai-chh, haur tyaṛ-bābu-l khawai-lhiwai kai-rakh-
that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
chh, kyā-lēkhā-l ki wī-l wī-haī bhalō haur baṛkanō
is, what-reason-by that him-by him-as-for well and lively
paī-chh.' Haur wī-thaī rīś ai-gē, haur wī-l bhītar jānu nī
it-received-is.' And him-to anger came, and him-by inside to-go not
ṭhārī. Yē-lēkhā-l wī-kō bābu bhair ai, haur wī-haī
it-was-decided. This-reason-by him-of the-father outside came, and him-to
manaun baśī. Haur wī-l bābu-thaī jubāb dī-bēr
to-remonstrate-with began. And him-by the-father-to answer given-having
kai ki, 'dyakh, maī itik-baraś-baṭi tyaṛ ṭahal karan-lāgi-
it-was-said that, 'see, I so-many-years-from thy service doing-conti-
rai-chhū, haur maī-l tyaṛ hukam nī ṭāl. Taī-l kabhaī
nually-am, and me-by thy order not was-disobeyed. Thee-by ever
maī-haī ēk-pāṭhō-lhēk nī dī, ki maī āpan-dagaṛiyān-dagaṛ
me-to a-kid-even not was-given, that I my-own-companions-with
khuśī kan-thī. Par tyaṛ yū chyal, jō pātaṛan-kā dagaṛ
rejoicing might-have-made. But thy this son, who harlots-of with
tyaṛ mal-tāl nili-hai-chh, wī jaśśai ai, waśśai taī-l wī-kō
thy goods devoured-has, he just-as came, just-so thee-by him-of
lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-haī kai,
reason-by a-feast was-made.' And the-father-by him-to it-was-said,
'chyalā, taī barābar myaṛō dagaṛ rau-chhai, haur jatik myaṛō chh,
'son, thou always of-me with remainest, and whatever mine is

sab tyaṛō chh. Yō bujin thī ki hami magan hun
all thing is. This proper was that we delighted should-be
khuśi manaun, kē-lākhā-l ki yō tyaṛ bhai jō
rejoicing should-celebrate, what-reason-by that this thy brother who
mari-gai-thi, phir jyūn hai-bēr ai-gai; haur haraī-gai-thī, phir
dead-gone-was, again alive become-having came; and lost-gone-was, again
pai-hai l.'
found-became lo!'

KUMAUNÎ-ENGLISH VOCABULARY.

Kumauni.	English.	Kumauni.	English.

A

Abēr,	late.	*Amilō,*	sour.
Achhō,	nice, good.	*Āmlō,*	sour.
Achānchak,	*adv.* accidentally, suddenly.	*Aṇ-biyāī,*	virgin.
Achambhā karnō,	to surprise.	*Andhō,*	blind.
Achamnā karnō,	to surprise.	*Anyārō,*	dusk, darkness.
Adlō badlō,	barter.	*Āpū,*	myself.
Ādmī,	man.	*Aphīm,*	opium.
Adō,	green ginger.	*Āpṇō,*	own.
Āgalō,	matchlock.	*Arsī,*	looking glass.
Aglēn sāl,	*adv.* next year.	*Āsā,*	hope.
Agulā,	finger.	*Āsā rakhṇā, āsā dhārnā,*	to expect.
Aguṭhā,	thumb.	*Ashgurō,*	narrow.
Aitō,	*adv.* so.	*Ashgurō bāṭ,*	a narrow track.
Akāl,	famine.	*Ātā,*	tear (*noun*).
Akāś,	sky, heaven.	*Ātī-lāsā,*	dysentery.
Akhā,	eye.	*Aukhad, aukhat,*	medicine.
Akhōr,	walnut.		

B

Babō, bābā,	father, papa.	*Bahādur,*	brave.
Bāchhā,	king.	*Bāhik,*	*adv.* prep. besides.
Bāchhā,	(*f.*) calf.	*Baiś, baidi,*	doctor.
Bāchhō,	(*m.*) calf.	*Baiṭṭi,*	younger sister.
Bādal,	cloud.	*Bair,*	enmity.
Badalī,	cloud.	*Bairī,*	enemy.
Badau,	cloud.	*Baithak,*	committee.
Bādh,	dam (the earthwork).	*Bāj,*	oak, barren (a woman).
Bādhṇā, bāndṇā,	to tie, to bind, to wrap.	*Bajār,*	market.
Bāg,	leopard.	*Bāju,*	fallow.
Bakar,	bull.	*Bakhat,*	time.

Kumaunī.	English.
Bakkal,	bark of a tree.
Bakrō,	goat.
Bākrī,	goat.
Bākrō,	goat.
Bāl,	hair.
Bālā,	ear-ring (for women) worn inside the ear.
Bald,	bull.
Bang,	forest.
Bāṇṇā,	to plough.
Bār,	day.
Bara,	big.
Barsa,	year.
Barsa rākhṇō,	to fast.
Bāṛh,	hedge.
Barsauṛīlā,	yearling.
Bāṅ,	bamboo (m.).
Basṇō,	to abide.
Bāt,	wind.
Bāṭ,	way, path, track, share.
Bāṭ dēkhṇā,	to await.
Bāṭā,	share.
Bāti,	wick.
Bātō,	wick.
Baṭōlī,	path.
Baṭuā,	purse.
Bāū,	sand.
Bauṅ lagāṇō,	to swim.
Bauṇyā,	dwarf.
Baurnā,	to turn, to return.
Bāw,	hair.
Bāyā,	adv. yesterday.
Bāyō,	adv. yesterday.
Bāsak,	adv. certainly.
Bā-saram,	obscene.

Kumaunī.	English.
Bhāṅḍā,	vessels of metal.
Bhadra karnā,	to shave.
Bhāg,	hemp
Bhāgwān,	fortunate.
Bhair āṇō,	to come out.
Bhājnō.	to retire from a case.
Bharnā,	to fill.
Bhaiṭō,	sufficient.
Bhāṭā bhāṭā kō,	various.
Bhauṅ,	brow (*sing.*).
Bhauṅā,	brow (*plural*).
Bhauje,	sister-in-law.
Bhaṭṭā kuan,	any.
Bhaurā,	bee (*plural*).
Bhaurō,	bee (*sing.*).
Bhāyā,	younger brother.
Bhēd,	mystery.
Bhēr,	sheep.
Bhēṛ,	sheep, ewe.
Bhēṭ,	offering.
Bhēṭṇā,	to meet.
Bhijyaī,	wet, damp.
Bhijyō,	wet, damp.
Bhikhārō,	toad.
Bhīnā,	uncle, husband of father's sister.
Bhīnā,	brother-in-law, elder sister's husband.
Bhijnō,	to wear, to put on clothes, shoes, etc.
Bhīt,	wall.
Bhitēr paiṭhnō,	to enter
Bhitēr paṭēṇō,	to enter.
Bhōṅ,	husk of *lōbiyā.*
Bhūchāl,	earthquake.
Bhuichāl,	earthquake.

Kumaunī.	English.	Kumaunī.	English.
Bhākṇō,	to bark.	*Dirar*,	mistake.
Bhūl,	mistake.	*Bish*,	poison, venom.
Bhūl-biaar,	mistake.	*Bōjū*,	sister-in-law.
Bauli,	sister.	*Bōlī dēṇō*,	to announce.
Bhāmī,	earth.	*Bōlṇō*,	to announce.
Bhūṇṇō,	to fry.	*Bōj*,	tree.
Bhūs,	husk of barley, of *chaulāī* and *maḍuwā*.	*Būbū*,	aunt, father's sister.
Bhūṇō,	husk of *chaulāī* and *maḍuwā*.	*Buguchō*,	bundle.
		Buṇṇō,	to weave.
Bīch,	*adv. prep.* amid.	*Burī*,	bad (*f.*).
Bīj,	grain for seed.	*Burō*,	bad (*m.*).
Bijuli,	lightning.	*Burūthiyā*,	thumb.
Bijāṇō,	to wake.	*Byā*,	wedding marriage.
Bikh,	poison, venom.	*Byāj*,	interest, on loans or cash.
Bīṇā,	pod of musk.	*Byāl*,	evening.
Birālu,	cat (*f.*).	*Byāl bakhat*,	evening.

C

Chabāṇō,	to munch.	*Chhārō*,	ashes.
Chalkō,	earthquake.	*Chhatt*,	roof.
Chālṇō,	to strain (liquids).	*Chhēbgrō*,	lizard, chameleon.
Chāyā,	bird.	*Chhilkē*,	bark of a tree.
Chārō̃ tarf,	*adv.* around.	*Chhmā*,	pardon.
Charnā,	to browse.	*Chhmā karnō*,	to pardon, to forgive.
Chhī; phī; karnō,	to decide.	*Chhipṛō*,	lizard, chameleon.
Chaugird,	*adv.* around.	*Chhōḍṇā*,	to abandon, to forsake.
Chaukas,	beware.	*Chhōṛā*,	lad.
Chaumās,	monsoon.	*Chilam*,	pipe (*for smoking*)
Chauras,	flat, level.	*Chilam kō kīṭhī*,	bamboo portable pipe.
Chauṛō,	broad.	*Chinkā*,	spark.
Chāwal,	rice.	*Chiṇṇō*,	to build.
Chāwō̃,	rice.	*Chiphlā*,	smooth.
Chāwṇō,	to strain (liquids).	*Chijṇō*,	to burn.
Chēlā,	disciple.	*Chitta*,	white.
Chhāyā,	shade, shadow.	*Chukhāṇō*,	to prick.

Kumaunî.	English.	Kumaunî.	English.
Chāchā,	test.	*Chulā,*	hearth.
Chāchī,	test.	*Chulī,*	hearth.
Chugli lāgṇā,	to backbite.	*Chunṇā,*	to pick, to select, to glean.
Chuhul,	banter.	*Chuprō,*	butter. Used in some parts.
Chūk,	lemon.	*Chuthrauṇ,*	pine marten.

D

Dabār,	crack (in stone, etc.).	*Dhapuṇā,*	cat (m.).
Dabṇā,	to press.	*Dhatīṇī,*	alas.
Dāḍ,	fine (the punishment).	*Dhēlā,*	clod.
Dādā,	elder brother.	*Dhīl karnī,*	to delay.
Dāḍā,	mountain.	*Dhinō,*	ball, anything round.
Dāgar,	charcoal.	*Dhopari,*	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called *dhōpari* in the hills
Dāi-bhāī,	brethren.	*Dhūdhalā,*	dusk.
Dajṇā,	to burn. Used in some parts.	*Dhūl,*	dust.
Dakhār,	hiccough.	*Dhūp,*	incense.
Dānā,	mountain.	*Dhuwā,*	smoke (*noun*).
Dān-pūn,	charity.	*Didī,*	elder sister.
Dār kāṇṇā,	to cry.	*Diāwī,*	Diwālī song.
Dārin,	pomegranate.	*Doṇṇā,*	to walk. Used colloquially and sometimes contemptuously.
Dārū,	powder, gunpowder.	*Dublā patlā,*	lean.
Dāt,	tooth, teeth.	*Dūlh dēṇā,*	to suckle.
Dēṇā,	to give.	*Dūdhi dēṇā,*	to suckle.
Dēwar,	brother-in-law, husband's younger brother.	*Dukhṇā,*	fill.
Dhādh lagṇā,	to call.	*Dūr,*	far.
Dhāgā,	thread.	*Darkhāst karnī,*	to request.
Dhākan,	lid.	*Dukhārnā,*	to hate.
Dhakēlṇā,	to push.	*Dwār,*	door.
Dhān,	paddy	*Dwiyā,*	*adv.* both.
Dhanuṣ,	bow.	*Dyōtā,*	deity.
Dharnā,	to have.		
Dharti,	earth.		

E

Ēkai,	alone.	*Ēti,*	*adv.* here.
Ēlā rāt,	*adv.* to-night.	*Ētwār,*	Sunday.
Ēl rāt,	*adv.* to-night.		

Kumaunî.	English.	Kumaunî.	English.
	G		
Gabbaṭ dīgō,	to bear witness.	*Ghōrar,*	chamois (Himalayan).
Gaḷāṛō,	cheek.	*Ghughutō,*	dove.
Gaḷōṇō,	to melt.	*Ghumāṇa,*	concert.
Gām,	mumps.	*Ghuno,*	knee.
Gamō,	a man who has mumps.	*Ghurghurāuō,*	to snore.
Gamāō,	mumps.	*Ghwār,*	chamois (Himalayan).
Gaṇjō.	bald.	*Gidārī,*	singer (*f.*).
Gaṇuō.	to count.	*Gīḍmō,*	ball, anything round.
Gaṛh,	fort.	*Gīri,*	ball, anything round.
Garur,	brown vulture.	*Gīt,*	ballad.
Garūtō,	heavy.	*Gōbar,*	dung of cattle, manure.
Gāt,	body.	*Gōḍnī,*	small pickaxe.
Gaṭṭṇō,	to melt, to lose.	*Gōṛnō,*	to weed.
Gaut.	body.	*Gōṭnō,*	to surround.
Gōḍ,	ball, anything round.	*Grahaṇ,*	eclipse.
Ghāghrō,	petticoat.	*Gū,*	human excrement.
Ghām kāppō,	to bask.	*Gudaṛā,*	rag.
Ghar-kurī,	goods and chattels and house.	*Gulāṛō,*	sweet.
Ghāt phārṇō,	to complain to the gods.	*Guṭhlī,*	stone of fruit.
Ghaṭāṇō,	to shorten.	*Guṭhyālī,*	stone of fruit.
Ghōl,	nest.	*Gurrāṇā,*	to growl.
	H		
Hāi tobā,	outcry.	*Hattārī,*	alas.
Hājar,	*adv.* present.	*Hau,*	air, plough.
Hal,	plough.	*Haū,*	*adv.* yes.
Harō,	verdant.	*Hawā,*	air, wind.
Hamarā,	our.	*Hēmant,*	winter.
Hāṛ,	bone.	*Hērnō bhālṇō.*	to search.
Haṛhiyā,	mad dog, hydrophobia.	*Hī,*	mud.
Hasṇō,	to laugh.	*Hīlā,*	mud.
Hāṭ,	shop.	*Hiraṇ,*	deer.
Hathelī,	palm of the hand.	*Hiselū,*	raspberry.

Kumaunī.	English.	Kumaunī.	English.
Hisālu,	raspberry.	*Hyū̃,*	ice, snow.
Hōṇō,	to be.	*Hyū̃ṇō,*	winter.
Ho yarūr,	*adv.* two years ago.		

I

Ijā,	mother.	*Ijī,*	mother.
Ijū,	mother.	*Iṇḍī,*	castor oil plant.

J

Jab,	*adv.* when.	*Jēṭh,*	brother-in-law, husband's elder brother.
Jādrō,	handmill.	*Jēṭhā,*	firstling.
Jālī,	entanglement.	*Jēṭhā,*	brother-in-law, wife's elder brother.
Jāgā,	place.	*Jhagoruō,*	to dispute.
Jaigiṇī kīṛā,	firefly.	*Jhāgōrā,*	husk of *chēṛā.*
Jaiwō,	brother-in-law, younger sister's husband.	*Jhagū,*	flag.
Jaū,	barley.	*Jhaṭ,*	*adv.* soon.
Jamāuō,	to yawn.	*Jhaṭ-paṭ,*	*adv.* soon.
Jāmin,	hail.	*Jhōl,*	dirt, in roof and walls of house.
Jāmni,	hail.	*Jhumkā,*	ear-ring (for women) worn in the lobe of the ear.
Jāmṇō,	to grow.	*Jhumkī,*	ear-ring (for women) worn in the lobe of the ear.
Janam,	birth.	*Jhūṭṭhō,*	untrue.
Jāṇō,	to go.	*Jhuṭō,*	liar.
Jānrō,	handmill.	*Juiggū,*	mustachios.
Jar,	fever.	*Jōr,*	strength.
Jār,	paramour.	*Jōṇō,*	to aid.
Jar bāṭi,	drug.	*Jūdō karnō,*	to separate.
Jar-jarō,	tough meat.	*Jūn,*	moon.
Jāṛō,	cold.	*Juṭkō,*	leech.
Jarūr,	necessary.	*Juō,*	wife.
Jaṭō,	*adv. conj.* as.		

K

Kabhaṭ,	*adv.* when.	*Kachō mānṇō,*	to take offence.
Kabhaṭ kabhaṭ,	*adv.* now and then.	*Kachyār,*	mud.
Kachī,	mud.	*Kāgaz,*	paper.

Kumaunī.	English.
Kāgilō,	comb.
Kajiyā karnā,	to dispute.
Kakā,	uncle, father's brother.
Kakul-sauṇā,	centipede.
Kākau,	bamboo (*f.*).
Kākhī,	aunt, father's brother's wife.
Kālō,	black.
Kamiṇ,	bean.
Kāmlō,	blanket.
Kamāṇō,	to earn.
Kāmuṇō,	blanket.
Kāṇā,	a one-eyed person.
Kapās,	tinder.
Kaphan,	shroud.
Kaphuwā chorō,	cuckoo.
Karamphuṭiyō,	unfortunate.
Karār karnō,	to promise.
Karārō,	hard.
Karjā gāḍṇō,	to borrow.
Kaṛuā,	bitter.
Kaṛuwā,	bitter.
Kaṭō,	ado, how.
Kāṭā,	hook.
Kathā-kahāṇī,	story.
Kāṭhāwāl,	ear-ring (for women) worn on the rim of the ear.
Kāṭṇō,	to cut, to bite.
Kāṭṇō,	to kill. Used in some parts.
Kāṭō,	buffalo calf.
Kaṭṭhō,	together.
Kaṭṭhō karnō,	to gather.
Kau,	crow.
Kauṇā,	husk of *chōṛā*.
Kauwā,	crow.
Kāwō,	black.
Kayō,	several.
Kē,	prep. what.
Kē lai,	conj. because.
Khadēṛnō,	to drive.
Khāl,	dike.
Khaṭkhṛā,	to drag.
Khāj,	itch.
Khājī,	itch.
Khāl,	skin.
Khalarā,	goat skin.
Khalarī,	goat skin.
Khāṇ,	quarry.
Khāṇō,	to eat.
Khāṇō jōg,	eatable.
Khanyār,	ruin of house or village.
Khēp,	mouth.
Khārō,	ram.
Kharyāṇō,	to bury.
Khasam,	husband.
Khāṭ,	pit.
Khāṭ,	bed.
Khātar,	(for the) sake (of).
Khātrā,	rag.
Khaṭṇō,	to feed.
Khisā,	pocket.
Khōṇō,	to waste.
Khalō,	airy.
Kīl,	peg, wedge, pimple (*sing.*).
Kīlā,	pimple (*plural*).
Kiphāit,	economy.
Kīrmauā,	flying ant.
Kīrā,	worm.
Kōṛī,	leper.
Kōrnō,	to bore (holes made by rats and birds by gnawing).
Kōthalā,	bag.

Kumaunî.	English.	Kumaunî.	English.
Kuchō,	broom.	*Kulyāṇō*,	axe.
Kuchil,	filthy.	*Kēṛī*,	house.
Kuchīlō,	filthy.	*Kūrō*,	house.
Kuchh-naō,	nothing.	*Kūt*,	interest, in kind.
Kukurī,	bitch.	*Kutamb-kabīlā*,	family
Kukuṛe,	hen.	*Kūwa*,	dam (the earthwork).
Kukuṛō,	cock.	*Kuch*,	somebody, any.
Kūl,	dam (the earthwork).	*Kuhrō*,	fog, mist.
		L	
Lagāṇā,	to apply.	*Lauki*,	gourd, calabash.
Lahar,	wave.	*Lauki*,	large gourd, calabash.
Lāj,	shame.	*Lauṇiyā*,	reaper.
Lākṛō,	wood.	*Lēkhā*,	account.
Lalyāṇā,	to exclaim, to cry.	*Lhāṭ*,	corpse.
Lampuchhī kīrā,	comet.	*Lipṇā*,	to 'leep' (to smear with cowdung and earth).
Laṅgūr,	ape.	*Lō*,	iron.
Larāī,	battle.	*Lukoi diṇā*,	to conceal.
Lāt,	flame.	*Lukāṇā*,	to conceal.
Latha,	walking stick.	*Lūṇ*,	salt.
Lāṭō,	dumb.	*Lauā*,	iron.
Latyāṇā,	to kick.	*Lū*,	blood.
Laṭhā,	child (*m.*), boy.	*Lyāṇā*,	to bring.
Laṭhī,	child (*f.*).		
		M	
Māchhā,	fish (*sing.*).	*Māmā*,	uncle, mother's brother.
Māchhā,	fish (*plural*).	*Māmī*,	aunt, mother's brother's wife.
Māchhā kā kānā,	fish hook.	*Mānā*,	to accept.
Machhuwā,	fisherman.	*Mariyā*,	dead.
Madat dēṇā,	to help.	*Mārnā*,	to beat, to hit.
Magrā,	proud.	*Mātā*,	husk of maize.
Mahā,	beeswax.	*Mathā*,	forehead.
Manā,	man.	*Māṭā*,	clay.
Majbūt,	firm, strong.	*Mau*,	honey.
Mājhā,	bed.		
Mākhā,	fly.		

Kumaunî.	English.
Mauā̃wā,	uncle, husband of mother's sister.
Mauẽṭ,	aunt, mother's sister.
Mēl,	peace.
Mēnat,	labour.
Mērā,	mine, my.
Mhaṇgā,	month.
Mēlṇā,	to find.
Mol,	manure, *gōbar* mixed with grass.
Mol,	cost.
Mōl liṇā,	to buy.
Mōlyūṇā,	to buy.
Mũsiyā kā bhīā,	cousin (mother's side).
Mōṭā,	fat.
Mōṭō bhaṇā,	to fatten.
Mowa,	manure, *gōbar* mixed with grass.
Mũgarī,	mallet.
Mũjī,	miser.
Mukarnā,	to deny.
Mukhṭā,	sufficient.
Mākā,	sufficient.
Mulhyā,	companion.
Munṇā,	to shave.
Murlā,	ear-ring (for men).
Mūshā,	rat.
Muṭh,	fist.
Muṭṭhi,	fist.
Murlā,	ear-ring (for men).

Kumaunî.	English.
Nā,	*adv.* no.
Nādān,	fool.
Naī,	*adv.* nay.
Nāj,	grain.
Nakarnā,	to deny.
Nālā,	brook.
Nālas,	complaint.
Naṅg,	nail (of body).
Naṅgā,	bare.
Nānā,	little.
Nhaṇā,	to bathe.
Nasṇā,	to depart.
Nātā,	relation.
Nāti,	grandchild. (m.).
Nātiyā,	grandchild. (*f.*).
Nātī,	relation.
Nā̃,	name.
Nauṇī,	butter.
Nauṭī,	navel.
Nāwā,	ravine, brook.
Nayā̃,	new.
Nēlṇā,	to swallow.
Nich,	base.
Nīlā,	blue.
Nīgālī,	ringal-bamboo (*Arundinaria falcata*).
Nigalṇā,	to swallow.
Nīgālā,	ringal-bamboo (*Arundinaria falcata*).
Niyrā,	hopeless.
Niṅṭhi,	junk.
Nikhrā,	steel.
Niyarnā,	to bend.
Nūn,	salt.
Nyōlṇā,	to weed.
Nyā,	justice.
Nyarnā,	to bend.
Nyūtā dēṇā,	to invite.

Kumaunī.	English.	Kumaunī.	English.
		O	
Ōh,	alas.	*Ōsā*,	dew.
Ōlṇō,	to knead.		
		P	
Pachhēn,	*adv. prep.* behind, backward.	*Paṭṭar*,	floor (of planks).
Pachhēn haṭṇō,	to go back.	*Paṭṭā*,	lease.
Pachhīlō,	last.	*Pāṭṭhar*,	stone.
Pachhōṇṇō,	to crush.	*Patyāṇō*,	certain; to believe.
Pachṇō,	to digest.	*Pauṇ*,	air.
Pahernā,	to put on clothes, shoes, etc.	*Pauṇō*,	guest.
Pahūchṇō,	to approach.	*Pāṇō*,	ice, frost, hoar frost.
Paidāl,	*adv.* afoot.	*Paṇṇūṇō*,	to sharpen.
Pain karnā,	to sharpen.	*Payyā*,	cherry tree.
Pairnā,	to wear, to put on clothes, shoes, etc.	*Pēṭ*,	belly.
Pālō,	nature.	*Pēṭlī*,	pregnant.
Pakaṛnā,	to catch.	*Pōṭ-mayā*,	still-born child.
Pākh,	wing.	*Phaidā*,	profit.
Pāṅkh,	fin, feather.	*Phōphrā*,	husk of wheat.
Pakāṇō,	to cook, to bake.	*Pharēb*,	deceit.
Pālā,	ice, frost, hoar frost.	*Phasal*,	crop.
Pālṇō,	to nourish.	*Phaṭṭhā mārnā*,	to jump.
Pankh,	wing.	*Phāwā*,	ploughshare (iron).
Parōṛ,	*adv.* year before last.	*Phāwā mārnā*,	to spring, to jump.
Parūkhṇō,	to examine.	*Phēri dēṇō*,	to give back.
Parkhaṇō,	to prove, to examine.	*Phir*,	*adv. prep.* again.
Parpañch,	deceit.	*Phiri*,	*adv. prep.* again.
Pasū,	animal, brute, beast.	*Phirnā*,	to turn.
Paṭṭal,	fatigue.	*Phēkṇō*,	to ignite.
Pāṭṭar,	harlot.	*Phūl*,	flower, blossom.
Pāṭṭhā,	kid.	*Phūl phaṭṭak jūn*,	moonlight, clear, without clouds.
Pāṭṭhō,	kid	*Phuphiyā kā bēṭā*,	cousin (father's side).
Paṭṭiṇō,	to believe.	*Pichhāṛī*,	rear.
Paṭṭlā,	certain.	*Pikaṛō*,	yellow.
Paṭṭō,	lean.	*Pōjarō*,	cage.
		Piṇḍ,	body.

Kumaunî.	English.	Kumaunî.	English.
Pīṛ,	pain.	*Purpuṭā*,	butterfly.
Pīṭh,	back.	*Pusō*,	manure, *gōbar* mixed with grass.
Pōdīnō,	mint.	*Pūs*,	cat. A term of endearment.
Pōr,	*adv.* last year.	*Pusī*,	cat (*f.*). A term of endearment.
Pōthī,	book.	*Puṭhō*,	back.
Pūrna,	mint.	*Puṭhō pichhāṛī*,	*adv. prep.* behind one's back.
Puchhaṛō,	tail.	*Pula*,	bridge. Used by the illiterate.
Pūjṇā,	to adore, to worship.	*Pyādā*,	*adv.* afoot.
Purhit,	priest.		
Pūrō,	full.		

R

Rāṇḍwō,	widower.	*Rīs-rāg*,	jealousy.
Rātkal,	dawn, morning, *adv.* early.	*Rīṭō*,	vacant, empty
Rajī-khēṛī,	welfare.	*Rītu*,	weather.
Rālō,	torch.	*Rōkaṇ*,	cash.
Rakhṇā,	to leave, to keep.	*Rujṇā*,	to soak.
Rapṇā,	to slip.	*Rōṇā*,	to weep; to abide.
Rīṇ,	debt.	*Ruwā*,	tender.
Rīs,	jealousy.		

S

Sadā,	*adv.* always, continually.	*Sālō*,	brother-in-law, wife's younger brother.
Sādukrī,	small box.	*Sailā*,	locust.
Sāgal,	chain.	*Sāmā*,	season.
Sagūn,	omen.	*Samāṛṇā*,	to bear.
Saiṭā,	flat, level.	*Sāṇ*,	sign.
Saiṭṇā,	to cherish.	*Sandēs*,	bug.
Sajalī,	peace.	*Sāṇ mārnā*,	to wink.
Sajī,	fresh.	*Sōṛak*,	road.
Sājhī,	partner.	*Sarm*,	shame.
Sākhī,	evidence.	*Śarad*,	autumn.
Sākhī parnā,	to give evidence, to bear witness.	*Sarēd*,	bargain, contract.
Sakun,	omen.	*Sarēṭ*,	contract.
Salāh,	advice.	*Sārukai*,	fight.
Salāh dēṇā,	to advise.	*Śaṛiyā*,	putrid.

Kumaunî.	English.	Kumaunî.	English.
Sarnō,	to endure.	*Sōbuō,*	leisure.
Sārū,	tight.	*Sōchṇō,*	to consider.
Śarāṇō,	to corrupt.	*Sōṇō,*	to deliver.
Sahā,	hare.	*Śōṭā,*	club.
Saṭṭāṇō,	to rest.	*Suāl,*	question.
Sastō,	cheap.	*Sūgar,*	pig, hog.
Śāsū,	mother-in-law.	*Sūgṇō,*	to smell.
Śaśurō,	father-in-law.	*Sukh,*	ease.
Sāthī,	friend.	*Sākhō ghās,*	hay.
Satyā nāś karnō,	to destroy, root and branch.	*Śukilō,*	white.
Saugan,	oath.	*Sukhyō,*	arid, dry
Śauk,	desire.	*Śukra tārā,*	evening star.
Sārā,	a squint-eyed person.	*Sūṇnō,*	to listen.
Śārō,	cool.	*Sunō,*	gold.
Sīdhō,	right.	*Sūp,*	winnowing-sieve.
Sīṅg,	horn.	*Sūd,*	interest, on loans or cash.
Sīṅ,	horn.	*Sūṭh,*	dry ginger.
Sikāṇō,	to teach.	*Śuwā,*	parrot.
Śvāl,	seed-pod.	*Sūwar,*	hog.
Sirhāṇā,	pillow.	*Sukhpīlō,*	leisure.
Sirō,	syrup.	*Sūsō,*	breath.
Sirkār,	the Government.	*Sūṇā dēkhṇō,*	to dream.
Sirkārī asāmī,	tenant paying revenue to Government.	*Śyal,*	jackal.
Sirnō,	to sow	*Śyāwa,*	jackal.
Sūṇō,	to sleep.	*Śyēlō,*	white.
Sīsō,	lead (*noun*).	*Syā,*	tiger.
		Śyē,	tiger.

T

Tabat,	*adv.* however.	*Tamākū khānō,*	to smoke tobacco.
Tāgā,	thread.	*Tāmō,*	copper.
Tāl,	pond.	*Tāp,*	fever.
Talwār,	sword.	*Tār,*	far.
Tāmā khōrī,	bald.	*Ṭar-ṭarō,*	leather.
Tamākū,	tobacco.	*Tasai,*	*adv.* at that very time.

Kumaunī.	English.	Kumaunī.	English.
Tātā,	warm, hot.	*Thōṛō khōṛō,*	economy.
Tayār,	persevering.	*Thāwa,*	lip.
Tehār,	holiday, festid.	*Thūkṇā,*	to spit.
Thawnā,	to wait.	*Thūa,*	bill of a bird.
Thāwṇā,	to hold, to catch.	*Tinā,*	damp, wet.
Thanḍā,	cool.	*Tiā,*	thirst.
Thappar mārnā,	to slap.	*Tiāā,*	thirsty.
Thārō hōnā,	to stand.	*Tiāin,*	thirsty.
Thaṭṭā,	jest, banter.	*Tiāirī,*	partridge (*f.*).
Thēlnā,	to push.	*Tiāirō,*	partridge (*m.*).
Thāi lagṇā,	to trip.	*Ṭōpī,*	cotton cap.
Ṭhōṭ khāṇā,	to stumble.	*Ṭopṛī,*	basket.
Thōk phāṛ karnā,	to repair.	*Ṭōṛnā,*	to break.
Thāl,	lip.	*Ṭupukṇā,*	to drop.
Thōṛā,	short.	*Tyār,*	holiday, festid.
Thōṛō karnā,	to abate.		

U

Ūbhā,	*adv.* above, up.	*Ūnālṇā,*	to boil.
Ubālnā,	to boil.	*Ūmlā,*	nice.
Ūchā,	high.	*Ūnā sūip,*	large needle, for woollen cloth home-made.
Ūghārṇā,	to open.	*Ūṇā,*	to come.
Ūghārā,	airy.	*Ūṛnā,*	to fly.
Ūjyālā,	light.	*Ūṛāṇā,*	to abduct (a woman), to elope with.
Ujyālā,	light.	*Ūlāṇā,*	to swell.
Ūkāwā,	ascent.	*Ūtarnā,*	to descend.
Ūkhālṇā,	to vomit.	*Ūtāwal karnā,*	to hasten.
Ūkhāṛ,	walnut.	*Ūṭhṇā,*	to arise.
Ūlārā,	descent.		

Y

Yahī,	*adv.* here.	*Yād dhārnā,*	to bear in mind.
Yād,	memory.	*Yār,*	paramour.
Yād rakhnā,	to remember.		

ENGLISH-KUMAUNĪ VOCABULARY.

English.	Kumaunī.
A	
Abandon (vb.),	*chhōḍṇā.*
Abate (vb.),	*thōṛṇā karṇā.*
Abduct (vb.),	(a woman) *urāṇā.*
Abide (vb.),	*rāṇā, basṇā.*
Above,	*ubhā.*
Accept (vb.),	*mānṇā.*
Accidentally,	*achānchak.*
Account,	*lekhā.*
Add (vb.),	*pūrṇā.*
Adore (vb.),	*pūjṇā.*
Advice,	*salā.*
Advise (vb.),	*sallā dēṇā.*
Afoot,	*pandal, pyādā.*
Again,	*phir, phirī.*
Air,	*hawā, has;* in some parts *pawn.*
Airy,	*ughaṛā, khulā.*
Alas,	*ōh, hatōrī, dhatōrī.*
Alone,	*ēkalā.*
Always,	*sadā.*
Amid,	*bīch.*
Animal,	*pashu.*
Announce (vb.),	*bōlṇā, bōlī dēṇā.*
Ant (flying-),	*kīrmalā, kīrmauṇā.*
Any,	*kuā, bhāgī kuā.*
Ape,	*lahgūr.*
Apply (vb.),	*lagāṇā.*
Approach (vb.),	*pahuchṇā.*
Arid, *i.e.* dry,	*sukhiyā.*
Arise (vb.),	*uṭhṇā.*
Around,	*chaugird, chārō tarf*
As,	*jasā.*
Ascent,	*ukāwā.*
Ashes,	*chhārā.*
At that very time,	*tasai.*
Aunt,	father's sister, *bubu;* mother's sister, *mausī;* father's brother's wife, *kākkī;* mother's brother's wife, *mawī.*
Autumn,	*śarāt.*
Await (vb.),	*bāṭ dēkhṇā.*
Axe,	*kulhāṛā.*
B	
Back,	*pīṭh, puṭhā;* behind one's back, *pīchhā pīchhāṛe;* to go back, *pachhtā haṭṇā;* to give back, *phēri dēṇā;* to back-bike, *chuglī khēṇā.*
Backward,	*pachhā.*
Bad,	*burā,* (f.) *burī.*
Bag,	*kāthalā.*
Bail,	*jāmnī, jāmnīā.*
Bake (vb.),	*pakāṇā.*
Bald,	*gañjā, tāmā khōrī.*
Ball,	*gōlā, gōlāwā, gōrā, gōlwā* (anything round).
Ballad,	*gīt, dhāwā,* i.e. Dhāli, song.
Bamboo,	*bāṅs,* (f.) *bānsu.*
Baster,	*phaṭṭā, chalnī.*
Bare,	*nangā.*
Bargain,	*sarōdā.*

English.	Kumaunī.
Bark (vb.),	*bhukyō.*
Bark of a tree, etc.,	*bakkal, chhilkō.*
Barley,	*jaū.*
Barren,	*bāj* (a woman).
Barter,	*adlō badlō.*
Base,	*kamīṇ, nīch.*
Bask (vb.),	*ghām tāpnū.*
Basket,	*jogrī.*
Bathe (vb.),	*nāṇā.*
Battle,	*larāī.*
Be (vb.),	*hōṇā.*
Bear (vb.),	*sumālyō*; in mind, *pīṭ dharnī*; bear witness, *gabhas deṇā, sākhi purnī*
Beast,	*pasū.*
Beat (vb.),	*mārnō.*
Because,	*kē lai.*
Bed,	*māñjhā, khāṭ.*
Bee,	*bhauro*, (pl.) *bhauro*
Beeswax,	*mair.*
Behind,	*pachhis.*
Believe (vb.),	*paitiṇā, paityāṇī.*
Belly,	*pēṭ.*
Bend (vb.),	*muyōrnō, uyōrnō.*
Beside,	*bāhir.*
Beware,	*chaukas.*
Big,	*barā.*
Bill of bird,	*ṭhūṇ.*
Bind (vb.),	*bāndṇā.*
Bird,	*chāṇā.*
Birth,	*janam.*
Bitch,	*kukurī.*
Bite (vb.),	*kāṭnō.*
Bitter,	*kaṛwō, kaṛuā.*
Black,	*kālō, kāwō.*
Blanket,	*kāmlō, kānwō.*

English.	Kumaunī.
Blind,	*andhō.*
Blood,	*lōō.*
Blossom,	*phūl.*
Blue,	*nīlō.*
Body,	*gāt, piṇḍ, gaut*
Boil (vb.),	*ubālṇā, unālṇā.*
Bone,	*hāḍ.*
Book,	*pōthī.*
Bore (vb.),	holes made by rats and birds by gnawing, *kōrnā.*
Borrow (vb.),	*karjā gāṇā.*
Both,	*dwiyan.*
Bow,	*dhanuṣ.*
Box (small),	*sūdūkṛī.*
Boy,	*laṛkā.*
Brave,	*bahādur.*
Break (vb.),	*tōṛnō.*
Breath,	*swāṇ.*
Brethren,	*dāī-bhāī.*
Bridge,	*pūl.*
Bring (vb.)	*lyāṇā.*
Broad,	*chauṛā.*
Brook,	*nālā, nārā.*
Broom,	*kuchō.*
Brother,	(elder) *dādā*; (younger) *bhāyō.*
Brother-in-law,	wife's younger brother, *sālā*, wife's elder brother, *jēṭhā*; husband's younger brother, *dēwar*; husband's elder brother, *jēṭh*; elder sister's husband, *bhinā*, younger sister's husband, *jaiwī.*
Brow,	*bhauṇ*, (pl.) *bhauṇ*
Browse (vb.),	*charnō.*
Brute,	*pasū.*
Bug,	*sanēṛā.*
Build (vb.),	*chiṇā.*
Bull,	*bahar, balā.*

English.	Kumaunī.
Bundle,	*bṛṇchō.*
Burn (vb.),	*chāṇō, ḍajīṇō.*
Bury (vb.),	*khaṛyūṇō.*
Butter,	*ṇaṇṇī, chhpṛō.*
Butterfly,	*parpṭāl.*
Buy (vb.),	*mōlyṇō, mōl lāṇō.*

C

English.	Kumaunī.
Cage,	*pōjarō.*
Calabash,	*lauko, lauḳā.*
Calf,	(m.) *bāchhō*; (f.) *bachhī*; buffalo calf, *kēṭō.*
Call (vb.),	*dhādh lagāṇō.*
Cap (cotton),	*ṭōpī.*
Cash,	*rōkaṛ.*
Castor oil plant,	*ṇṇṇī.*
Cat,	(m.) *ḍhaṛmōā.* As a term of endearment, *pūs, pūsī.* (f.) *biṛāin, pusī.*
Catch (vb.),	*thāmṇō, pakaṛnō.*
Centipede,	*kakai-sauṇī.*
Certain,	*pakyāṇō, pakkṇō.*
Certainly,	*bēkā.*
Chain,	*oṅgal.*
Chamois (Himalayan),	*ghōrar, ghmāṛ.*
Charcoal,	*ḍāgāṛ.*
Charity,	*dān-pūn.*
Cheap,	*sastō.*
Cheek,	*goldṛā.*
Cherish (vb.),	*sōlṇō.*
Cherry-tree,	*payyā.*
Child,	(m.) *laṅḍā.* (f.) *laṅḍī.* still-born, *pēṭ-mayā.*
Clay,	*māṭō.*
Clod,	*ḍhēlā.*
Cloud,	*bādal, bādaṇ.*
Cloudy,	*badalā.*
Club,	*ṭōṭā.*
Cock,	*kukkṛō.*
Cold,	*jāṛā.*
Comb,	*kaṅgilā.*
Come (vb.),	*ṇṇō.*
Come out (vb.),	*bhaṛ āṇō.*
Comet,	*lampuchhī tārā*
Committee,	*baiṭhak.*
Compatriot,	*mulkyā.*
Complaint,	*nālas*; to complain to gods, *ghāṭ phornā.*
Conceal (vb.),	*lukāṇō, lukai dēṇō.*
Concert,	*ghumān.*
Consider (vb.),	*sōchṇō.*
Continually,	*sadā.*
Contract,	*sarāt, sarāt.*
Cook (vb.),	*pakāṇō.*
Cool,	*ṭhaṇḍō, ṭhāro.*
Copper,	*tāmā.*
Corn,	*nāj.*
Corpse,	*lhāsa.*
Corrupt (vb.),	*sayāṇō.*
Coat,	*sāl.*
Count (vb.),	*gaṇnā.*
Cousin,	mother's side, *mōsiyā kā bēṭā*; father's side, *phūphiyā kā bēṭā.*
Crack (in stone, etc.),	*dabāṛ.*
Crop,	*phasal.*
Crow (noun),	*kau, kauā.*
Cruel,	*nishṭhuro.*
Crush (vb.),	*pachhāṇō.*
Cry (vb.),	*ḍāṛ hālyā, lalyāṇō.*
Cuckoo,	*kaphuwā chaṛā.*
Cut (vb.),	*kāṭṇō.*

English.	Kumauni.	English.	Kumauni.

D

Dam (the earthwork),	*kāl, kāwa, bāndh.*	Digest (vb.),	*pachnō.*
Damp,	*tnō, bhijiyō.*	Dike,	*khāl.*
Darkness,	*andārō.*	Dirt (in roof and walls of house).	*jhōl.*
Dawn,	*rattai.*	Disciple,	*chēlā.*
Day,	*bār.*	Dispute (vb.),	*kajiyā karnō, jhagarnō.*
Dead,	*marigō.*	Doctor,	*baid, baidh.*
Debs,	*rip.*	Door,	*dwār.*
Deceit,	*pharib, parpoñch.*	Dove,	*ghugutō.*
Decide (vb.),	*ohlā phāl karnō.*	Drag (vb.),	*khañchpō.*
Deer,	*hirap.*	Dream (vb.),	*swipnā dikhnō.*
Deity,	*devthatā.*	Drive (vb.),	*khadārnō.*
Delay (vb.),	*ghil karnī.*	Drop (vb.),	*tupukpō.*
Deliver (vb.),	*sōppō.*	Drug,	*jari buti.*
Deny (vb.),	*mukarnō, nakārnō.*	Dry,	*sukiyō.*
Depart (vb.),	*aainā.*	Dumb,	*ālā.*
Descend (vb.),	*utarnō.*	Dung (of cattle),	*gōbar.*
Descent,	*ulhārō.*	Dusk,	*andārā, dhūdhalō.*
Desire,	*iauk.*	Dust,	*dhūl.*
Destroy (root and branch) (vb.).	*satyā nāś karnō.*	Dwarf,	*bauñyā.*
Dew,	*ōsh.*	Dysentery,	*aū-lasā.*

E

Early,	*vatiai.*	Eatable,	*khāpā jōg.*
Earn (vb.),	*kamāpō.*	Eclipse,	*grahan.*
Ear-ring,	for men, *murkā, murukā*, for women, on rim of ear, *kāṭhāwlī*; " " on inside of ear, *bālā*; " " in the lobe, *jhumkā, jhumkī.*	Economy,	*thōpō thōpō, kāphaiā.*
		Elope with (vb.),	*urāō.*
		Empty,	*ōtā.*
		Endure (vb.),	*sarnō.*
Earth,	*dharti, bhūmi.*	Enemy,	*bairī*
Earthquake,	*ghalkō, bhūchāl, bhañchāl.*	Enhancement,	*jādā.*
Ease,	*sukh.*	Enmity,	*bair*
Eat (vb.),	*khānō.*	Enter (vb.),	*bhitēr paiṭhpō, bhitēr paiṭhpā.*

English.	Kumaunī.
Evening,	*byāl, byāl balkai.*
Evidence (noun),	*sākhī.*
To give evidence,	*sākh yurnī.*
Ewe,	*bhēṛī.*
Examine (vb.),	*parikhaṇā, parikhṇō.*
Exclaim (vb.),	*lāṛyāṇō.*
Excrement (human),	*gū.*
Expect (vb.),	*āśā rākhnī, āśā dharnī.*
Eye,	*ākhā*; one-eyed person, *kāṇā*; squint-eyed person, *sēṛā.*

F

English.	Kumaunī.
Fallow,	*bāṅjō.*
Family,	*kuṭumb-kabīlā.*
Famine,	*akāl.*
Far,	*dūr, ṭēr.*
Fast (vb.),	*barat rākhṇā.*
Fat,	*mōṭō.*
Father,	*bābā, babā.*
Father-in-law,	*śasurā.*
Fatigue,	*palai.*
Fatten (vb.),	*mōṭō bāṇnā.*
Feather,	*pakh.*
Feed (vb.),	*khuāṇō.*
Fetid,	*tohār, āyār.*
Fever,	*tap, jar.*
Fill (vb.),	*bharnō.*
Filthy,	*muchīl, luchīlā.*
Fin,	*pakh.*
Find (vb.),	*milṇō.*
Fine (punishment),	*ṭāṭ.*
Fingers,	*āgulā.*
Firefly,	*jaigiṇī kīṛā.*
Firm,	*majbūt.*
Firstling,	*jēṭhā.*
Fish,	*machhā*, (pl.) *machhā.*
Fish hook,	*machhō kō kānā.*
Fisherman,	*machhuwā.*
Fist,	*muṭṭhi, mūṭh.*
Flag,	*jhaṇḍā.*
Flame,	*lāṭ.*
Flat,	*chapṭā, saiṛō.*
Floor (of planks),	*paṭar.*
Flower,	*phūl.*
Fly (noun),	*makhī*, (vb.) *uṛnō.*
Fog,	*kuiṛō.*
Fool,	*mūrkhā.*
Forehead,	*mātha.*
Forest,	*ban.*
Forgive (vb.),	*chhimā karnā.*
Forsake (vb.),	*chhōḍnā.*
Fort,	*gaṛh.*
Fortunate,	*bhāgwān.*
Fresh,	*nāyā.*
Friend,	*sāthī.*
Frost,	*pālā, pālō.*
Fry (vb.),	*bhūnṇō.*
Full,	*pūrā.*

G

English.	Kumaunī.
Gather (vb.),	*kaṭṭhā karnā.*
Ginger (green),	*ādā*; dry, *sōṇṭh.*
Give (vb.),	*dēṇā.*
Glass (looking-),	*sīsā.*

English.	Kumaunī.
Clean (vb.),	*chunṇō.* This word has two meanings: (1) to pick, (2) to select.
Go (vb.),	*jāṇō.*
Goat,	*bālrā, bālrī, bākarō.*
Goat-skin,	*khalarā, khalarī.*
Gold,	*sunō.*
Good,	*āchhō.*
Goods and chattels and house.	*ghar-kārī.*
Gourd,	*lauki, lauki* (large).
Government,	*sirkār.*
Grain,	*nāj, for* seed *bij.*
Grandchild,	*nāti,* (f.) *nātiṇī.*
Grow (vb.),	*jāmṇō.*
Growl (vb.),	*gurrāṇō.*
Guest,	*pauṇō.*

H

English.	Kumaunī.
Hair,	*bāu, bāl.*
Handmill,	*jēnrō.*
Hard,	*karaṇō.*
Hare,	*sāī.*
Harlot,	*pātar.*
Hasten (vb.),	*utaul karnā.*
Hate (vb.),	*dushārnō.*
Have (vb.),	*rākhṇō, dharnō.*
Hay,	*sūkhō ghās.*
Hearth,	*chulō, chulō.*
Heaven,	*akāl.*
Heavy,	*gurūtō.*
Hedge,	*bāṛh.*
Help (vb.),	*madat dēṇī.*
Hemp,	*bhāṅg.*
Hen,	*kukuṛī.*
Here,	*ēt, yatē.*
Hiccough,	*ḍakār.*
High,	*ūchō.*
Hit (vb.),	*mārnō.*
Hoar frost,	*pārō, pālō.*
Hog,	*sūgar, sūwar.*
Hold (vb.),	*thāmṇō.*
Holiday,	*tehār, iyār.*
Honey,	*mau.*
Hook,	*kīṭā.*
Hope,	*āsā*
Hopeless,	*nirāsī.*
Horn,	*sīg, sīṅg.*
Hot,	*tātō.*
House,	*kārō, kūṛī.*
How,	*kaisō.*
However,	*tabai.*
Husband,	*khasam.*
Husk,	of barley, *bhūs;* of *chēnā, jhāgorā* or *kauṇī;* of wheat, *phōpkrā;* of *mawēr, mai,* of *lōbiyā, bhōsa;* of *chawlāi* and *masūrō, bhūs,* also *bhūsō* in hills.
Hydrophobia,	*hatkuyā.*

I

English.	Kumaunī.
Ice,	*kyū, pārō, pālō.*
Ignite (vb.),	*phūkṇō.*
Ill,	*dukhiyā.*
Incense,	*dhūp.*
Interest,	on loans, or cash, *sūd,* *byāj;* in kind, *kāt.*

English.	Kumaunî.	English.	Kumaunî.
Invite (vb.),	*nyālā dēṇō.*	Itch,	*khāj, khājī.*
Iron,	*lā, lauā.*		

J

Jackal,	*ḍyāwa, ḍyāl.*	Jump (vb.),	*phāwa nāṇnī, phaṭkēl nāṇnī.*
Jealousy,	*rīl, rīl-nāg.*	Just,	*ṭhīkphī.*
Jest,	*ṭhaṭṭā.*	Justice,	*nyō.*

K

Keep (vb.),	*rākhṇō.*	King,	*bāckhā.*
Kick (vb.),	*latyāṇō.*	Kneed (vb.),	*ūlṇō.*
Kid,	*pāṭhā, paṭhā.*	Knee,	*ghuṇō.*
Kill (vb.),	*kālnō.*		

L

Labour,	*mēnat.*	Level (adj.),	*naiṇō, chaurai.*
Lad,	*chhōrā.*	Liar,	*jhuṭā.*
Last,	*pachhālā.*	Lid,	*ṭhākna.*
Late,	*abēr.*	Light,	*ujyālā, ujyāwā.*
Laugh (vb.),	*hasṇo.*	Lightning,	*bijulī.*
Lead (noun),	*sīsā.*	Lip,	*ṭhōl, ṭhōwa.*
Lean,	*patlā, dublā patlā.*	Listen (vb.),	*sūṇnā.*
Lease,	*paṭṭā.*	Little,	*nānā.*
Leech,	*jōnkā.*	Lizard,	(chameleon) *chhōbārā chhapṛā.*
Leep (vb.),	to smear with cowdung and earth, *lippō.*	Locust,	*salā.*
Leisure,	*sukhpā, sōhnā.*	Lunch,	*dhōparī.* But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called *dhōparī* in the hills
Lemon,	*chāk.*		
Leopard,	*bāg.*		
Leper,	*kōṛī.*		

M

Mad dog,	*harbiyā.*	Manure,	*gōbar.* When mixed with grass it is called *sōl, sōwa, gurā.*
Mallet,	*mālgarī.*		
Man,	*mānā, ādmī.*	Market,	*bajār.*

English.	Kumaunī.
Marriage,	*byā.*
Matchlock,	*ăgalō.*
Mature,	*pākā.*
Medicine,	*auśhai, auśhaś.*
Meet (vb.),	*bhēṭnā.*
Melt (vb.),	*galēṇā, gaṇṇā.* The latter word *gaṇṇā* has two meanings: (1) to melt, (2) to lose.
Memory,	*yād.*
Mill,	*jāṇrō, jāṇdrō* (a hand-mill).
Mine,	*mērō.*
Mint,	*pūtin, pūdīnō.*
Miser,	*kūjī.*
Mist,	*kuīrō.*
Mistake,	*bhūl, bisar, bhūl-bisar.*
Monsoon,	*chaumāsā.*
Month,	*mhaiṇā.*
Moon,	*jūn.*
Moonlight,	*phūl phaṭak jūn* (clear without clouds).
Morning,	*ruttas.*
Mother,	*ṭṭi, ṭṭā, ṭṭā.*
Mother-in-law,	*sāsu.*
Mountain,	*ḍāṇo, ḍāḍo.*
Mouth,	*bhāṇ.*
Mud,	*kī, kīcā, kuchī, kachyār.*
Mumps,	*gandā, gōn.* A man having mumps is called *gandā.*
Munch (vb.),	*chabāṇā.*
Musk (a pod of),	*bṇā.*
Mustachios,	*jhuṅgā.*
My,	*mērō.*
Myself,	*āpnī.*
Mystery,	*bhēd.*

N

English.	Kumaunī.
Nail (of body),	*nakh*
Name,	*nāl.*
Narrow,	*nāṅgurō.*
Navel,	*nauṭī.*
Nav,	*naṭ.*
Necessary,	*jarūr.*
Needle,	large, for woollen cloth home-made, *ausā sūṇ.*
Nest,	*ghōl.*
New,	*nayō.*
Nice,	*umlā, kahhā.*
No,	*nā.*
Nothing,	*kuchh-nai.*
Nourish (vb.),	*pālṇā.*
Now and then,	*kabhai kabhai.*

O

English.	Kumaunī.
Oak,	*bāj.*
Oath,	*saugan.*
Obscene,	*bī-sram.*
Offence,	to take offence, *kachā mānnā.*
Offering,	*bhēṭ,* in hills.
Omen,	*sagūn, saiun.*
Open (vb.),	*ughāṇnā.*
Opium,	*aphīm.*
Our,	*hamārō.*
Outcry,	*hāi tobā.*
Owe,	*āpnā.*
Owner,	*mālik.*

English.	Kumaunî.	English.	Kumaunî.
	P		
Paddy,	*dhān.*	Place,	*jāgā.*
Pain,	*pīr.*	Plough,	*hal, hāl.*
Palm of hand,	*hathnalī.*	Plough (vb.),	*hālnā.*
Papa,	*bābā.*	Ploughshare (iron),	*phāwā.*
Paper,	*kāgaz.*	Pocket,	*khīsā.*
Paramour,	*yār, jār.*	Pod (seed-),	*fīmī.*
Pardon,	*chhimā.*	Poison,	*bish, bikh.*
Parrot,	*tūtā.*	Pomegranate,	*dārim.*
Partner,	*sājhī.*	Pond,	*tāl.*
Partridge,	(m.) *tilirā*, (f.) *tilirī.*	Powder,	(gunpowder) *dārū.*
Path,	*bāt, bāṭālī.*	Pregnant,	*petālī.*
Peace,	*sajal, mālī.*	Present,	*hājar.*
Peg,	*kīl.*	Press (vb.),	*dabānā.*
Persevering,	*tayār.*	Prick (vb.),	*chubānā.*
Petticoat,	*ghāghrā.*	Priest,	*purhit.*
Pick (vb.),	*chunnā.*	Profit,	*phaidā.*
Pickaxe (small),	*gōḍhi.*	Promise (vb.),	*karār karnā.*
Pig,	*sūgar.*	Proud,	*magrā.*
Pillow,	*sirhāni.*	Prove (vb.),	*parkhanā.*
Pine marten,	*chuthrauā.*	Purse,	*bāṭuā.*
Pimple,	*kīl*, (pl.) *kīlā.*	Push (vb.),	*dhakēlnā, ṭhēlnā.*
Pipe,	*chilam.* Bamboo portable pipe, *chilam kā bāṭā.*	Put (vb.),	to put on clothes, shoes, etc., *pahannā, pairnā, bhirnā.*
Pit,	*khāt.*	Putrid,	*sariyā.*
	Q		
Quarry,	*khān.*	Question,	*sawāl.*
	R		
Rag,	*khāṭirā, gudarā.*	Ravine,	*nālā.*
Ram,	*bhārū.*	Reapst,	*kāṭnā.*
Raspberry,	*hisālu hisālū.*	Rear,	*pichhārā.*
Rat,	*mūsā.*	Relation,	*nātā, nātū.*

English.	Kumaunī.
Remember (vb.),	*yād rākhṇā.*
Repair (vb.),	*ṭhīk ṭhīk karnā.*
Request (vb.),	*darkhāst karnā.*
Rest (vb.),	*aṛāmṇō.*
Retire (from a case)(vb.),	*bāhṇō.*
Return (vb.),	*baurnō.*
Rice,	*chāwō, chāwal.*
Right,	*sīdhō.*
Ringal-bamboo (*Arundinaria falcata*),	*nīgālō, nīgāla.*
Road,	*sarak.*
Root,	*chhatt.*
Ruin (of house or village),	*khanḍar.*

S

English.	Kumaunī.
Sake (for the—of),	*khātar.*
Salt,	*lōṇ, nōn.*
Sand,	*bālū.*
Search (vb.),	*hērnō bhālṇō.*
Season,	*sāmā.*
Separate (vb.),	*jūdō karnō.*
Several,	*kayōk.*
Sew (vb.),	*sīrnō.*
Shade, shadow,	*chhāyā.*
Shame,	*lāj, saram.*
Share,	*bāṭā ; bāṭṇ.*
Sharpen (vb.),	*paiṇ karnō, paynṇō.*
Shave (vb.),	*munṇō, bhadra karnō.*
Sheep,	*bhēṛ, bhēṛā.*
Shop,	*hāṭ.*
Short,	*thōṛō.*
Shorten (vb.),	*ghaṭāunō.*
Shroud,	*kapḍan.*
Sign,	*sāṇ.*
Singer (female),	*gidārī.*
Sister,	elder, *didī* ; younger *baiṛī*, *bhulī.*
Sister-in-law,	*bhauṭī, bōjī.*
Skin,	*khāl.*
Sky,	*akāś.*
Slap (vb.),	*thapper mārnā.*
Sleep (vb.),	*sōṇō.*
Slip (vb.),	*ṛaṛnō.*
Smell (vb.),	*sūghnō.*
Smoke (tobacco) (vb.),	*tamākhū khāṇō.*
Smoke (noun),	*dhāwāl.*
Smooth (adj.),	*chapḍā.*
Snore (vb.),	*ghurghurānō.*
Snow,	*hyū.*
So,	*aisō.*
Soak (vb.),	*rujṇō.*
Somebody,	*koī.*
Soon,	*jhaṭ, jhaṭ-paṭ.*
Sour,	*āmlō, amlō.*
Spark,	*chiṇgā.*
Spit (vb.),	*thūkṇō.*
Spring (vb.),	*ghāwa mārnā.*
Stand (vb.),	*ṭhāṛō hōṇō.*
Star (evening),	*kukra tārā.*
Stick (walking),	*lāṭhi.*
Stone,	*pāthar.* Stone of fruit, *guṭhēlā- guṭkyāṛā.*
Story,	*kathā-kahānī.*
Strain (liquids) (vb.),	*chānṇō, chānṇō.*
Strength,	*jōr.*
Strong,	*majbūt.*
Stumble (vb.),	*ṭhēs khāṇā.*
Suckle (vb.),	*dūdhā dēṇā, dūdh dēṇō.*
Suddenly,	*achānchak.*

English.	Kumaunī.
Sufficient,	*bhaisērō, mākīō, mukhīō.*
Sunday,	*itwār.*
Surprise (vb.),	*achamnā* or *achambhā karnō.*
Surround (vb.),	*gōṭnō.*
Swallow (vb.),	*nigalṇā, nōlṇō.*
Sweet,	*gulyō.*
Swell (vb.),	*ujāṇō.*
Swim (vb.),	*baū lagūṇō.*
Sword,	*talwār.*
Syrup,	*sirō.*

T

English.	Kumaunī.
Tail,	*pachhāṛō.*
Teach (vb.),	*sikhnō.*
Tear (noun),	*ḍēu.*
Teat,	*chūchi, chūchā.*
Teeth,	*dāt.*
Tenant,	paying revenue to Government, *sarkārī raiyat.*
Thirst,	*ṭiś.*
Thirsty,	*tiśā, tiśān.*
Thread,	*ahāgā, tāgō.*
Thumb,	*ṅyūṭhā, burūṭhāgā.*
Tie (vb.),	*bāndhṇō.*
Tiger,	*syā, syāl.*
Tight,	*sārō, sāribat.*
Time,	*bakhat*
Tinder,	*rusō, kapās.*
Toad,	*thikānā.*
Tobacco,	*tamākhū.*
Together,	*kaṭhō.*
To-night,	*ālā rāt, āl rāt.*
Tooth,	*dāt.*
Torch,	*rālō.*
Tough,	meat, *jer-jarō*; leather, *ṭer-tarō.*
Track,	*bāṭ*; a narrow track, *aelīgyā bāṭ.*
Tree,	*bōṭ.*
Trip (vb.),	*ṭhōr lagṇā.*
Turn (vb.),	*phirnā, baurnā.*

U

English.	Kumaunī.
Uncle,	father's brother, *kakā*; mother's brother, *māmā*; husband of father's sister, *bhinā*; husband of mother's sister, *mausā.*
Unfortunate,	*karamphuṭiyā.*
Untrue,	*jhūṭṭhā.*
Up,	*ubhā.*

V

English.	Kumaunī.
Vacant,	*rītā.*
Various,	*bhāti bhāti kā.*
Venom,	*bish, bikh.*
Verdant,	*harā.*
Vessels (of metal),	*bhāṇā*
Virgin,	*aṇ-biwā.*
Vomit (vb.),	*ukhālṇā.*
Vulture,	brown, *garuṛ.*

W

English.	Kumaunī.
Wait (vb.),	*ṭhaurnā.*
Wake (vb.),	*bijānā.*
Walk (vb.),	*ḍōlṇā.* Used colloquially and sometimes contemptuously.

English.	Kumaunî.	English.	Kumaunî.
Wall,	*bhît.*	What,	*kê.*
Walnut,	*akhōr.* Country people sometimes call it *ukhōr.*	When,	(rel.) *jab*, (interrog.) *kabkaî.*
Warm,	*tātō.*	White,	*śukilō, śyēlō, chēṭṭa.*
Waste (vb.),	*khōṇō.*	Wink,	*bāṭi, bāṭō.*
Wave,	*lahar.*	Widower,	*rāḍuwō.*
Way,	*bāṭ.*	Wife,	*jwō.*
Wear (vb.),	*pairnō, bhaṛnō.*	Wind,	*hāwā, bāt.*
Weather,	*rītu.*	Wing,	*pañkh, pīkh.*
Weave (vb.),	*buṇnō.*	Wink (vb.),	*ākō mārnā.*
Wedding,	*byā.*	Winnowing-sieve,	*śēp.*
Wedge,	*kīl.*	Winter,	*hēmant, hyūnō.*
Weed (vb.),	*nyēlnō, gōṛnō.*	Wood,	*lākṛō.*
Weep (vb.),	*rōṇō.*	Worm,	*kīṛō.*
Welfare,	*rājī-khūśī.*	Worship (vb.),	*pūjnō.*
Wet,	*bhijyaī, tīnō.*	Wrap (vb.),	*bāṇṇō.*

Y

Yawn (vb.),	*jamāṇō.*	Yellow,	*pīlanō.*
Year,	*barsā.* Last year, *pōr*; year before last, *parōr*; year before that, *ho parōr*; next year, *aghla sāl.*	Yes,	*haū.*
Yearling,	*barsuwāgāhō.*	Yesterday,	*bēlyā, bīlyā.*

GAṚHWĀLĪ.

Where spoken.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahāṛī Jaunsarī, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindī. Gaṛhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehrī is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kaṇishka.[1] Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrīnagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahir (Bashahr) and the tract now known as Tehri or foreign Garhwal."[2]

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khaśas.[3]

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Gaṛhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahāṛī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Gaṛhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Dialects.

Gaṛhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

[1] See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 415 ff. [2] Atkinson, op. cit. pp. 526 ff. [3] See ante, p. 2.

from British Garhwal. As regards the Tehri State it is reported that the local dialect varies considerably from place to place, but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrīnagar, the ancient capital of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehrī dialect alone presents prominent divergencies, but even these are not serious.

Although Śrīnagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salānī sub-dialect spoken immediately to the south of Śrīnagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salānī, are also grouped the speakers of Gaṛhwālī, in the British Districts immediately to the south of Garhwal, *viz.*, Debra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salānī dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrīnagariyā or Standard—		
Garhwal		12,008
Rāṭhi or Rāṭhwālī—		
Garhwal	60,594	
Almora	2,463	
		63,057
Lohbyā—		
Garhwal	8,100	
Almora	1,648	
		9,748
Badhāṇī—		
Garhwal		14,108
Dasaulyā—		
Garhwal		17,022
Māṛh-Kumaiyā—		
Garhwal	28,631	
Almora	4,380	
		33,011
Nagpuriyā—		
Garhwal		51,331
Salānī—		
Garhwal	207,832	
Almora	15,176	
Debra Dun	5,000	
Saharanpur	250	
Bijnor	1,000	
Moradabad	500	
		229,758
Tehri or Gaṅgāpāriyā—		
Tehri Garhwal		240,231
TOTAL		670,824

Literature.

Gaṛhwālī has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hindī Rājnīti into Gaṛhwālī, and this was printed at Almora in 1901. Several specimens of Garhwali will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

Authorities.

The principal forms of Gaṛhwālī Grammar are given in Dr. Kellogg's Hindī Grammar (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Gaṛhwālī Grammar.

The following sketch of Gaṛhwālī Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Gaṛhwālī version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindī. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindī end in *ē*, in Gaṛhwālī often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindī *nē*), the suffix of the conjunctive participle is *k* (Hindī *kē*), and the oblique form of the infinitive in phrases is as in *karan lagyŏ* (Hindī *karnē lagā*). Although Gaṛhwālī is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindī than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindī and Rājasthānī rules. A few words which are feminine in Hindī are, as in Kumaunī, masculine in Gaṛhwālī. Thus, *ãkhŏ*, an eye, is masculine in *mērā ãkhā tē khaṛ nikālē-dē*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Tadbhava*[1] masculine nouns which in Hindī end in *ā*, in Gaṛhwālī, as in Rājasthānī, end in *ō*. Thus, Hindī *ghōṛā*, Gaṛhwālī *ghōṛŏ*, a horse. These nouns form the nominative plural by changing *ŏ* to *ā* as in *ghōṛā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindī *bāt*ẽ), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunā*, a daughter or daughters. Feminine nouns in *ī*, however, often change the *ī* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānē* or *janānē*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bīr*, a hero: *bīr-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *naunā*,

[1] A *tadbhava* noun is one which has descended to Gaṛhwālī from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter: *naunī-kō*, of the daughter: *baiṇ*, the sister: *baiṇ-tē*, from the sister. But masculine *tadbhava*[1] nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōṛō*, a horse: oblique form singular, and nominative plural, *ghōṛā*.

The oblique form plural ends in *aũ* or *ũ*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōra*, horses: oblique plural *ghōṛaũ* or *ghōṛũ*: *bāta*, words; oblique plural *bātaũ* or *bātũ*. If the nominative plural ends in *ī*, this, together with the termination, becomes *iyaũ* or *iyũ*. Thus, *naunī*, daughters; oblique plural *nauniyaũ* or *nauniyũ*. In other cases, the *aũ* or *ũ* is added directly to the nominative plural. Thus, *ghar*, houses; oblique plural *gharaũ* or *gharũ*; *bīr*, heroes; oblique plural *bīraũ* or *bīrũ*. In the case of a few words, such as *rājā* (masc.), a king; *bābā* (masc.), a father; *sēvā* (fem.), service; and *ājñā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāaũ* or *bābāũ*.

The final *ũ* of the oblique termination is sometimes nasalized. So that we also find *ghōṛũ̃*, *bātũ̃*, *naunyã̃*, and so on. Similarly in the Parable, we have *khētũ-mā*, in the fields, but *naukarã̃-madhyē*, among the servants.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case: but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *n*.
Accusative,—, or else *saṇī* (sometimes written *siṇī*) or *kū*.
Instrumental, *tē* or *n*.
Dative, *saṇī* (*siṇī*) or *kū*.
Ablative, *tē*.
Genitive, *kō*.
Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindī.

We may thus decline the noun *ghōṛō*, a horse.

	Sing.	Plur.
Nom.	*ghōṛō*	*ghōṛā*
Agent	*ghōṛā-n*	*ghōṛaũ* (or *ghōṛũ*)-*n*
Acc.	*ghōṛō*, *ghōṛā-saṇī*, -*kū*	*ghōṛā*, *ghōṛaũ*(or *ghōṛũ*)-*saṇī*, -*kū*
Instr.	*ghōṛā-tē*, *ghōṛā-n*	*ghōṛaũ*(*ghōṛũ*)-*tē*, *ghōṛaũ*(*ghōṛũ*)-*n*
Dat.	*ghōṛā-saṇī*, *ghōṛā-kū*	*ghōṛaũ*(*ghōṛũ*)-*saṇī*, *ghōṛaũ*(*ghōṛũ*)-*kū*
Abl.	*ghōṛa-tē*	*ghōṛaũ*(*ghōṛũ*)-*tē*
Gen.	*ghōṛā-kō*	*ghōṛaũ*(*ghōṛũ*)-*kō*
Loc.	*ghōṛā-mā*, *ghōṛā-par*	*ghōṛaũ*(*ghōṛũ*) *mā*, *ghōraũ*(*ghōṛũ*)-*par*

[1] See the footnote on the preceding page.

For other nouns we may quote :—

	Singular.		Plural.	
	Nom.	Obl.	Nom.	Obl.
bābā, a father	*bābā*	*bābā*		*bābāañ* or *bābāũ*
ghar, a house	*ghar*	*ghar*		*gharañ* or *gharũ*
naunī, a daughter	*naunī*	*naunī*, *naunē*		*nauniyañ* or *nauniyũ*
bāt, a word	*bāt*	*bāta*		*bātañ* or *bātu*

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

bēṭā-n bōlyō, the son said.

pūrb-kā bīr-an pūchkē, the eastern hero asked (II, 2).

naunī-n batāī dinē, the daughter explained it (II, 2).

dwiyañ-n buḍalī-mā bolē, both said to the old woman (II, 3).

Note that the verb *bōlṇō*, to say, unlike the Hindī *bolnā*, is transitive.

For the **Accusative** we have :—

apṇō pēṭ bharnō chāndō chhayō, he was desirous to fill his belly.

wē-n sāṭū-saṇī wē talau-mā ḍal dinyā, he flung the *sattū* into the tank (II, 1).

dwī bīrañ-kū apṇā kandhā-mā dhar-dinyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have :—

wē-kū apṇā hāth-tē phēk-dinē, (he) hurled him with his own hand (II, 2).

mai-n naunō bēt-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have :—

sō maī-saṇī dē-dēwā, give that to me.

apṇā ghar-kū auṇū chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *buḍalī-n ũ-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have :—

ēk-kō ghar dusrā-kā ghar-tō bārā bars-kō bāṭō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have :—

wē-kō bhāī wē-kī bhaiṇ-tō lambō chha, his brother is taller than his sister.

khāṇ-tē jadā roṭi pakā, bread more than (sufficient for) eating is being cooked.

And for the superlative:

sab-tē achchhā kapṛā nikālī-k, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindī *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus :—

ēk-kō nām suṇī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

swarg-kā biruddh, against heaven.
pēṛ-kā mūṛē, under a tree (II, 1).
dhōrā-kā baṇ-kā jānwār, the animals of the forest of the vicinity (I, 1).
nach-ki awāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

wai-n was-kā pās bolyō, he said to him (thy brother is come).

As examples of the **Locative** we have :—

jēṭhō nannyāl khēt-mā chhayō, the elder son was in the field.
apṇā khēṭū-mā bhējyō, he sent him into his fields.
galā-par lipṭī-k chūmyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus :—

wē-kī pīṭh-mā kāṭhā dhar, put the saddle on his back.
mērō bābā wē chhōṭā ghar-par rahādin, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṭā nannyāl-an apṇā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *maī-sanī apṇā naukarū-mā-n ēk-kā barābar baṇāwā*, make me as one from among your servants.

Adjectives.—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *a*. Thus :—

bhalō ādmī, a good man.
bhalā ādmī, good men.
bhalā ādmī-kō, of a good man.
bhalī janānī, a good woman
bhalī janānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(*a*) **Personal Pronouns.**—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	*maī*, or *mī*, I	*tū*, thou
Agent	*maī-n*	*tū-n*
Genitive	*mērō*	*tērō*
Obl. Form	*maī*, *mī*	*twō*, *twai*
	Plural.	
Nominative	*ham*, *hamū*	*tum*, *tumū*
Agent	*ham-an*	*tum-an*
Genitive	*hamārō*	*tumārō*
Obl. Form	*ham*, *hamū*	*tum*, *tumū*.

In the above, the plural is commonly employed honorifically for the singular. The nasal of *maĩ* and *mĩ* is frequently dropped, so that we also often have *mai* and *mĭ*. Examples of the use of these two pronouns are the following:—

ab tũ maĩ āpas-mā laṛāī karī-k dekhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

maĩ phir āp-kō naunyal bōlan lāyak nĕ chhaĩ, I am no longer worthy to be called Your Honour's son.

mĩ Īśwar-kō mandir ujāṛī sakdū, I can destroy the temple of God (Matt. xxvi, 61).

tĕrō nām mai-n pahilē-tē sup rakhē-chhayō, I heard your name from long ago (II, 2).

maĩ-sanī apṇa naukarū-mā-n ēk-ka barabar baṇawā, make me as one of thy servants.

mai-kū barī khusī hoī, great pleasure has become to me, I am very glad (II, 2).

jō tũ chāī ta mĭ-kū saphā karī sakdī, if thou wilt, thou canst make me clean (Matt. viii, 2).

mērō bāp lākhṛā kāṭan-kū jāyũ-okha, my father has gone to cut sticks (II, 2).

ham khāwã, let us eat.

hum-an tumārā wāstā bãsulī bajāī, we played the flute for you (Matt. xi, 17).

hamū-kū dukh dēṇ-kā wāstā āī, art thou come to torment us (Matt. viii, 29)?

hamārī chhād-kā bhuir jāwā, depart from our border (Matt. viii, 34).

tũ sadā hamārā-hī sāth chhaī, thou art always with me.

tĭ-n wō kai-tē mōl lēyō, from whom didst thou buy that?

tĕrō bāp tuai-kō badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum manushyaũ-kā aparādhaũ-kū kshamā karyaī, ta tumārō bāp tum kū kshamā karlō, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an wai-kā wāstā achchhō khānō karē, you made a feast for him.

tum pichhāṛī kai-kō naunō auṇū chha, whose boy comes behind you?

mā tumū-mā sach bōldū, I say truth to you (Matt. viii, 11).

(*b*) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmṇē pāp karē*, (I) did sin before Your Honour; *āp-an maĩ-sanī nī dēyō*, Your Honour did not give to me.

(*c*) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

	This, he, she, it.		That, he, she, it.	
		Singular.		
	Masc.	Fem.	Masc.	Fem.
Nom.	*yō*	*yā*	*wō, ō*	*wā*
Obl.	*yē, yai*	*yĩ*	*wē, wai*	*wĩ*
		Plural.		
Nom.	*yĕ, yō*		*wō, ō, wē*	
Obl.	*yũ*		*wũ, ũ*	

Examples of the use of these pronouns are :—

yō kyā chha, what is this ?

yō mērō laṛkō marī-chhayō, this my son had died.

yō sārō bistār, all this occurrence (II, 4).

yā rupyā wō-saṇā dī-dē, give this rupee to him.

yā maṅgalvārttā, this gospel (fem.) (Matt. xxvi, 13).

yē bīch, in the meanwhile (II, 1).

yē saṁsār-mā, in this world (II, 5).

yē duyē naunā ēk têrā daiṇā hāt ar ēk têrā bāyā hāt baiṭhan, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō sab dēkhdā-chhayāī, ye see all these (Matt. xxiv, 2).

yē bāta kab hōlā, when will these things be (Matt. xxiv, 3) ?

yū̃ sab kīyaū̃-saṇī hamarā birālā-kū dē-dē, give all these insects to our cat (II, 4).

wō kull satū-kū khaī-gayē, he ate up all the *sattū* (II, 1).

ō wai-dēś-kā rahaṇwālaū̃ mā-n ēk-kā yakh jāī-k wakh rahaṇ lagyō, having gone to one of the inhabitants of that country, he began to dwell there.

wā uṭhi-k wai-kī sēwā karan lagī, she having arisen began to do service to him (Matt. viii, 15).

wai-dēś-kā, as above.

wē khūb mār, beat him well.

wō-kū ēk talau milē, to him a lake was met, he came across a lake (II, 1).

wō-n sātū-saṇā ḍāl-dinyā, he threw the *sattū* (II, 1).

wō bīr-kī nīd, the sleep of that hero (II, 1).

wī-kī mā bhair āī, her mother came outside (II. 2).

bīr-an wī-naunī-tē rastā puchhē, the hero asked the road from that girl (II, 2).

wō-tē wō rupyā (fem.) *lī-lē*, take those rupees from him.

ō jhat ū̃-kū bhēṭī-dēlā, they will at once send them (Matt. xxi, 3).

ū̃-n wai-mā bōlyō, they said unto him (Matt. xxi, 16).

ō ū̃ chhimiyaū̃-tē pēṭ bharnō chāndō-chhayō, he was wishing to fill his belly with those husks.

maī uṭhī-k apṇā bābā-jī-pās jaū̃lō, aur ū̃-kā pās bōllō, I having arisen will go to my father, and will say unto him (plur. of respect).

(*d*) The **Reflexive Pronoun** is *āp*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *apṇō*, its oblique plural is *āphū̃*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō apṇā bābā-jī pās chalyō, he went to his father.

apṇā-apṇā gharwataū̃-mā bōlē, (each) said to his own family (II, 4).

āphū̃-āphū̃-kū chhōṭō jānī-k, each considering himself (to be) small (II, 4).

āphū̃-kū kuchh bastu nī samjhī-k, not considering themselves anything (II, 5).

tū maī āpas-mā laṛāī karī-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(*e*) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	Relative.	Correlative.
Singular—		
Nom.	*jō*	*sō*
Obl.	*jē, jaẽ*	*tē, taẽ*
Plural—		
Nom.	*jō*	*sō*
Obl.	*jaũ*	*taũ*

Examples are as follows :—

jō mérō hisā chha, sō maũ-saṇī dō-dēwā, what is my share, that give to me.

jai-n apṇā khétū-mā bhéjyō, who sent (him) into his fields.

ēk janānī-n, jai-kū bāra bars-tē rōg chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

dhanya ō jō mēl-miłāp karauṇwalā chhan, blessed are they who are peace-makers (Matt. v, 9).

chhīmiyaũ-tē jaũ-saṇī suṅgar khāndā chhayā, with the husks which the swine did eat.

(*f*) The **Interrogative Pronouns** are *kō*, who ? which ? and *kyā*, what ? *kō* is declined like *jō*, as in :—

kō baṛō chha, who is great ?

kai-kō naunō auṇū chha, whose boy is coming ?

tā-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

For *kyā*, we have :—*yō kyā chha ?* what is this ?

Its oblique form is *kā*, as in :

kē-tē lunṇū karīlō, wherewith will it be salted (Matt. v, 13) ?

tū kē-lāī āī, for what (*i.e.* wherefore) didst thou come (Matt. xxvi, 50) ?

(*g*) The **Indefinite Pronouns** are *kuī* or *kwī*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwī* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kuī* or *kwī*. Examples are :—

jō kuī tumū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).

kwī (plur.) *wai-saṇī kuchh nī dēndā chhayā*, any persons were not giving anything to him.

tū kai-kō khaṭgō nī rakhdī, thou carest not for anyone (Matt. xxii, 16).

jō kuī kūṛā-mā chha, sō apṇā bhitra-te kichhu chīz-bast lēṇ-kū nā utar, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

kai bāt-kō ghamaṇḍ nī karnō chāindō, it is not right to be proud of anything (II, 5).

kuī bat-kā wāstā, for anything (Matt. xviii, 19).

jō kuī or *jō kwī*, as above, is "whoever" and *jō kichhū* or *jō kuchh* is "whatever" as in :—

jō kichhū tum duniyā-mā bāndhalyā, whatever ye shall bind on earth (Matt. xviii, 18).

jō kuchh mērō chha, ō sab tērō chha, whatever is mine is thine.

(*h*) Other pronominal forms occurring in the specimens are :—

yakh, here.

wakh, there.

kaitnā, kaṭgā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
(1) *chhaũ, chhaẽ*, I am	*chhawāẽ*, we are.
(2) *chhai*, thou art	*chhayāī*, you are.
(3) *chha*, he *or* she is	*chhan*, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhaī*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān ki mī, jō manushya-kō putra chhaũ, kō chhaũ, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlaṇ lāyak nī chhaẽ, I am not worthy to be called thy son.

tū sadā hamārā-hī sāth chhaī, thou art ever with me.

yō kyā chha, what is this ?

nauṇī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī sṛishṭi-mā sab-tō chhōṭā chhawāẽ, in Thy creation we are the smallest of all things.

kyā tumu ẽ-tē baṛā nī chhayāī, what, are ye not greater than they (Matt. vi, 26) ?

dhanya ō jō bhūlā chhan, blessed are they who are meek (Matt. v, 5).

jēṭhō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dwē naunyāl chhayā, of a certain man there were two sons.

tērā milan-kī baṛī chāh chhaī, there was a great desire of thy meeting, *i.e.* to meet thee (II, 2).

biṇdē janānē jō wai-kā pichhāṛī āī chhaī, many women who were come after him (Matt. xxvii, 55).

B—**Active Verb**—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *ṇō* to the root. Thus, *khā-ṇō*, to eat, the act of eating. If the root of the verb ends in *ṇ*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ṇō*, thus, *jāṇnō*, not *jāṇṇō*, to know ; *mārnō*, not *mārṇō*, to strike ; *laṛnō*, not *laṛṇō*, to fight ; *bōlnō*, not *bōlṇō*, to say.

The weak infinitive is made by adding *aṇ* or, after a vowel, *ṇ* to the root. As in the case of the strong infinitive, this becomes *n* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *kāpaṇ*, to

tremble; *khāṇ*, to eat; *jāṇan*, to know; *māran*, to strike; *laṛan*, to fight; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *auṇō* and *auṇ*. Thus from the root *charā*, graze, we have *charauṇō*, and from *ā*, come, we have *auṇō*. But *jā*, go, has *jāṇō*, and *khā*, eat, *khāṇō*.

The following are examples of these infinitives :—

(*a*) STRONG FORMS.

apṇō pēṭ bharnō chandō-chhayō, he was wishing to fill his belly.

bhitar jāṇō nī chāyō, he wished not to go inside.

achchhō khāṇō karē, (you) made good feast. Here *khāṇō* is a pure verbal noun.

ānand karnō aur khuśī rahṇō chāindō chhayō, to do rejoicing and to remain happy was proper.

ghamaṇḍ nī karnō chāindō, to act proudly is not proper (II, 5).

(*b*) WEAK FORMS. These are specially common as infinitives of purpose.

suṅgar charauṇ-ku bhējyō, (he) sent (him) to graze swine.

khāṇ-tē jādā rōṭī, bread more than eating (*i.e.* than can be eaten).

laṛan-kū gayē, he went to fight (II, 1).

pāṇī pēṇ-kū āyen, they came to drink water (II, 1).

panī ḍhuṇḍaṇ-kū chalī gayē, they went away to seek water (II, 1).

pāṇī nā milan-tē, owing to not finding water (II, 1).

lākhṛā kāṭaṇ-kū jāyū̃-chha, he has gone to cut sticks (II, 2).

tērā milan-kī baṛī chāh chhaī, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in :—

ēk-kā yakh jāī-k wakh rahaṇ lagyō, going near one, he began to remain there.

ānand karan lagyō, he began to do rejoicing.

manaun lagyā, he (plur. of respect) began to entreat.

baṭhaū̃ hōṇ lagyō-chhayō, a storm had begun to be (II, 4).

kāpaṇ lagyā, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumauni which ends in *ṇū* (*nū*, after *ṇ*, *r*, *ṛ*, or *l*), with a feminine *ṇī* (*nī*) Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mardī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahṇō*, to remain, has its present participle *rahādō*, *randō*, *rahṇū* or *ranū*; and *auṇō*, to come, has *aundō* or *auṇū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jab ghar aund ghar-kū najīk pauchhyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū̃* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū̃*, struck. There are, as usual, some irregular ones Thus,

dēṇō, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēṇō*, to take. *Karnō*, to do, has both *karyō* and *kinyō*. *Jāṇō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yẽ* (*māryā*, *māryẽ*), and the feminine of both numbers in *ī* or *ẽ* (*mārī*, *mārẽ*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gaī-chhayō, he had gone lost, *i.e.* he was lost.

jō kichhū tumā duniyā-mā bāndilyā sō swarg-mā bāndyũ ralō, ar jō kichhū tumū duniyā-mā khōlilyā sō swarg-mā khōlīyũ ralō, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviii, 18). Here *khōlīyũ* is the past participle of the passive verb *khōlīṇo*, to be loosed.

ō kurchyã nalturaũ nā tōrlō, bruised reeds shall He not break (Matt. xii, 20).

maryã apnā maryaũ-kū khadyauṇ dē, let the dead bury their dead (Matt. viii, 22).

duī janānē ēkā jãdra pīsaṇ lagẽ ralī, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārnō*, about to be struck, fem. *mārnī*. It is used as a future passive tense in phrases such as *hamārī hār-jīt* (fem.) *kai-n jāṇnī* (fem.), our defeat (and) victory by whom is to be known, *i.e.* who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *ī* to the root, as *mārī*, having struck. To this *k* (the same as the Hindi *kē*) is usually added. Thus, *mārī-k*, having struck. The verb *hōṇō*, to become, makes *hōī-k* or *hwai-k*, and *karnō*, to do, makes *karī-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

uṛāī dēyō, having caused to fly he gave, *i.e.* he squandered.

sab kaṭṭhā karī-k dūr dēś chalī gayō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *mārau-wālō*, a striker. So :—

wai dēś-kā rahaṇwālaũ mā n, from among the inhabitants of that country.

baṇ-kā janwar roj-kā auṇwālā, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike ; *hō*, become ; *dhar*, place ; *dē*, give ; *lē*, take ; *dēkh*, behold ! The second person plural adds *ā*. Thus, *mārā*, strike ye ; *nikalā*, take ye out ; *dē-dēwā*, give (plural of respect) ; *baṇāwā*, make (plural of respect) ; *pairāwā*, clothe ye ; *dēkhā*, see (plural of respect). *Rahṇō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chaukas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	*mārũ*	*mārã*
2.	*mārī*	*māryāī*, *mārā*
3.	*mār*	*mārau*

Rahyō, to remain, has 1st singular *raũ*. Examples of this tense are: –

jō mī sirp wai-kī lattā-kū chhūũ, if I may but touch His garment (Matt. ix, 21).

mī tumārā dogṛā sadānē nī raũ, I do not remain with you always (Matt. xxvi, 11).

jab tū brat karī, when thou makest a fast (Matt. vi, 17).

jō tū chāī, ta mī-kū sapha karī sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apṇā bhitra-tē kichhū chiz-bast lēṇ-kū nā utar, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwā, ānand karā, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā's*.

jō tum manushyaũ-kā aparādhaũ-kū kshamā karyāī, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karā, if ye love (Matt. v, 46).

jab tum brat lēwā, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

ū-n wai-mā bolyō hē Prabhu, ki hamārā ākhā ughṛī jāwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindī. Thus, *mārdō chhaũ* or *mārnū chhaũ*, I am striking. The following examples have been noted: –

wo dhar-mā gorū charauṇu chha, he is grazing cattle on the hill (sentence 229).

kai-kō naunō auṇū chha, whose boy is coming? (sentence 239).

kyā tumū yō sab dekhdā chhayāī, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated:—

	Sing.	Plur.
1.	*mārdū*	*mārdāwā, mārdāũ, mārdaũ*
2.	*mārdī*	*mārdāwā, mārdāī*
3.	*mārd*	*mārdīn, mārdān.*

Examples of the use of this form of the tense are:—

maī bhūkh-tē mardū, I am dying of hunger.

maī itnā barsaũ-tē āp-kī sēwa kardū, from so many years I am doing Your Honour's service.

tū mī-kū sapha karī sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāṇdaũ ki tū sachchō chhaī, ar sachchāī-tē Paramēśwar-kō bāṭō bataundī, ar tu kai-kō khaigō nī rakhdī, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16)

rōṭī pakd, bread is being cooked.

jē Dāūd wai-kū prabhu bōlā, if David calls him Lord (Matt. xxii, 45).

jaṇū ham apṇā kasūrwālaũ-kū kshamā kardāũ, as we forgive them that trespass against us (Matt. vi, 12).

ham jāṇdaũ, above.

(No examples are available for the forms *mārdāwā* and *mārdāwā*.)

kē-lāī jonānī-kū dukh dēndāī, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāndāī, what do you want (Matt. xx, 32)?

mērā bābā (plural of respect) *wē chhōṭā ghar-par rahādīn*, my father lives in that small house.

garīb lōk tumū dagrē sadānē randān, the poor always remain with you (Matt. xxvi, 11).

dhanya ō jō śōk kardān, blessed are they that mourn (Matt. v, 4).

admī kyā bōldāu, what do men say (Matt. xvi, 13)?

The **Imperfect** tense is formed, as in Hindī, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēt bharnō chāndō-chhayō, aur kwī wai-saṇī kuchh nī dēndā-chhayā, he was wishing to fill his belly, and no persons were giving him anything.

ēk-kō nām suṇā-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

apṇā ghar-kū auṇū-chhayō, he was coming to his own home (II, 2).

paśchim kā bīr-kī naunī saṭṭi kuṭṇī-chhaī, the daughter of the western hero was pounding paddy (II, 2).

jaũ-saṇī suṅgar khāndā-chhayā, (the husks) which the swine were eating.

dwā janānī sāṭṭi kuṭṇī-chhaī, two women were pounding rice (II, 4).

As in Hindī, *rayō* (fem. *raī*), the past participle of *rahṇō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bhiṇḍē janānē dēkhdē-raī, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindī, to perform the office of a **Past Conditional.**

Thus :—

ki maĩ apṇā mitrā-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	*mārũlō, mārlō*	*mārũlī, mārlī*	*mārũlā, mārlā*	*mārũlī, mārlī*
2.	*mārilyō, mārilō*	*mārilī*	*mārilyā, mārilā*	*mārilī*
3.	*mārlō*	*mārlī*	*mārlā*	*mārlī*

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ũ* is also often lengthened, so that we get forms like *mārulō, mārũlō*, etc. The masculine is often carelessly used for the feminine.

tab maĩ ā-mā khōlī-k bōlulō, I will say unto them openly (Matt. vii, 23).

maĩ apṇā bāba-jī pās jaũlō, aur ũ-kā bōllō, I will go near my father, and will say unto him.

tum dwiyaū-kī laṛāī-kū dēkhũlō, I will see the fighting of you two (II, 3).

tab nikālī dũlō, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tumū-kū manushyaũ-kō machhwaī baṇaulō, I will make you a fisher of men (Matt. iv, 19).

apṇā bhāī-kā ãkhā-tē kargaṭ-kū gāḍṇu dēkhilyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

apṇi bātū-tē nirdōshi tharāyā jāilyō, by thy words thou shalt be justified (Matt. xii, 37).

jō wē kkaṛ mai-kū-hī dē-dēlī, if thou (fem.) wilt give to me alone that grass (II, 4).

tum-kū pavitra ātmā aur āg-tē baptismā dēlō. Wai-kā hāth-par supō chha; apṇō khalyāṇ khūb pūṇlō, aur gēhũ apṇā bhaṇḍār-mā kaṭṭhā karlō, par būkhā-kū wī āg-mā jō nī mañjdī pkūklō, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apṇō atmā wai-par dharulō, ar ō pradēśyaũ-kū nyāu batlālō. Na ō jhagṛā karlō, na dhum-dhām machālō, na bāṭ-mā kuī wai-kī bāch suṇlō. Ō kurchyā noltuaũ bī nī tōṛlō ar dhũwālō bāthlō bī nī majāulō, jawārē tai nyāu-kū jīt-kā wāstā nī bhējlō. Ar wai-kā naũ-par pradēśī-lōk āsrō rakhlā, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

bāndyũ ralō, it will remain bound (Matt. xviii, 18).

āpas-mā laṛāī karī-k dēkhula, having fought amongst ourselves we shall see (II, 2).

bastī-mā jaũlā, wakh laṛulā, we shall go into the village, there shall we fight (II, 2).

kam kyā khaulā, kyā pyūlā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

kam yēkhī tin ḍērā banaũlā, we shall even here make three tabernacles (Matt. xvii, 4).

wai-kū pāilyā, ye shall find him (Matt. ii, 8).

tumū yē-ī ḍãḍā-tē bī bōlilyā . . . . . ar sab kichhu jō tumū bintī-mā biśwās kai-k mãgilyā sō pāilyā, (if) ye will say even to this very mountain . . . and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai din-mā bhiṇḍē maĩ-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō din ālā ki bandyā ũ-tē liyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

dwī janānē ēkā jãdrā pīsaṇ lagĩ-ralī, ēk pakṛyā jālī, ar ēk chhuṭī jālī, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindī; *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthāni and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have:—

(*a*) Singular Transitive Verbs:—

maĩ-n pāp karē, I did sin.
āpṇē bīrsat bāṭ diyē, he divided his property.
babā-jī-n apṇā naukraũ-tē bōlē, the father said to his servants (note that *bōlnō* is transitive).
nāch-kē āwāj suṇē, he heard the noise of dancing.
pita-jī-n ō kuśal-pūrbak pāyē, the father got him in good health.
waī-n apṇā pitā-kū jawab diyē, he gave answer to his father
wē-kū phēk-dinē, (he) flung him away (II, 2).
hāthī-kū apṇā khīsā-par dhar-dinē, (she) put the elephant in her pocket (II, 2).
bīr-an ḍāṇḍā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).
bīr-an bhārī jōr lagāyē, the hero applied great force (II, 2).
wē-kū rōṭī (fem.) *dinē*, (she) gave the loaf to him (II, 3).
sabū-n Paramēśwar-kō dhanya kinē, all made thanks of (*i.e.* to) God (II, 5).
kabūl karē, (they) confessed (II, 5).

(*b*) Singular Intransitive Verbs:—

baṛō akāl paṛē, a severe famine fell.
ō kaṅgāl hōī-gayē, he became poor.
bachē-gē, he was saved; *milē*, he was found.
āp-kō bhāī āyē, your brother came.
jō āp-kī sampatī khāī-gayē, who ate up your property.
laṛan-kū gayē, he went to fight (II, 1).
sātū lī-gē, he took away *sattū* (II, 1).
dwō pahar tak chalē, he went during two watches (II, 1).
gahrō talau milē, a deep lake was met (II, 1).
bīr-kā ḍērā pahūchē, he arrived at the hero's house (II, 2).
jab wō rōṭī khāī chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are:—

Transitive:—

apṇā khasam-kū dekhlain (from *dekhlēṇō*), she showed them to her husband (II, 4).

Intransitive :—

jab sātū bhijī gayen, when the *sattū* (plural) was soaked (II, 1).

baṇ-kā jānwar pāṇī pēṇ-kū āyen, the forest animals came to drink water (II, 1).

laṛan-kū tayār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

bandṛā milaṇ-kā wasta gaine, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that?

jai-n ō apṇā khētū-mā bhēijyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulaṅghan nā karyō, (I) did not do disobedience.

āp-an maī-sanī ēk khaḍu-kō bachā bhī na dēyō, Your Honour did not give to me even a kid.

wē-n apṇī suṇd-sanī (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk baṛī kilkār mārī, (the elephant) trumpeted loudly (II, 1).

wō-n hāthī-kī suṇḍ pakṛī, he seized the trunk of the elephant (II, 2).

wē-n naunī-tē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sātū-sanī (acc. plur. masc.) *wō talau-mā ḍāl-dinyā*, he threw that *sattū* into the lake (I, 1).

buḍhiyā-n apṇā kandhā-mā dhar dinyā, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
chalyũ	*chalyā̃, chalyā*
chalī	*chalyā̃, chalyā*
chalyō (fem. *chalī*)	*chalyā* (fem. *chalī*)

Examples are—

maī̃ āj bahut chalyũ, I walked a long way to-day.

mī dharmyaũ nā par pāpyaũ-kū bulaṇ āyũ, I came to call not the righteous but sinners (Matt ix, 13).

hamū-kū dukh dēṇ-kā wāstū āī, didst thou come to torment us (Matt. viii, 29)?

dūr dēś chalī gayō, he went away to a far country.

wakh rahaṇ lagyō, he began to remain there.

khabardār hōyō, he became sensible.

apṇā bābā-jī pās chalyō, he went near his father.

ghar-kā najīk paũchhyō, he arrived near the house.

tērō bhaī maryō, phir bachyō, thy brother died, again he escaped.

apṇī mā-kā pās bhājī-k gaī, she fled to her mother (II, 2).

wī-ka ma bhaīr āī, her mother came outside (II, 2).

dwīyaũ-kī bhēṭ hōī, a meeting of the two took place (II, 2).

ēk buḍalī milī, an old woman was met (II, 3).

wā uṭhī-k wai-kī sēwā karan lagī, she arose and ministered unto him (Matt. viii, 15).

haman kabārī tū rōgī yā kaid-mā dēkhī ar twai-mā āyā, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39)?

ham wai-sṇī kē-lar nī nikalī sakya, why could we not cast him out (Matt. xvii, 19)?

haman tū kabārī pardēśī dēkhī ghar-mā lhāyā, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38)?

tum kyā dēkhaṇ-kū nikalyāī, what went ye forth for to see (Matt. xi, 8)?

tumū nī nāchyā, ye did not dance (Matt. xi, 17).

pitā wai manaun lagyā (plur. of respect), the father began to entreat him.

dwiyē bastī-kā rastā chalyā, both went on the road to the village (II, 3).

kāpaṇ lagyā, they began to tremble (II, 4).

jō tayār chhaī wai-kā dagṛā byāu-mā gaī, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus:—

mērō bāp ḍāḍō jāyā-chha (not *gayū-chha*, as we should expect), my father has gone to the mountain (II, 2).

ham lōk sabā kichhū chhōṛī-k tērā dagṛā lagyā-chhaū, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in:—

tērō nām mai-n pahilē-tē sun rakhē-chhayō, I had heard thy name from before (II, 2).

bathaū hōṇ lagyō-chhayō, a storm had begun to be (II, 4).

rat-mā jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus:—

bhaut din nā bīlī-chhayā, many days had not passed.

yō mērō laṛkō marī-chhayō . . . . . khōyē gaī-chhayō, this my son had died, ... had been lost.

tērō bhāī harchī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindī, by combining the past participle with the verb *jaṇō*, to go, but the oblique singular of the participle is usually employed. Thus:—

khōyē gaī-chhayō, he had been lost.

mērā khaḍyāyā jāṇ-kā wāstā, for my being buried (Matt. xxvi, 12).

jakh-kakhī yā maṅgal-bārṭtā prachār karyā jālī, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārā wāstā bāĩjō chhōṛyā jānā, your house is being left for you desolate (Matt. xxiii, 38).

ō din ālā ki bandṛā ũ-tē liyā jālō, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

ēk pakaṛyā jālī, one (woman) will be seized (Matt. xxiv, 41).

In Kumaunī there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Gaṛhwālī, in :—

sō swarg-mā khōlīyā ralō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē luṇiā karīlō, wherewith will it be made salted (Matt. v, 13)?

Causal verbs are formed as in Hindī by adding *ā* to the root. The infinitive ends in *auṇō*. Thus, *charauṇō*, past participle *charāṇō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindī; *e.g.* *marnō*, to die; *mārnō*, to kill. We have an example of the Causal of *khāṇō*, to eat, in :—

ũ siṇī khaaund, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindī. Examples are :—

Intensives :—

dē-dēwā, give away: *bāṭ-diyē*, he divided; *chalī-gayō*, he went away.

Potentials :—

mā-kū saphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

kuī nī bōlī sakyō, no one could speak (Matt. xxii, 46).

Completives :—

jab ō sab uṛāī chukē, when he had finished squandering everything.

Desideratives :—

bhitar jāṇō nā chāyō, he did not wish to go inside.

Inceptives :—

ō ānand karan lagyo, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

maryā apṇā maryaū-kū khaḍyauṇ dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *na*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitra-tē kichhu chiz-basi lēṇ-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRINAGAR. DISTRICT GARHWAL.

SPECIMEN I.

कै आदमी-का दो नौन्याल छया। ऊँ-मा-न छोटा नौन्याल-न अपणा बाबा-जी मा बोले है बाबा-जी बिर्सत-मा-न जो मेरो हिसा छ सो मैं-सणी दे-देवा। तब ऊ-न अपणी बिर्सत बाँट-दिये। भौत दिन नी बीती छया कि छोटा नौन्याल-न सब कट्ठा करी-क दूर देश चली गयो और वख लुँगारपना-मा दिन काटी-क अपणी बिर्सत उड़ाई दिये। जब ओ सब उड़ाई चुकि तब वै देश-मा बड़ो अकाल पड़े और ओ कंगाल होई गये। और ओ वै देश-का रहणवालौं-मा-न एक-का वख जाई-क वख रहण लग्यो जै-न ओ अपणा खेतू-मा सुंगर चरौण-कू भेज्यो। और ओ ऊँ कौमियौं-ते जौं-सणी सुंगर खांदा छया अपणो पेट भरनो चांदो छयो। और कोई वै-सणी कुछ नी देंदा छया। तब वाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा बाबा-जी-का कतनाई मजूरदारौं-का खाण-ते जादा रोटी पकद और मैं भूख-ते मरदू। मैं उठी-क अपणा बाबा-जी पास जौंलो और ऊँ-का पास बोललो कि हे बाबा जी मैं-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे। मैं फिर आप-को नौन्याल बोलन लायक नी छऊँ। मैं-सणी अपणा नौकरू-मा-न एक-का बराबर बणावा। तब ओ उठी-क अपणा बाबा-जी पास चल्यो और दूर ही छयो कि वै का बाबा-जी-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो। बेटा-न ऊँ-मा बोल्यो हे बाबा-जी मैं-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे। फिर आप-को नौन्याल बोलन लोयक नी छऊँ। वै-का बाबा-जी-न अपणा नौकरौं-ते बोले कि सब-ते अच्छा कपड़ा निकाली-क वै पैरावा। और वै-का हाथ-पर मुंठी और पैरौं-मा जूतो पैरावा। और हम खावाँ आनन्द कराँ। कि-लाई कि यो मेरो लड़को मरी छयो फिर बची-गे। खोये गई छयो फिर मिले। तब ओ आनन्द करन लग्यो॥

वै-को जैठो नौन्याल खेत-मा छयो। और जब घर औंद घर-का नजीक पौंछ्यो तब बाजा और नाच-की आवाज सुणे। और वै-न अपणा नौकरू-मध्ये एक-

कू अपणा पास बुलाई-का पूछ्यो कि यो क्या छ। वे-न वे-का पास बोल्यो आप-को भाई आये और आप-का पिता-जी-न अच्छो भोजन करे ये सबब-ते कि ओ कुशल-पूर्वक पाये। पर वे-न गुस्सा करे अर भीतर जाणो नी चायो। यां-ते वे-का पिता भेर आई-क वे मनौण लग्या। वे-न अपणा पिता-कू जवाब दिये कि देखा कि मैं इतना बर्सौं-ते आप-की सेवा करटू। कभी आप-की आज्ञा-को उलंघन नीं कर्यो और कभी आप-न मैं-सगी एक खाडू-को बचा-भी नी देयो कि मैं अपणा मित्रू-का साथ आनन्द करदो। परंतु आप-को नौनो जो पातरू-का संग आप-की संपती खाई गये जवारे-ही आये तबारे-ही तुम-न वे-का वास्ता अच्छो खाणो करे। पिता-न वे-का पास बोले हे बेटा तू सदा हमारा-ही साथ छई। जो कुछ मेरो छ ओ सब तेरो छ। पर आनन्द करनो और खुशी रहणो चाइन्दो छयो कि-लाई कि यो तेरो भाई मर्यो फिर बचे। हर्षी छयो मिली गये॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR. DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmi-kā dwī naunyāl chhayā. Ũ-mā-n chhōṭā-naunyāl-an
A-certain-man-of two sons were. Them-in-from the-young-son-by
apṇā-bābā-jī-mā bōlē, 'hē-bābā-jī, birsat-mā-n jō mērō hisā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
chha, sō maĩ-saṇī dē-dēwā.' Tab ū-n apṇī birsat bãṭ-diyē.
is, that me-to give-away.' Then him-by his-own property was-divided.
Bhaut din nī bītī-chhayā, ki chhōṭā-naunyāl-an sab kattha
Many days not passed-were, that the-young-son-by all together
karī-k dūr dēś chalī-gayō, aur wakh lũgārpanā-mā din
made-having far country went-away, and there debauchery-in days
kāṭī-k apnī birsat uṛāī-diyē. Jab ō sab uṛāī chukē,
cut-having his-own property was-wasted. When he all wasted had,
tab wai-dēś-mā baṛō akāl paṛē, aur ō kangāl hōī-gayē. Aur
then that-country-in great famine fell, and he poor became. And
ō wai-dēś-kā rahaṇwālaũ-mā-n ēk-kā yakh jāī-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
rahaṇ lagyō, jai-n ō apṇā-khētū-mā suṅgar charaun-kū bhējyō.
to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.
Aur ō ũ-chhīmiyaũ-tē, jaũ-saṇī suṅgar khāndā-chhayā, apṇō
And he those-husks-with, which (acc. plur.) *the-swine eating-were, his-own*
pēṭ bharnō chāndō-chhayō; aur kwī wai-saṇī kuchh nī
belly to-fill wishing-was; and anyones him-to anything not
dēndā-chhayā. Tab wã-tē khabardār hōyō, aur wai-n bōlyō
giving-were. Then there-from sensible he-became, and him-by it-was-said
ki, 'mērā-bābā-jī-kā katnā-ī-majūrdāraũ-kā khāṇ tē jādā
that, 'my-father-of how-many-verily-hired-servants-of eating-than more
rōṭī pakd, aur maĩ bhūkh-tē mardū. Maĩ uṭhi-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
apṇā-babā-jī-pās jaũlō, aur ũ-kā pās bōllō ki, "hē bābā-jī,
my-own-father-near will-go, and him-of near will-say that, "O father,
maĩ-n swarg-kā biruddh āp-kā sāmṇē pāp karē, maĩ phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyāl bōlan lāyak nī chhaũ; maĩ-saṇī
Your-Honour-of son to-be-called fit not am; me (acc. sing.)

apṇā-naukarū-mā-n ēk-kā barabar baṇāwā."' Tab ō uṭhī-k
thine-own-servants-in-from one-of like make."' Then he arisen-having

apṇā-bābā-jī-pās chalyō, aur dūr-hī chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of

bābā-jī-n wai dēkhī-k dayā karē, aur daurī-k wai-kā
the-father-by him seen-having compassion was-made, and run-having him-of

galā-par lipṭī-k chūmyō. Bēṭā-n ũ-mā bōlyō,
neck-on clung-having he-was-kissed. The-son-by him-to it-was-said,

'hē-bābā-jī, maĩ-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
'O-father, me-by heaven-of against Your-Honour-of before sin was-done.

Phir āp-kō naunyal bōlan lāyak nī chhaũ.' Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.' Him-of

bābā-jī-n apṇā-naukarañ-tā bēlē ki, 'sab-tē achchhā kapṛā
the-father-by his-own-servants-to it-was-said that, 'all-than good clothes

nikālī-k, wai pairāwā; aur wai-kā hāth-par guṇṭhī, aur pairaũ-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on

jūtō pairāwā. Aur ham khāwẽ, ānand karẽ; ke-lāī ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this

mērō laṛkō marī-chhayō, phir bachī-gē; khōyō gai-chhayō, phir
my son died-had, again was-saved; lost gone-had, again

milē.' Tab ō ānand karan lagyō.
was-found.' Then he rejoicing to-make began.

Wai-kō jēṭhō naunyāl khēt-mā chhayō. Aur jab ghar aund
Him-of the-elder son the-field-in was. And when home coming

ghar-kā najīk pañchhyō, tab bājā aur nāch-kī āwāj suṇē.
house-of near he-arrived, then music and dancing-of sound was-heard.

Aur wai-n apṇā-naukarū-madhyē ēk-kū apṇā-pās bulaī-k
And him-by his-own-servants-among one-to himself-of-near called-having

pūchhyō ki, 'yō kyā chha?' Wai-n wai-kā pās bōlyō,
it-was-asked that, 'this what is?' Him-by him-of near it-was-said,

'āp-kō bhāī āyē, aur āp-kā pitā-jī-n achchhō bhōjan
'Your-Honour's brother came, and Your-Honour's father-by good feeding

karē, yē-sabab-tē ki ō kuśal-pūrbak pāyē.' Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.' But him-by anger

karē, aur bhītar jāṇō nī chāyō. Yã-tō wai-kā pitā
was-made, and within to-go not he-wished. Here-from him-of the-father

bhar āī-k wai manauṇ lagyā. Wai-n apṇā-pitā-kū jabāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diyē ki, 'dēkhā, ki maĩ itnā-barsaũ-tē ap-kī sēwā
was-given that, 'see, that I so-many-years-from Your-Honour-of service
kardū. Kabhī āp-kī ājñā-kō ulaṅghan nī karyō,
am-doing. Ever Your-Honour-of command-of transgression not was-made,
aur kabhī āp-an maĩ-saṇī ēk-khāḍū-kō bachā bhī nī dēyō,
and ever Your-Honour-by me-to one-goat-of young-one even not was-given,
ki maĩ apṇā-mitrū-kā sāth ānand kardō. Parantu,
that I my-own-friends-of with rejoicing I-might-have-made. But,
āp-kō nauuō, jō pātrū-kā saṅg āp-kī sampatī
Your-Honour-of son, who harlots-of in-company Your-Honour-of property
khāī-gayē, jabārē-hī āyē,' tabārē-hī tum-an wai-kā wāstā achchhō
ate-up, when-even he-came, then-even you-by him-of for good
khāṇō karē.' Pitā-n wai-kā pās bōlē, 'hē bēṭā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
sadā hamārā-hī sath chhaī; jo-kuchh mērō chha, ō sab tērō chha.
ever us-of-even with art; what-ever mine is, that all thine is.
Par ānand karnō aur khuśi rahṇō chāindō chhayō, kē-lāī ki
But rejoicing to-make and happy to-remain proper was, because that
yō tērō bhāī maryō, phir bachyō; harchī-chhayō, milī-gayē.'
this thy brother died, again escaped; lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR. DISTRICT GARHWAL.

SPECIMEN II.

पूर्ब और पश्चिम-का बीरू-की मुलाकात ॥

। १ । पहिला जमाना-मा दो नामी बीर छया। एक पूर्ब दिसा-का कोणा दुसरो पश्चिम दिसा-का कोणा मा रहँदो छयो। एक को नाम सुणो-क दुसरो जलदो छयो। एक-को घर दुसरा-का घर-ते बारा बर्स-को बाटो छयो। एक दिन पूर्ब-को बीर पश्चिम-का बीर-का साथ मुलाकात व लड़न-कू गये। अपणा खाण-कू बरा-कू सातू ली गे। दो पहर तक चले। रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ो व गहरो तलो मिले। तब वे-न अपणा पास-का सातू-सणो वे तलो-मा डाल दिन्या। जब सातू भिजी गयेन तब वो कुछ सातू कू खाई गये। पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये। ये बीच वे धोरा-का बण-का जानवर रोज-का औणवाला पाणी पेण-कू आयेन। तलो सूखो देखो-क तब दुसरी तर्फ पाणी ढुंडण-कू चलो गये। पिछाड़ी पाणी पेण-कू एक बण-हाथी आये। वे-न अपणी सुन्ड-सणो तलो-मा डालो। पाणी नो मिलन-ते एक बड़ो किल्कार मारो। वीं किल्कार-ते वे बीर-की नींद खुली ॥

। २ । तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्ड पकड़ी। वे-कू अपणा हाथ-ते पश्चिम-का बीर-का चौक-मा फेंक दिने। वे चौक-मा पश्चिम-का बीर की नौनी साट्टि कुटणी छई। हाथी-कू अनोखी भाँती-को कौड़ो-सो देखी-क डरा-का मारा भितर अपणी मा-का पास भाजी-क गई। तब वीं-की मा मैर आई। हाथी-कू एक नईं किस्म-को कौड़ो समझी-क अपणी दगड्याणि-कू देखौण-कू अपणा खीसा पर धर दिने। वाँ-का पिछाड़ी वे दिन पूर्ब-को बीर भी बारा बर्स-को रस्ता घंटू-मा चली-क पश्चिम-का बीर-का डेरा पहुँचे। वे-न तेरो बाप कख छ करी-क पश्चिम-का बीर-की नौनी-ते पूछी। नौनी-न जबाब दिने मेरो बाप लाखड़ा काटण-कू बारा बर्स-ते उचा डाँडो जायूँ छ। तब पूर्ब-का बीर-न वीं नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बताई दिने। तब वो डाँडा-कू गये। रस्ता-मा द्वीयौं-की भेट होई। पश्चिम-को बीर सारा बणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ज-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू औणू छयो। पूर्व-को बीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खैंची-क थामी दिने। जब पश्चिम-का बीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते सुण रखि छयो। तेरा मिलन-की बड़ी चाह छई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू मैं आपस-मा लड़ाई करी-क देखला कि हम द्वियौं-मा को बड़ो छ। पूर्व-का बीर-न बोले यख त जंगल छ। हमारी हार जीत कै-न जाणनी। बस्ती-मा जौंला। यख लड़ुला॥

।३। तब द्वियै बस्ती-का रस्ता चल्या। ये बिच ऊँ-सणी एक बुडली मिली। द्वियौं-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न ऊँ-कू बोले मेरो नाती गोरू भैंसा चरौण-कू बण-मा जायूँ छ। वे-का वास्ता रोटी ली जांदू। वे-कू रोटी दे-क तुम द्वियौं की लड़ाई-कू देखूँलो। इतना बोली-क बुढिया-न द्वी बीरौं-कू मय लाखड़ौं-का बोज सुदा-का अपणा कन्धा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने॥

।४। जब वो रोटी खाई चुके तब द्वी बीर यख लड़न-कू तयार होयेन। त वौं-का नाती-न बुढिया-कू अपणा गोरू भैंसौं लाखड़ौं सुदा द्वी बीरौं कू अपणी गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच वयौं होण लग्यो छयो। वे वयौं-ते वौं बुढिया-को नाती मय बुडली गोरू भैंसा व द्वी बीरौं व लाखड़ौं-का बोज-का उड़ी-क एक जगा पहुँच्यो। यख द्वी जनानी साट्टि कुटणी छई। एक जनानी-का आँखां भितर जनौ घास-का समान बैठे। तब वौं जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दै देलौ, त तब निकाली दूँलो। पहिली जनानी दूँ करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व द्वी बीरौं व लाखड़ौं-का बोज सुदा) निकाली-क अपणा खौसा-पर धर दिन्या। पिछाड़ि-कू खड़-कू अपणा खौसा-ते गाड़ी-क अपणा खसम-कू देखलेन। वौं-का खसम-न अपणी जनानी-मा बोले यूँ सब कौड़ौं-सणी हमारा विराला-कू दे दे। वो खै देलो। यूँ बातौं-कू देखी-क द्वी बीर बुडली व बुडली-को नाती बहुत डरी-क थर थर काँपण

लग्या। तब सबू-न आपूँ-आपूँ-कू दुनियाँ-की चीजौं-मध्ये सब-ते छोटो जाणी-क अछताई पछताई-क हाथ जोड़ी बिन्ती करी-क वौं जनानी-ते व वौं-का खसम-ते पिछो छुड़ाई-क अपणा घर गयेन। अपणा अपणा घरू-मा आई-क एक एक-न यो सारो बिस्तार अपणा अपणा घरवालौं व पड़ोसियौं-मा व दोस्तौं-मा बोले॥

।५। सबू-न कट्ठा होई-क आपूँ-कू कुछ बस्तु नी समझी-क परमेश्वर-को धन्य किने। और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटा छवाजँ। ये संसार-मा के बात-को घमन्ड आदमी-कू नी करनो चाइंदो। एक-ते एक बड़ो और एक-ते एक छोटो छ। परमेश्वर-की नजर-मा हम सब कीड़ा-का समान छवाजँ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR. DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.
EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahilā-jamānā-mā dwī nāmī bīr chhayā. Ēk pūrb-disa-ka
(1) *First-time-in two famous heroes were. One eastern-direction-of*
kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ēk kō
in corner, the second western-direction-of corner-in dwelling-was. One-of
nām suṇī-k dusrō jaldō-chhayō. Ēk-kō ghar dusra-kā
name heard-having the second burning-was. One-of house the-second of
ghar-tē barā-bars-kō baṭō chhayō. Ēk din pūrb-kō bīr paśchim-kā
house-from twelve-years-of road was. One day the-east-of hero the-west-of
bīr-kā sāth mulākāt wa laṛan kū gayē. Apṇā-khāṇ-kū barā-kū
hero-of with interview and fighting-for went. His-own-eating-for viaticum-for
sātū lī-gē. Dwī pahar tak chalē. Rastā-mā wē-kū
sattū (plur.) he-took-away. Two watches during he-went. The-road-in him-to
ēk baṛō lambō chauṛō wa gahrō talau milē. Tab wē-n apṇā-pās-kā
a great long wide and deep lake was-met. Then him-by himself-of-near-of
sātu saṇī wē-talau-mā ḍāl-dinyā. Jab sātū bhijī-gayen, tab wō
sattū (acc.) that-lake-in were-thrown. When the-sattū was-soaked, then he
kull-sātū-kū khāi-gayē. Pichhāṛī wē-dhōrā ēk-baṛā-pēṛ-kā mūṛē
entire-sattū (acc.) ate-up. Afterwards that-near a-great-tree-of under
sē-gayē. Yē-bīch wē-dhōrā-kā baṇ-kā jānwar rōj-ka
went-to-sleep. This-meanwhile that-near-of forest-of animals (every-)day-of
auṇ-wālē pāṇī pēn-kū āyen. Talau sūkhō dēkhī-k tab
comers water drinking-for came. The-lake dried seen-having then
dusrī-tarph pāṇī ḍhuṇḍaṇ-kū chalī-gayē. Pichhāṛī pāṇī
in-another-direction water searching-for they-went-away. Afterwards water
pēṇ-kū ēk baṇ-hāthī āyē. Wē-n apṇī-sund-sanī talau-mā
drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
ḍālī. Paṇī nī milan-tē ēk baṛī kilkār mārī. Wī-kilkār-tē
was-put. Water not being-got-from a great scream was-struck. That-scream-from
wē-bīr-kī nīd khulī.
that-hero-of sleep was-loosened.

(2) Tab wē-n gussā-mā āī-k wē-hāthī-kī sunḍ pakṛī.
(2) Then him-by anger-in come-having that-elephant-of trunk was-seized.

Wē-kū apṇā-hāth-tē paśchim-kā bīr-kā chauk-mā phĕk-dinē.
Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.

Wē-chauk-mā paśchim-kā bīr-kī naunī sāṭṭi kuṭṇī-chhaī.
That-courtyard-in west-of hero-of daughter paddy pounding-was.

Hāthī-kū anaukhī-bhāṭī-kō kīṛō-sī dēkhī-k, darā-kā-mārā bhitar
The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within

apṇī-mā-kā pas bhājī-k gaī. Tab wĭ-kī mā bhair
her-own-mother-of near fled-having she-went. Then her-of mother outside

āī. Hāthī-kū ēk-naĭ-kism-kō kīṛō samjhī-k,
came. The-elephant (acc.) a-new-kind-of insect understood-having,

apṇi-ḍagaryāṇi-kū dekhauṇ-kū apnā-khīsā-par dhar-dinē. Wā-kā
her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of

pichhāṛī wē-din pūrb-kō bīr bhī bāra-bars-ko rasta ghaṇṭū-mā
after (on-)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in

chalī-k paśchim-kā bīr-kā ḍērā pahũchē. Wē-n, 'tērō bāp
gone-having the-west-of hero-of (at-)abode arrived. Him-by, 'thy father

kakh chha?' karī-k, paśchim-kā bīr-kī naunī-tē puchhī.
where is?' made-having, the-west-of hero-of daughter-from she-was-asked.

Nauni-n jabāb dinē, 'mērō bāp lākhrā kātaṇ-kū
The-daughter-by answer was-given, 'my father sticks cutting-for

bārā-bars-tē uchā ḍā̃ḍō jāyũ-chha.' Tab pūrb-kā bīr-an
twelve-years-than more mountain gone-has.' Then the-east-of hero-by

wĭ-naunī-tē ḍā̃ḍā-kō rastā pūchhē. Naunī-n batāī dinē.
that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.

Tab wō ḍā̃ḍā-kū gayē. Rasta-ma dwīyaũ-kī bhēṭ hōī.
Then he mountain-to went. The-road-in the-two-of meeting became.

Paśchim-kō bīr sārā-baṇū-kā baṛā-baṛā-ḍālū-kū jaṛā-tē ukhāṛī-k,
The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,

ū-ko baṛā-ḍā̃ḍā-kā barābar bōj apṇā-sir-mā rakhī-k
them-of a-great-mountain-of equal load his-own-head-on placed-having

apṇā-ghar-kū auṇū-chhayō. Pūrb-kō bīr wē-kā pichhāṛī gayē.
his-own-house-to coming-was. The-east-of hero him-of behind went.

Wē-kā bōj-kū pichhāṛī-tē khĕchu-k thāmī-dinē. Jab
Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When

paśchim-kā bīr-an bhārī jōr lagāyē, tab bōj-kū
the-west-of hero-by heavy force was-applied, then the-load (acc.)

nikālī-k agāṛī chalī-gayē. Pichhāṛī dēkhī-k bolē,
extricated-having in-front went-on. Backwards looked-having it-was-said,

'arē pūrb-kā bīr, tērō nām mai-n pahilē-tē suṇ-rakhē-chhayū.
'ah east-of hero, thy name me-by before-from been-heard-was.

Tērā-milan-kī baṛī chāh chhaī. Āj milī-gē, mai-kū baṛī
Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great

khusī hōī. Ab tū maĩ āpas-mā laṛāī karī-k
happiness became. Now thou I ourselves-among fighting done-having

dēkhulā ki ham-dwiyaũ-mā kō baṛō chha.' Pūrb-kā bīr-an
we-shall-see that us-both-in who great is.' The-east-of hero-by

bōlē, 'yakh ta jaṅgal chha. Hamārī hār-jīt kai-n
it-was-said, 'here verily forest is. Our defeat-victory whom-by

jāṇnī? Bastī-mā jaũlā. Wakh laṛulā.'
will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē bastī-kā rastā chalyā. Yē-bich ũ-sanī
(3) *Then the-two the-village-of on-road went. This-meanwhile them-to*

ēk buḍalī milī. Dwiyaũ-n buḍalī-mā bōlē, 'tū
an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou

hamārī laṛāī-kū dēkh.' Buḍali-n ũ-kū bōlē, 'mērō
our fighting (acc.) see.' The-old-woman-by them-to it-was-said, 'my

nātī gōrū-bhaĩsa charauṇ-kū baṇ-mā jāyũ-chha. Wē-kā wāstā
grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake

rōṭī lī-jāndū. Wē-kū rōṭī dē-k tum-dwiyaũ-kī laṛāī-kū
bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)

dēkhũlō.' Itnā bōlī-k buḍhiyā-n dwī-bīraũ-kū, may
I-will-see.' So-many said-having the-old-woman-by the-two-heroes (acc.), with

lākhṛaũ-kā bōj-sudā-kā, apṇā-kandhā-mā dhar-dinyā. Pichhāṛī
sticks-of load-including, her-own-shoulder-on were-placed. Afterwards

apṇā-nātī-kā dhōrā gaī. Wē-kū rōṭī dinē.
her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāī-chukē, tab dwī bīr wakh
(4) *When he the-bread ate-completely, then the-two heroes there*

laṛan-kū tayār hōyen. Ta wĩ-kā nātī-n buḍhiyā-kū,
fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),

apṇā-gōrū-bhaĩsaũ-lākhṛaũ-sudā dwī-bīraũ-kū, apṇī-gātī-ma
his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in

rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaũ hōṇ
were-placed. His-own-house-to he-went. This-meanwhile a-wind-storm to-be

lagyō-chhayō. Wē-bathaũ-tē wĩ-buḍhiyā-kō nātī, may buḍalī-gōrū-
began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-

bhaĩsā, dwī-bīraũ, wa lākhṛaũ-kā bōj-ka, uṛi-k ēk jagā
buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahũchyō. Wakh dwī janānī sāṭṭi kuṭṇī-chhal. Ēk-janānī-kā ãkhā
he-arrived. There two women paddy pounding-were. One-woman-of eye

bhitar, janau ghās-kā samān, baiṭhē. Tab wī-janānī-n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by

dusrī-janānī-mā bōlē, 'mērā-ãkhā-tē khaṛ nikālī-dā.' Dusrī-janānī-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by

bōlē, 'jō wē khaṛ mai-kū-hī dē-dēlī, ta tab nikalī-dũlō.'
it-was-said, 'if that grass me-to-only thou-wilt-give, verily then I-will extract.'

Pahili janānī ĩ-karār-par kabūl hōi. Tab dusrī-janānī-n
The-first woman this-condition-on agreeing became. Then the-other-woman-by

khaṛ-kū (buḍalī-kā nātī-kū, may gōrū-bhaĩsā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and

dwī-bīraũ wa lākhṛaũ-kā bōj sudā) nikālī-k apṇā-khīsā par
the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on

dhar-dinyā. Pichhāṛē-kū khaṛ-kū apṇā-khīsā-tē gāṛī-k
were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having

apṇā-khasam-kū dekhlain. Wī-ka khasam-an apṇī-janānī-mā bolē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,

'yũ-sab-kīṛaũ-saṇī hamārā-birālā-kū dē-dā. Wō khai-dēlō.' Yũ-bātaũ-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)

dēkhī-k, dwī bīr, buḍalī, wa buḍalī-kō nātī, bahut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much

ḍarī-k, thar-thar kãpaṇ lagyā. Tab sabū-n
feared-having, shaking-shaking to-tremble began. Then all-by

āphũ-āphũ-kū duniyã-kī chījaũ-madhyē sab-tē chhoṭō jānī-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,

achhtāi-pachhtāi-k, hāth jōṛī bintī karī-k, wī-janānī-tō,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,

wa wī-ka khasam-tē pichhō chhuṛāī-k, apṇā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses

gayen. Apṇā-apṇā-gharū-mā āi-k, ēk-ēk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all

bistār apṇa-apṇa-gharwalaũ-wa-paṛōsiyaũ-mā wa dōstaũ-mā bōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.

(5) Sabū-n kaṭṭhā hōi-k āphũ-kū kuchh bastu nī
(5) *All-by together become-having themselves (acc.) any thing not*

samjhī-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē
considered-having, God-of thank was-made. And confession was-made, 'O

Paramēśwar, ham Tērī-sṛishṭī-mā sab-tē chhōṭā chhawãĩ. Yē-saṁsār-mā
God, we Thy-creation-in all-than small are. This-universe-in

kaĩ-bāt-kō ghamanḍ ādmī-kū nī karnō chaindō. Ēk-tē ēk
any-thing-of pride a-man-to not to-be-made is-proper. One-than one
baṛō aur ēk-tē ēk chhōṭō chha. Paramēśwar-kī najar-mā ham-sab
great and one-than one small is. God-of sight-in we-all
kīṛā-kā samān chhawaũ.'
insects-of equal are.'

[For a free translation, *vide ante*, p. 165.]

RĀṬHĪ OR RĀṬHWĀLĪ.

This dialect of Gaṛhwalī is the language of the Khasiyās and Pabilās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows:—

Name of District.	Number of Speakers.
Garhwal	60,594
Almora	2,463
TOTAL .	63,057

The following sketch of Rāṭhwālī Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Gaṛhwalī.

Pronunciation.—This on the whole is more nearly akin to that of Kumaunī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyaś*, *dēś*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myoro*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyo*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōṛī*, a mare, but *ghwāṛā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myórō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachiyẽ̄ āya*, and *bachiyẽ̄ āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-lauṛa-na*, for *nānā-lauṛā-nē*, by the younger son, and *gāṛī-kē*, having brought forth, but *atkī-ka*, having run.

A final *o* optionally becomes *ū*. Thus, in the list of words, we have *manu chhaũ*, I am striking, but *mānō ohhōyō*, I was striking; for "going," we have both *jaṇō* and *jāṇū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārnū*, we strike, but *mī mānū*, I strike; *mī mārūlo*, I shall strike, but *ham mālā* (for *mar'lā*), we shall strike. The Standard Gaṛhwālī *nakkrō*, bad, becomes *nakhō* in Rāṭhwālī. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kulō* (for *kardō*), I might have done, and also *kardō chhaũ*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *launḍā*, Rāṭhwālī *lauṛō*, a son. Sometimes, however, we have the *ā* termination, as in *ghwāṛā*, a horse. In both cases the nominative

plural ends in *ā*. Thus, *lauṛā*, sons; *ghwāṛā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *lauṛa*, *ghwāṛa*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ē*.

Case.—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *õ*, as in *chākrõ̃ mãy-na*, from among the servants; *lauṛiõ̃-kō*, of daughters; *pātrõ̃-kī daṛiṛī*, with harlots. Sometimes it ends in *n* as *bālun-kō*, of fathers; *ādmin-kō*, of men. In *chhimulā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative,———or *gaṇī*.

Instrumental, *na*, *la*.

Dative, *gaṇī* (to), *khuṇī* (to), *thẽ̃* (to), *kẽ̃* (for).

Ablative, *gaṇī* (from), *makoi* (from), *baṭi* (from), *uṇḍê* (from out of), *mãy-la* (from among), *sē*, *tē*.

Genitive, *kā*.

Locative, *mā* (in, into); *mẽ̃* (in, into); *gaṇī* (in); *par* (on); *tal* (under).

As examples we may quote :—

Agent:

nāna lauṛa-na bōla, the younger son said.

mī-la wê-kū lauṛō māra, I struck his son.

Accusative :—

puṭgu bharnō, to fill the belly.

maĩ-gaṇī apṇā khilārī-kī chār kai-dē, make me as one of thy hired servants.

Instrumental :—

mẽ̃ bhūkh-ṇa marnū-chhaũ̃, I am dying through hunger.

jyurā-la bãdhyā, bind him with a rope.

Dative :—

The usual word is *gaṇī*, as in—

bābū-gaṇī bōla, he said to the father.

For *khuṇī*, which is apparently only a variety of *gaṇī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

yō rupyā wê-thẽ̃ dē-dyā, give this rupee to him.

charauna-kẽ̃ khêdu, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *gaṇī*. Thus :—

ēk banya-gaṇī, (I bought it) from a shopkeeper.

wê-makōī wō rupyā lê-lē, take those rupees from him.

yakha-baṭī, from here (List No. 222).

kuwā-vaḍē pāṇī gārā, draw water from the well.
chāṭ-bast-mā̃y-na mērō bā̃ṭō, my share from among the goods.

The postpositions *se* and *tē* have only been noted in ablatives of comparison. Thus: –

pēṭyā-sē bhī bhiṇḍī rōṭū, more bread than even a bellyful.
baiu-tē lāmbō cha, he is taller than the sister.
sab-tē bhali lattā, the garment better than all; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

apṇa ṭaṇḍōl-mā̃ khēda, sent (him) into his field.
jēṭho lauro ṭaṇḍol-mā chhayō, the elder son was in the field.
wē nānā kuṛā-gaṇī ran, he lives in that small house.
khuṭa-par jōro lāū-dewa, put shoes on his feet.
wī ḍāl-tal baiṭhyaũ cha, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai dyāś baṛī bhūkh paṛa*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus:—

bhalō ādmī, a good man.
bhalā (or *bhala*) *ādmī*, good men.
bhalā (or *bhala*) *ādmī-kō*, of a good man.
bhalī sisnī, a good woman.
bhalī sisnī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus:—

kai-kō lauṛō ānū cha, whose boy comes?
mū-la wē-kū (for *wē-kō*) *lauṛō māra*, I struck his son.
mērā bābū-ka katig khilārū-kē pēṭyā-sē bhī bhiṇḍī rōṭū hōṇda, of how many of my father's servants is there bread more even than a bellyful?
kai manakha-kā dwī laurā chhayā, of a certain man there were two sons.
wai-kī gōṭī lāū-dēwa, put them on his body.
syālā ghwōṛā-kī kāṭhī, the saddle of the white horse.

PRONOUNS.

(*a*) **Personal Pronouns.**—The first two personal pronouns are declined as follows:—

	Singular.	
Nom.	*mī, mī̃*, I	*tū, tū̃*, Thou
Ag.	*mu-la, mai-la*	*tī-la, twē-la*
Gen.	*mērō, myōrō*	*tērō, tyōrō*
Obl.	*mai, mī, mī̃*	*tī, tai, twā*
	Plural.	
Nom.	*ham, hawā*	*tum, tumā*
Ag.	*hamū-la, ham-na*	*tumū-la, tum-na*
Gen.	*hamārō*	*tumārō*
Obl.	*ham, hamū*	*tum, tumū*

Examples are :—

mā āj bhiṇḍā hi ẽ, I have walked a long way to-day.
mẽ̃ bhukā-na marnū-chhaũ, I am dying of hunger.
mā-la pāp kaya, I have sinned.
jo-kuchh mērō bāṭō chha, whatever is my share.
myārā aghin hiṭ, walk before me.
maĩ-gaṇī kai-dē, make me (as one of thy hired servants).
mẽ̃-gaṇī dē, give to me (the share of the property).
tum-na maã-gaṇī nā dēī, you did not give to me (a kid).
ham khāwõ, let us eat.
tū sadānā mẽ̃ dagiṛī chhaī, thou art ever with me.
twō-la wō kai-gaṇī mōl liyō, from whom didst thou buy that ?
tyōrō nau kyā cha, what is thy name ?
jō mērō chha, wō sab tērō chha, what is mine is all thine.
tum-na nā dēā, you did not give (etc., as above).
tumārō bhāī āya, your brother came.
mā-la tumārā āgtir pāp kaya, I did sin before you.
tum pāchhin kai-kō lauṛa āṇū cha, whose boy comes behind you ?

(*b*) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(*c*) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

	Singular.	
	This, he, she, it.	That, he, she, it.
Nom.	*yō, yõ̃*	*wō*
Obl.	*yai, yē*	*wai, wē, wī*
	Plural.	
Nom.	*yō, yũ̃*	*wō, wũ̃*
Obl.	*yũ̃*	*un, wun, ẽ, wũ̃*

Examples of the use of these pronouns are :—

yō tērō bhaī marīyũ̃ chhayō, this thy brother was dead.
yō rupyā (fem.) *wē-thã̃ dē-dyā*, give this rupee to him.
yõ̃ kyā hūṇaã̃-chha, what is this that is happening ?
mā-la yai-jug-mā pāp kaya, I have sinned in this age.
wō hiṭā-ka wai dyāś-ka kai-kī dagiṛī raṇa baiṭhō, he having gone, began to live with a certain man of that country.
twō-la wō kai-gaṇī mōl liyō, from whom did you buy that ?
wai-la ũ-gaṇī bāṭ-dēya, he divided (the property) and gave to them.
wai dyāś-ka, of that country (see above).
we bhiṇḍī māryā, beat him well.
wē-kō bhāī wē-kī baiṇ-tē lambō cha, his brother is taller than his sister.
wō wī ḍāl-tal baiṭhyaũ-cha, he is seated under that tree.
wē-makōī wō rupyā lē-lē, take those (plur. fem.) rupees from him.
ũ-mã̃ ēk nāna lauṛa-na bōla, among them, the younger son said.

(*d*) The **Reflexive Pronoun** is *āphū*, self, gen. *apṇō*. Thus :—

wai-la ēk āphū-gaṇī bulāya, he called one (of his servants) to himself.

mẽ̃ apṇā bābū-gaṇī jaũlō, I will go to my own father.

(*e*) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	Relative	Correlative.
Singular—		
Nom.	*jō, jū*	*sō*
Obl.	*jai, jē*	*tai, tē*
Plural—		
Nom.	*jō*	*sō*
Obl.	*jaũ*	*taũ*

Examples of the Relative are :—

jō wai-gaṇī chhayō, (he wasted) what was to him, *i.e.* what he possessed.

yō lauṛō jō tumārī sab chīj khāī-gaya, this son, who devoured all your property.

ũ̃ chhimilā-na jaũ̃-gaṇī suṅgar khāuda-chhaya, with the husks which the swine were eating.

(*f*) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

tum pāchhin kai-kō lauṛō āṇū-cha, whose boy comes behind you?

kyā has *ke* or *kī* for its oblique singular. Thus :—

yō kyā hūṇaī-chha, what is this that is happening?

kī-lē, for what? *i.e.* why?

(*g*) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jo-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

wai-gaṇī kuī kuchh nī dēndō-chhayō, no one was giving him anything.

jab wai-gaṇī kuchh nī rayō, when nothing remained to him.

The obl.que form of *kuī* is *kai*, as in :—

kai manakha-kā, of a certain man (there were two sons).

wō wai dyāś-ka kai-kī dagirī raṇa baiṭhō, he began to dwell with a certain (man) of that country.

(*h*) Other Pronominal forms noted are :—

ibi or *itig*, so many, so much.

kaiug or *katig*, how many? how much?

yakha, here.

wakha, there.

kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
chhũ̃, chhaũ̃, chhaũ̃, I am	*chhawā̃*, we are
chhai, chhaī, thou art	*chhawa*, ye are
chha, cha, he is	*chhẽ̃*, they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

mẽ marnū-chaẽ, I am dying (of hunger).

tū sadānē mẽ̃ dagirī chhaī, aur jō mērō chha, wō sab tērō chha, thou art ever with me, and what is mine, that is all thine.

tyōrō naw kyā cha, what is thy name ?

tumārā bābū-ghar katug lauṛā chhẽ̃, how many sons are there in your father's house ?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā*: fem. sing. and plur. is *chhaī* for all three persons. Thus :—

jō wai-gaṇī chhayō phūk-phākī dēya, he wasted what there was to him, *i.e.* what he possessed.

kai manakha-kā duī lauṛā chhayā, of a certain man there were two sons.

wai-la ũ̃-gaṇī jō-kuchh chīj chhaī bãṭ-dēya, he divided to them whatever things there were.

B.—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ṇō*, which, as in the Standard, becomes *nō* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *khaṇō*, to eat, *manō* (for *mārnō*), to strike. An example is *apṇō puṭyū bharnō chāndō-chhayō*, he was wishing to fill his belly.

The weak form ends in *ṇa* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khuśī karna aur khuś hūnō ṭhīk chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

charauṇa-kẽ̃ khēda, sent him to feed swine.

bajṇa-aur nachṇa-kō dhūyēl, the sound of music and dancing.

jāṇa-kā man nī kaya, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṇa baiṭhō, he began to remain (with a man of that country).

khuśī karna baiṭha, they began to make rejoicing

wai-gaṇī buthauṇa baiṭha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Gaṛhwālī) *dō* (obl. *da*) is added to the root. Thus, *mardō* (obl. *marda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumauṇī present participle in *ṇō* (*nō*), which is often written *ṇū* (*nū*).

An example of the oblique present participle is :—

wakha kukaram-pār biraṛda-biraṛda, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yẽ* or *yaũ*, as in *baṭhō*, seated, *māryō*, struck, *bachīyẽ*, saved, *baiṭhyaũ*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō lauṛō bōlna jug kō-nī rayo, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *i* to the root, to which *ka* is usually added. Thus, *hiṭī-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāṭhwālī, thus, *māra*, strike ye; *hiṭa*, go ye; *khuṭa-pār jōṛō lāī dēwa* (with *w* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhyā* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārũ*, I may beat; *ham khāwã*, *pīwã*, *aur sundar rawã*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *w* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindī. Any form of the present participle may be used. Thus :—

mẽ̃ bhūkh-na marnū-chhaũ, I am dying.

mẽ̃ tumārī mīnat kardō-chhaũ, I am doing thy service.

kai-hō lauṛō āṇū cha, whose boy comes (behind you)?

wō khūl-gaṇ gōr charaunda cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

	Sing.	Plur.
1.	*manū*, I strike	*mārnū*
2.	*mārnī*	*mārnī*
3.	*mārn*	*mānī*

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jāṇō*, to go, is :—

	Sing.	Plur.
1.	*jānū*	*jauū*
2.	*jānī*	*jānī*
3.	*jān*	*jānī* or *jāndun*

As an example of the use of this tense, we may quote :—

mērō babu wō nanā kuṛa-gaṇī ran, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindī, by suffixing the past tense of the verb substantive to the present participle.

wō ũ̃ chhimulā-na, jaũ̃-gaṇī sũgar khānda-chhaya, apṇō puṭgū bharnō chōndō-chhayō, he was wishing to fill his belly with the husks which the swine were eating.

wai-gaṇī kuī kuchh nī dēndō-chhayō, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.

	Sing.	Plur.
1.	*mārũlō* (or *-lū*) or *mārlū* (*mālū*)	*marlā* (*mālā*)
2.	*mārīl*	*marlyā* (*malyā*)
3.	*mārul*	*mārlā* (*mālā*)

An example is :—

mẽ̃ apṇā babū-gaṇī jaũlō aur wai-gaṇī bōllū, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past** Tense is formed from both forms of the Past Participle, as in the Standard. From the Past Participle in *ō, yō, yẽ̃* or *gaũ* we have :—

Transitive Verbs :—

tumārō bachan ataḷ nī kayō, I did not disobey your order.

tuwē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?

tum-na maī-ganī ēk bālur bhī nī dēī, you did not give me even a (female) kid.

wai-ka bābū-la bhukkī pēī, his father placed a kiss (fem.).

Intransitive Verbs :—

mẽ̃ ab tumārō lauṛō bōlna jug kō-nī rayō, I did not remain (*i.e.* I am not) worthy to be called thy son.

jab wai-gaṇī kuchh nī rayō, when nothing remained to him.

wō wai ḍyāś-ka kai-kī dagiṛī raṇa baiṭhō, he began to remain with a certain man of that country.

tab wai-gaṇī sudh (fem.) *āī,* then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē, yē, a* or *ya* are :—

Transitive Verbs :—

mē-la pāp kaya, I did sin.

lauṛa-na bōla, the son said.

wai-la bãṭ-dēya, he divided (the property).

bābū-la māyō (fem.) *kaya,* the father made (*i.e.* felt) compassion.

sũṇa, he[heard (the sound of music).

wai-la bulāya, pūchha, he called (a servant), he asked.

pāya, he got (him safe and sound).

Intransitive Verbs :—

tērō bhāī bachiyẽ̃ āyō, thy brother came alive.

jab wō ḍyāl-ka nēṛū āya, when he came near the house.

barī bhūkh (fem.) *para,* a great famine fell.

wō garīb hōī-gaya, he became poor.

kakhap par-dēś hī-gaya, he went away, somewhere, to a foreign country.

wō apnā bābū-gaṇī hī-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā māra-chha*, I have struck, or by conjugating the Past Participle with suffixes, as in *hiṭẽ*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaunsārī *tō*.

Thus:—

harchī gai-tō, he was lost.

bhuṇḍī din (plur. masc.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are:—

(List No. 193) *mī-la māryāla*, I had struck; and

(Parable)—

harchī gai-tō, pāiyāla, he was lost, and became found. *Pāiyāla* is Pluperfect of *pāṇō*, a passive of *pāṇō*, to find.

In another Rāṭhwālī version of the Parable, which is not printed, we have also *phūk-phāk dyālē*, he squandered. The same version has *pāilē* instead of *pāiyāla*, and also *tērī chāj-bast khawālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī māra chhaũ*, I am beaten; *mī māra chhōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *ī* to the root, as in *marīyũ*, dead; *bachīyũ*, saved; *pāiyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindī *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charauṇa-kũ*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are:—

Intensives:—

bāṭ-dēya, he divided.

hī-gaya, he went away.

hōī-gaya, he became, and many others in the Specimen.

Inceptives:—

These are formed with *baiṭhnō*. See under the Infinitive.

Desideratives:—

Formed with *chāṇō*, to wish, as in *bharnō chāndō-chhayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mẽ ab tumārō lauṛō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[No. 3.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

RĀṬHĪ OR RĀṬHWALĪ DIALECT. DISTRICT GARHWĀL.

कै मनख-का ही लौड़ा क्या। ऊँ-मा एक नान लौड़-न बाबू-गणी बोल की यार-बाबू जो कुछ चीज-बस्त-माँय-न मेरो बाँटो छ मौं-गणी दे। तब वै-ल ऊँ-गणी जो कुछ चीज छई बाँट देय। भिंडी दिन नी होई-त की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और बख कुकरम यार बिरड़द बिरड़द जो वै-गणी क्यो फूक-फाकी देय। जब वै-गणी कुछ नी रयो तब वै द्याश बड़ी भूख पड़ और वो गरीब होई गय। और वो छिटौ-क वै द्याश-क कै-की दगिड़ी रण बैठो। वै-ल वै-गणी अपण टंडोल-माँ सुंगर चरौण-कू खेद। और वो ऊँ छिमुला-न जौं-गणी सुंगर खांद क्य अपणो पुटगू भरनो चांदो क्यो। और वै-गणी कुई कुक नी देंदो क्यो। तब वै-गणी सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की पेख्या-सि भी भिंडी रोटू हींद और मौं भूख-न मरनू छऊँ। मौं उठी-क अपणा बाबू-गणी जौंलो और वै-गणी बोललू की यार बाबू मौ-ल ये जुग-मा और तुमार आगतिर पाप क्य। मौं अब तुमारो लौड़ो बोलन जुग को-नी रयो। मैं-गणी अपणा खिलारी-की चार कै दे। तब वो छिटौ-क अपणा बाबू-गणी ही ग। पर वो टाडा क्यो की वै-क बाबू-ल वै-गणी देखी-क माथा कय और अटकी-क वै-क गल-पार बिल्की-क वै-की भुक्की पेई। लौड़-न वै-गणी बोल यार बाबू मौ-ल ये जुग-मा और तुमार आगतिर पाप क्य और फिर तुमारो लौड़ो बोलन जुग को-नी रयो। पर बाबू-ल अपणा चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-कै वै-की गाती लाई-देव और वै-क हाथ-गणी मूँदड़ी और खुट-पार जोड़ी लाई-देव और हम खवाँ पीवाँ और सुन्दर रवाँ। कै-लाई यार मेरो लौड़ो मरीयूँ क्यो फिर बचीयूँ आय। हरची गै-तो पाईयाल। तब वो खुशी करन बैठ॥

वै-की जेठी लौड़ो टंडोल-मा क्यो। और, जब वो द्याल-क नेड़ू आय तबवाजण और नाचण-को धुँयेल सूण। और वै-ल अपणा चाकरों-माँय

न एक आफू-गणी बुलाय पूछ की यों क्या हुगईं छ। वे-ल वे-गणी बोल की तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकू कय की-लाई की वे-गणी भलो खुशी खुशाल पाय। पर वे-ल रोश कय और भीतर जाण-की मन नी कय। तब वे-को बाबू मेर आय वे-गणी बुधीण बैठ। वे-ल बाबू-गणी बोल की देख मीं इती बरस तुली-बिटी-न तुमारी मीनत करदो छीं और कभी तुमारो बचन अटल नी कयो और तुम-न मेँ गणी कभी एक बालुर-भी नी देई की मीं अपणा आवतू दगिड़ी खुशी कदो। पर तुमारो यो लौड़ो जू पातरीं-की दगिड़ी तुमारी सब चीज खाई गय जसो आयो तसो तुम-न वे-गणी भली खाणकी कय। बाबू ल वे-गणी बोल की यार लौड़ तू सदानी मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ। पर खुशी करन और खुश हुणो ठीक छ। की-लाई की यो तेरो भाई मरीयूँ छयो फिर बचीयूँ आये। हरचो गै तो फिर पाईयाल॥

[No. 3.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

RĀṬHĪ OR RĀTHWĀLĪ DIALECT. DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwī lauṛā chhayā. Ũ-mẽ ēk-nāna-lauṛa-na
A-certain-man-of two sons were. Them-in one-younger-son by
bābū-gaṇī bōla kī, 'yār, bābū, jō-kuchh chīj-bast-mẽy-na
the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from
mērō bãṭō chha, mĩ-gaṇī dē.' Tab wai-la ũ-gaṇī jō-kuchh chīj
my share is, me-to give.' Then him-by them-to whatever things
chhaī, bãṭ-dēya. Bhiṇḍī din nī hōī-ta kī nāna-lauṛa-na
were, were-divided. Many days not become-were that the-younger-son-by
sab kuṭrī kai-ka kakhap par-dēś hī gaya, aur
all a-bundle made-having somewhere foreign-country went-away, and
wakha kukaram-pâr biraṛda-biraṛda jō wai-gaṇī chhayō
there bad-action-on wandering-wandering what him-to was
phûk-phâkī dēya. Jab wai-gaṇī kuchh nī rayō, tab
having-squandered gave. When him-to anything not remained, then
wai-dyāś baṛī bhūkh paṛa, aur wō garīb hōl-gaya. Aur wō
(in-)that-country a-great famine fell, and he poor became. And he
hiṭī-ka wai-dyāś-ka kai-kī dagiṛī raṇa baithō. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began. Him-by
wai-gaṇī apṇa-ṭaṇḍol-mã̃ suṅgar charauṇa-kũ khēda. Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent. And he
ũ-chhimulā-na jaũ-gaṇī suṅgar khanda-chhaya apṇō puṭgū bharnō
those-husks-by which (acc.) the-swine eating-were his-own belly to-fill
chāndō-chhayō, aur wai-gaṇī kuī kuchh nī dēndō-chhayō. Tab
wishing-was, and him-to anyone anything not giving-was. Then
wai-gaṇī sudh āī, aur wai-la bōla kī, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
katig-khilāri-kī pēṭyā-sē bhī bhiṇḍī rōṭū hōnda, aur mĩ
how-many-servants-of bellyful-than even more breads become, and I
bhūkh-na marnū-chhaũ. Mĩ uṭhī-ka apṇā-bābū-gaṇī jaũlō aur
hunger-by dying-am. I arisen-having my-own-father-to will-go and
wai-gaṇi bōllū kī, "yār, bābū, mī-la yai-jug-ma aur tumara
him-to I-will-say that, "friend, father, me-by this-age-in and of-you

āgtir pāp kaya, mĩ ab tumārō lauṛō bōlna jug kō-nī
before sin was-done, I now your son to-be-called fit at-all-not

rayō, maĩ-gaṇī apṇā-khilārī-kī chār kai-dē.'' Tab wō hiṭī-ka
remained, me (acc.) your-own-servants-of like make.'' Then he gone-having

apṇā-bābū-gaṇī hī-ga. Par wō ṭāḍā chhayō kī wai-ka-bābū-la
his-own-father-to went-away. But he distant was that him-of-the-father-by

wai-gaṇī dēkhī-ka māyā kaya, aur aṭkī-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on

bilkī ka wai-kī bhukkī pēī. Lauṛa-na wai-gaṇī bōla, 'yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, 'friend,

bābū, mī-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again

tumārō lauṛō bōlna jug kō-nī rayō.' Par bābū-la
your son to-be-called fit at-all-not I-remained.' But the-father-by

apṇā-chākar-gaṇī bōla kī, 'sab-tē bhalī lattā gāṛī-kē
his-own-servants-to it-was-said that, 'all-than good garment brought-forth-having

wai-kī gātī lāī-dēwa; aur wai-ka hāth-gaṇī mũdṛī, aur khuṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on

jōṛō lāī-dēwa; aur ham khawã pīwã aur sundar rawã;
shoe put-on; and we may-eat may-drink and happy may-remain;

kē-lāī, yār, mērō lauṛō marīyũ chhayō, phir bachīyũ āya; harchī
because, friends, my son dead was, again alive came; lost

gai-tō, pāīyāla.' Tab wō khuśī karna baiṭha.
gone-was, was-found.' Then they rejoicing to-make began.

Wai-kō jēṭhō lauṛō ṭaṇḍōl-mā chhayō. Aur jab wō ḍyāl-ka
Him-of the-elder son the-field-in was And when he the-house-of

nēṛū āys, tab bājna aur nāchṇa-kō dhũyēl sūṇa. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by

apṇā-chākrõ-mãy-na ēk āphū-gaṇī bulāya, pūchha kī, 'yõ kyā
his-own-servants-in-from one himself-to was-called, was-asked that, 'this what

hūṇaĩ-chha?' Wai-la wai-gaṇī bōla kī, 'tumārō bhāī āya, aur
becoming-is?' Him-by him-to it-was-said that, 'your brother came, and

tumārā-bābū-la bhalō khāṇkū kaya, kē-lāī kī wai-gaṇī bhalō khuśī
thy-father-by good food was-made, because that him-as-for well happy

khuśāl pāya.' Par wai-la rōś kaya, aur bhītar jāṇa-kī man
safe he-was-got.' But him-by anger was-made, and within going-of mind

nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī buthauṇa
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile

baiṭha. Wai-la bābū-gaṇī bōla kī, 'dēkh, mĩ ītī bars
began. Him-by the-father-to it-was-said that, 'see, I so-many years

tuli-bītī-na tumārī mīnat kardō-chhaũ, aur kabhī tumārō bachan
passed-having your service doing-I-am, and ever your word

aṭal nī kayō, aur tum-na maĩ-gaṇī kabhī ēk bālur bhī nī
disobedience not was-done, and you-by me-to ever one kid even not

dēī, kī mĩ apṇā-ābtū-dagirī khuśī kadô. Par
was-given, that I my-own-friends-with rejoicing might-have-made. But

tumārō yō lauṛō jū pātrõ-kī dagirī tumārī sab chīz khāī-gaya, jasō
your this son who harlots-of with your all goods devoured, as

āyō, tasō tum-na wai-gaṇī bhalī khāṇkī kaya.' Babū-la wāi-gaṇī
he-came, so you-by him-for good food was-made.' The-father-by him-to

bola kī, 'yār, lauṛa, tū sadānī mĩ-dagirī chhaī, aur jō mērō
it-was-said that, 'friend, son, thou always me-with art, and what mine

chha, wō sab tērō chha. Par khuśī karna aur khuś hūṇō ṭhīk
is, that all thine is. But rejoicing to-make and happy to-be right

chha, kē-laī kī yō tērō bhāī marīyĩ chhayō, phir bachīyũ āyē;
is, because that this thy brother dead was, again alive came;

barchī gai-tō, phir paīyāla.'
lost gone-was, again was-found.'

LŌHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chándpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,648
TOTAL	9,748

Lōhbyā is hardly worth considering as a separate dialect. It closely resembles Rāṭhī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Lōhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kajai*, a man. We may compare with this the word *kajjā*, a Jāṭ, used by the Gipsy tribe of Sāsis.

[No. 4.]

SPECIMEN OF LŌHBYĀ.

एका काजै-का दो लौड़ा क्या । उनू-मा छोटा लौड़-ल अपणा बुबा-मा बोलो कि ए बुवा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मी दे-दे । तब वै-ल अपणो जादाद बाँट दिनी । बहुत दिन नी होय-क्या वै छोटा लौड़ा-न अपणो बाँटो कट्ठा करी-किन दूर परदेश चले गो और वख जाई-किन लुचाकुर्यों-मा अपणा बाँटा-की सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ēkā-kajai-kā	dwī	lauṛā	chhayā.	Unū-mā	chhōṭā-lauṛā-la	apṇā-bubā-mā	bōlō	ki,	'ē	bubā,	apṇā-dhartā-dād-mā-na
One-man-of	*two*	*sons*	*were.*	*Them-among*	*the-younger-son-by*	*his-own-father-to*	*it-was-said*	*that,*	*'O*	*father,*	*your-own-property-in-from*
jō	mērō	bā̃ṭō	hōn,	sō	mī	dē-dē.'	Tab	wai-la	apṇī	jādād	bā̃ṭ-dinī.
what	*my*	*share*	*may-be,*	*that*	*to-me*	*give-away.'*	*Then*	*him-by*	*his-own*	*property*	*was-divided-out.*
Bahut	din	nī	hōya-chhayā	wai-chhōṭā-lauṛā-na	apṇō	bā̃ṭō	kaṭṭhā	karī-kin	dūr	pardēś	chalē-gō,
Many	*days*	*not*	*become-were*	*that-younger-son-by*	*his-own*	*share*	*together*	*made-having*	*a-far*	*foreign-country*	*went-away,*
aur	wakha	jāī-kin	luchāchhuyō-mā	apṇā-bā̃ṭā-kī	sab	chīz	phūk-dinī.				
and	*there*	*gone-having*	*debauchery-in*	*his-own-share-of*	*all*	*things*	*were-squandered.*				

BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lōhbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
ghōṛō, a horse	*ghōṛā*	*ghōṛā*	*ghōṛõ*
bābū, a father	*bābū*	*bābū*	*bābũ*
kukur, a dog	*kukur*	*kukur*	*kukurõ*
lauṛī, a girl	*lauṛī*	*lauṛī* or *lauṛē*	*lauṛiyõ*

Ghōṛā, as elsewhere in Gaṛhwālī, may become *ghōṛa*. Similarly, *myōrō*, my, obl. sing. *myārā* or *myāra*.

Postpositions.

Agent, *la* or *l*, *na* or *n*, by.
Instrumental, *la* or *l*, *na* or *n*, by.
Dative (and Accusative), *thaī*, *mẽ*, *saṇī*, *khaṇī*, *khuṇī*, *haṇī*, to; *lai*, *lē*, for.
Ablative, *tē*, *baṭi*, from.
Genitive, *kō* (*kā*, *kī*), of.
Locative, *mā*, *maī*, *mang*, in, on; *par*, on; *madhē*, from among.

Pronouns.

First and Second Persons.

	Singular.	
Nom.	*mẽ*, *maī*, I	*tū*, thou
Ag.	*mīl*, *mē-la*	*tīl*, *twē-la*
Gen.	*mērō*, *myōrō*	*tērō*, *tyōrō*
Obl.	*mī*, *mē*, *maī*	*tī*, *twē*
	Plural.	
Nom.	*ham*	*tum*
Ag.	*hamul*	*tumul*
Gen.	*hamarō*, *hamārō*	*tumarō*, *tumārō*
Obl.	*ham*, *hamu*	*tum*, *tumu*

The obl. forms of *myōrō* and *tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

Demonstrative Pronouns.

	This, he.	That, he.
	Singular.	
Nom.	*yō*	*wō*
Obl.	*yai*, *yē*	*wai*, *wē*, *wī*
	Plural.	
Nom.	*yō*, *yẽ*	*wō*, *wẽ*, *ẽ*
Obl.	*yẽ*	*wun*, *un*, *wunū*, *unū*, *wũ*, *ũ*

The **Reflexive Pronoun** is *āphū*, genitive *apṇō*.

Relative and Correlative Pronouns.

	Who.	That.
	Singular.	
Nom.	*jō*	*sō*
Obl.	*jai, jē*	*tai, tē*
	Plural.	
Nom.	*jō*	*sō*
Obl.	*jaũ, jamū*	*taũ, tamū*

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *ki* or *kī*, as in *ki-lē*, why?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kai*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.

Present.

	Singular.	Plural.
1.	*chẽ*	*chā, cha*
2.	*chā, cha*	*chū*
3.	*chā, cha*	*chā, cha*

Or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*; fem. sing. and plur. *chī*. Or we may have *chyō, chhiyō, chhayō* or *chhyō*, and so throughout.

Finite Verb.

The **Infinitive** ends in *ṇō* (*ṇū*) or *nō* (*nu*) as usual, with an oblique in *ṇā* (*ṇa*) or *nā* (*na*). Thus, *hiṭṇō*, obl. *hiṭṇā* or *hiṭṇa*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārnō* or *mānō*, future, *mārlō*, or *mālo*. The distinction between *ṇō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yũ*. Thus, *hiiō, hiṭē, hiṭ*, or *hiṭyũ*, gone.

The **Conjunctive Participle** ends in *ī*, to which *khan, kan* or *ka* may be added, as *hiṭī, hiṭī-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hiṭnēr*, a goer.

Imperative, 2nd singular *hiṭ*, go thou; plural *hiṭā*, go ye.

The Present (I go, I am going) as usual has two forms.

First Form.

	Singular.	Plural.
1.	*hiṭṇu-chẽ*	*hiṭṇā-cha*
2.	*hiṭṇū-cha*	*hiṭṇā-chū*
3.	*hiṭṇū-cha*	*hiṭṇā-cha*

Second Form.

	Singular.	Plural.
1.	*hiṭṇũ*	*hiṭṇũ*
2.	*hiṭaṇ*	*hiṭṇā*
3.	*hiṭaṇ*	*hiṭṇẽ*

From the root *mār*, strike, we have *mārwũ*, or *māuũ*, and so on.

Imperfect, *hiṭṇū* (*hiṭṇō*, *hiṭaṇ*) *chhyō*, I was going, etc. From the root *khā*, we have *khã̄-chhayā*, they were eating (a Kumaunī form).

Future, I shall go.

	Singular.	Plural.
1.	*hiṭlū*, *hiṭlō*, *hiṭnū*	*hiṭlā*
2.	*hiṭlyō*	*hiṭlyā*
3.	*hiṭlō*	*hiṭlā*

From the root *mār*, *mārlū*, or *mālū*, and so on.

Past, I went.

	Singular.	Plural.
1.	*hiṭũ*	*hiṭũ*
2.	*hiṭō*	*hiṭā*
3.	*hiṭō*	*hiṭā*

Or *hiṭō*, *hit*, *hiṭyũ* throughout.

For a Transitive verb, we have *mārō*, *mārē*, *mār*, or *māryũ* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Pasts noted are *gayō*, *gyō*, *gō*, *gē*, or *gayũ*, I went; *dīnō* or *dīyō*, gave; *līnō* or *liyō*, took, and so on.

Perfect—

hiṭyũ-cha, I have gone. So *hōyũ-cha*, he has become, *chaṛyũ-cha*, he has mounted, and *āyũ-cha*, he has come.

Pluperfect—

hiṭyũ-chhiyō, he had gone. For the Pluperfect in *lā*, we have *mīl māriyālā* or *māriyāl*, I have or had struck.

[No. 5.]

SPECIMEN OF BADHĀNĪ.

कै आदमी का दो छिचिड़ी छिया। उनू मधे नाना छिचिड़ी न अपणा बुबाजी मूँ बोलो कि हे बुबाजी माल असबाब मैं मेरो बाँट मैं सणी न्यारो दे दिया। तब वे ल अपणो माल असबाब बाँटी दियो। मस्त दिन नी होया फिर नाना छिचिड़ी ल सब इकठा करी खन दैका मुलक नै गे। फिर वाँ जाई क भी बेमाणिया करो बेकूबी मैं दिन काटने २ अपणो माल असबाब फूकफाक करी दीनी। जब वे ल सब माल असबाब उड़ाई दिये तब वे मुलक मैं भारी कहर पड़ो। तब वे खणी गरीबी लागी। तब ओ वख जाई कत्ती वे मुलक रनेर मधे एक का दगड़ा लागी गो वे ल वे खणी अपणा पुँगड़ा मंग सुंगर चरीण ले खेदो। और उन छेमला सणी जिन खुणी सुंगर खाँ छया अपणो पेट भरनो चाणो छियो। और कुई वे खणी

कुछ नी देनो छयो। तब वे खणी याद आई। तब वे ल बोली मेरा बुबाजी का वाली भुड़ियाँ खणी पेव्या ते पुठी खाण इनी होन छियो मैं बिना पेव्या मरनू छूँ। मैं अब अपणा बुबाजी पास नै जानू, तब उनू इणी बोलुलो इत्यादि॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichiṛī chhiyā. Unū-madhē nānā-
A-certain-man-of two sons were. Them-from-among the-
chhichiṛī-na apṇā-bubājī-mũ bōlō ki, 'hē bubājī, māl-asbāb-maĩ
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
mērī bãṭ maĩ-saṇī nyārī dē-diyā.' Tab wai-la apṇō māl-asbāb
my share me-to separately give-away.' Then him-by his-own property
bãṭī-diyō. Mast din nī hōyā phir nānā-chhichiṛī-la sab
was-divided-out. Many days not became then the-younger-son-by all
ikaṭhā karī-khan haika-mulak nai-gē. Phir wã jāī-ka
together made-having (to-)another-country away-went. Then there gone-having
bhī yêmāṇiyā karō bē-kūbī-maĩ din kāṭnē-kāṭnē apṇō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
māl-asbāb phūk-phāk-karī-dīnī. Jab wai-la sab māl-asbab
property was-wasted-away. When him-by all property
uṛaī-diyē, tab wai-mulak-maĩ bhārī kahar paṛō. Tab
was-squandered-away, then that-country-in a-heavy famine fell. Then
wai-khaṇī garībī lāgī. Tab ō wakha jāī, kattī
him-to poverty was-attached. Then he there having-gone, somewhere
wai-mulak-ranēr-madhē ēk-kā dagṛā lagī-gō, jai-la wai-khaṇī
that-country-dweller-from-among one-of with was-joined, whom-by him-as-for
apṇā-pũgṛā-maṅg suṅgar charauna-laĩ khēdō. Aur un-chhēmlā-saṇi,
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),
jin-khuṇī suṅgar khã-chhayā, apṇō pēṭ bharnō chāṇō-chhiyō.
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
Aur kuī wai-khaṇī kuchh nī dēnō-chhayō. Tab wai-khaṇī yād
And any-one him-to anything not giving-was. Then him-to memory
āī. Tab wai-la bōlī, 'mērā-bubājī-kā kattī-bhuṛiyõ-khaṇī
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
pēṭyā-tē puṭī khāṇa-hanī hōn-chhiyo, maĩ bīnā-pēṭyā marnū-chhũ.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
Maĩ ab apṇā-bubājī-pās nai-jānū, tab unū-haṇī bōlulō ityādi.'
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ.

This dialect is spoken in Dasauli Pargana, and in the adjoining parts of Painkhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Rāṭhī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhānī principally in preferring the present participle in *do* to that in *nō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *lō* of a passive formed by adding *ī*, in the word *naṭhyaīyalo*, had been squandered. Note also the word *kayā*, they were desired (*i.e.* he wished to eat the husks). This may be a past tense of the verb *kahṇō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *aũ* and *ē* (*ẽ*) instead of the Bathanī *ẕ̃*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp 78 and ff. of Pandit Ganga Dutt Uprētī's *Hill Dialects of the Kumaun Division.*

[No. 6.]

SPECIMEN OF DASAULYĀ.

कई आदमी का दुई लड़ीक छ्या । तनू-मा काणिसा न बोलो हे बुबा माल माँगकी जो मेरो बाँटो होव सो मैं देवा । वै का बाबू न बाँटो दिनो । मस्त दिन भी नी होया कि काणिसो लौड़ो अपणो बाँटो सब कुछ लो क परदेश चलि गो, और वख बेशर्माई-मा दिन काटदो र तै न अपणो धन सब नठियाई दिनो । जब सब कुछ नठियाईयालो तब वै मुलक मा बड़ी भूख पड़े । त सो गरीब होई गो और वख आ रहणवालौं को नौकर होयो । तनू न सो अपणा खेतू-मा सुंगर चरौण-हणी खेदो । तै न तनू अन्न का छिलकौं हणी सुंगर खांदा छया आफू खाण कया । कुई वै कणी खाण कू भी नी देंदा छया ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kaī-ādmī-kā		dui	laṛik	chhyā.		Tanū-mā		kāṇisā-na	
A-certain-man-of		*two*	*sons*	*were.*		*Them-among*		*the-younger-by*	
bōlō,	'hē	bubā,	mal-māgakī		jō	mērō	bā̃ṭō	hōwā,	sō
it-was-said,	*'O*	*father,*	*the-property-out-of*		*what*	*my*	*share*	*may-be,*	*that*
maī	dēwū.'	Wai-kā	bābū-na		bā̃ṭī-dinō.		Mast	din	bhī
to-me	*give.'*	*Him-of*	*the-father-by*		*it-was-divided-out.*		*Many*	*days*	*even*

nī hōyā ki kāṇisō lauṛō apṇō bā̃ṭō sab-kuchh lī-ka,
not became that the-younger son his-own share everything taken-having,
pardēś chali-gō, aur wakha bēśarmāi-mā din kāṭdō-kāṭdō
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
tai-na apṇō dhan sab naṭhiyāi-dinō. Jab sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
naṭhiyāiyālō, tab wai-mulak-mā baṛī bhūkh paṛē. Ta sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
garīb hōi-gō, aur wakha-kā rahṇawālaũ-kō naukar hōyō. Tanũ-na sō
poor became, and there-of the-dwellers-of servant became. Them-by he
apṇā-khētū-mā suṅgar charauṇa-haṇī khēdō. Tai-na janū-
their-own-fields-in swine feeding-for was-sent. Him-by what-
anna-kā-chhilkaũ-haṇī suṅgar khanda-chhayā, āphū khāṇa kayā.
grain-of-husks (acc.) the-swine eating-were, himself to eat were-wished.
Kuī wai-kaṇī khāṇa-kū bhi nī dēndā-chhayā.
Any-persons him-to eating-for even not giving-were.

MÃJH-KUMAIYÃ.

This dialect, as its name indicates, is a border form of speech, between Kumaunī and Gaṛhwālī. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Paṭṭī Malla Katyūr and Talla Danpur of Pargana Danpur of Almora District, where it borders on Garhwal. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.	Number of Speakers.
Garhwal	28,631
Almora	4,380
TOTAL .	33,011

Like Badhānī, it is simply a form of Rāthī. But it also freely uses Kumaunī forms, and it is really a mixture of Kumaunī and Gaṛhwalī, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumaunī forms such as *kēī* (K. *kai*), anything; *kwai*, anyone; *karī-bēr*, having done; *kayō*, he said; and imperfects like *khā-chhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unū* and *janū*. The Ablative termination *chhī* or *chhai* may be compared with the Jaunsarī locative suffix *chh*. *Sanī*, the termination of the dative, is here *sunī*, while in Standard Gaṛhwālī it may be *sinī*.

Instead of *kāṭnē* we find *kāṭēnē*, on-cutting. In *jaū*, I will go, the final *lō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāī-baṭī*, having gone, and *uṭhā-baṭī*, having arisen. We may compare this with the Kumaunī *baṭī*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MÃJH-KUMAIYÃ.

कै मैंस का दुई चेला छिया । उनो मा काँइसा ले बाबू कौं बोलो औ बाबू सम्पत्ति-मा जो मेरो इकौत छ ते गयो मै सुणो देवो । तब वै ले उनो गणो अपणो सम्पत्ति बाँटी दे छ । भौत दिन नी होया किया काँइसो चेलो सब कुछ येकवट करी बेर दूर देश न्है गयो । और वाँ जाई बटी लुच्चापन मा दिन काटेने काटेने अपणी लट्टीपट्टी उडाई दिई । जब ऊ सब कुछ उडाई चुको तब वै जगा मा बड़ो अकाल पड़ो । तब ऊ बड़ो कंगाल है गयो । तब ऊ वै देश रौनेरौं मा येक का वाँ रौण बैठ्यो जै ले ऊ अपणा खेतौं मा सुंगरौं चरौण इणी पठायो । और ऊ उनो

छिमियाँ गणी जनो सुँगर खाँ किया अपणू पेट भरणू चाँ कियो । और कुं वे गणी कोई नी दीं किया । तब वे गणी चेत खबर भयो और तब वे ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा रोटा हूँ किया और मैं भूख ले मरना रयूँ । मी उठी बटी अपणा बाबू का पास न्है जौं और वे छे बोलौंला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-maĩs-kā dui chēlā chhiyā. Unō-ma kā̃isā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhī̃ bōlō, 'au bābū, sampatti-mā jō mērō hakit ohha tai-gaṇī
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-suṇī dēwō.' Tab wai-lē unō-gaṇi apṇī sampatti bā̃ṭī-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kā̃isō chēlō sab-kuchh yēkbat
Many days not become-were the-younger son everything together
karī-bār dūr dēś nhai-gayō. Aur wā̃ jāī-baṭi
made-having a-far country away-went. And there gone-having
luchchāpan-mā din kāṭēnē-kāṭēnē apṇī laṭṭipaṭṭī udai-diī.
debauchery-in days a-cutting-a-cutting his-own goods were-squandered away.
Jab ū sab-kuchh uḍāī-chukō, tab wai-jagā-mā baṛō
When he everything squandered-completely, then that-place-in a-great
akāl paṛō. Tab ū baṛō kaṅgāl hai-gayō. Tab ū wai-dēś-raunērañ-
famine fell. Then he very poor became. Then he that-country-dwellers-
mā yēk-ka wā̃ rauṇa baithyō, jai-lē ū apṇā-khētō̃-mā suṅgrō̃
in one-of near to-dwell began, whom-by he his-own-fields-in swine
charauṇa-haṇī paṭhāyō. Aur ū unō-chhimiyō̃-gaṇi janō suṅgar khā̃-
feeding-for was-sent. And he those-husks-with which the-swine eating-
chhiyā apṇū pēṭ bharṇū chā̃-chhiyō. Aur kwai wai-gaṇī kēi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī dī-chhiyā. Tab wai-gaṇī chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
ki, 'mērā-bābū-kā katik-kām-dhandā-karaṇērō̃-kā khāṇa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-than more
rōṭa hū̃-chhiyā, aur maī bhūkh-lē marnā-rayū̃. Mī uṭhī-baṭi
breads becoming-were, and I hunger-by dying-remained. I arisen-having
apṇā-bābū-kā pās nhai-jaū, aur wai-chhai bōlō̃lā, ityādi.'
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPURIYĀ.

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasaulya and Mājh-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person · of *sē* as a postposition of the ablative; and of the oblique plural in *ū* in *naukrū*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'self' is *āpu*, not *āphū*. As in Dasaulyā, the present participle in *ndō* appears, as well as that in *no*. We find the Kumaunī future in *jāũ* and *bōlũ*, and the common change of final *ē* to *a* in *dīna*. Note the past tense in *ālā* in *uṛāyālē*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा छया । तौं मधे लुड़ा लौड़ा न बुबा सै बोले हे बुबा जो मेरो बाँटो माल को छ सो मैं दे । तब बुबा न वै कणी वै को बाँटो दे दिने । मस्त दिन नौ होय लुड़ो लौड़ो अपणो बाँटो ले क परदेश चला गे और तख बदमासी माँ अपणा दिन खोया और अपणो माल खोये । जब वै न सब उड़ायाले तब वख भारी अकाल पड़े और ओ गरीब होई गे । और तख जाई क वे गाऊँ माँ एक बैख का दगड़ा माँ रहण लगे । तै बैख न वे लौड़ा कू अपणा पुँगडा माँ सुंगर हेरन खेदे । तै लौड़ा न जो छीमें सुंगर खान्दा छया सो आपू खाण ठहरे । वै तईं कोई धन बौ नौ दिन्दो छयो । तब ओ चेते । तब वै लौड़ा न बोले मेरा बुबा का त कइ नौकरू कू खाण सै कइ रोटा निमका बच दिन मैं भूख न मरनो छउँ । मैं खड़ो होई अपणा बुबा मूँ जाऊँ बोलूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā		dui	lauṛā	chhayā.	Taũ-madhē	luṛā-lauṛā-na	
A-certain-person-of		*two*	*sons*	*were.*	*Them-among*	*the-younger-son-by*	
bubā-sē	bōlā,	'hē	bubā,	jō	mērō	bāṭō	māl-kō	chha,
the-father-to	*it-was-said,*	*'O*	*father,*	*what*	*my*	*share*	*the-property-of*	*is,*

sō maĩ dē.' Tab bubā-na wai-kaṇī wai-kō bãṭō dē-dinē.
that to-me give.' Then the-father-by him-to him-of share was-given-away.

Mast din nī hōya luṛō lauṛō apṇō bãṭō lē-ka
Many days not became the-younger son his-own share taken-having

pardēś chalā-gē, aur takha badmāsī-mã̃ apṇā din khōyā,
a-foreign-land went-away, and there debauchery-in his-own days were-lost,

aur apṇō māl khōyē. Jab wai-na sab uṛayalē, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then

wakha bhārī akāl paṛē, aur ō garīb hōi-gē. Aur takha
there a-great famine fell, and he poor became. And there

jāi-ka wai-gāũ-mã̃ ēk-baikh-kā dagṛā-mã̃ rahṇa lagē.
gone-having that-village-in a-person-of vicinity-in to-remain he-began.

Tai-baikh-na wai-lauṛā-kū apnā-pũgrā-mã̃ suṅgar hērna khēdē.
That-person-by that-son-as for his-own-field-in swine to-watch he-was-sent.

Tai-lauṛā-na, jō chhīmẽ̃ suṅgar khāndā-chhayā, sō āpū khāṇa
That-son-by, what husks the-swine eating-were, those he-himself to-eat

thahrē. Wai-taĩ kōī dhan bī nī dindō-chhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he

chētē. Tab wai-lauṛā-na bōlē, 'mērā-bubā-kā ta
came-to-his-senses. Then that-son-by it-was-said, 'my-father-of verily

kaĩ-naukrū-kū khāṇa-sē kaĩ-rōṭā-nimkā bach-dina, maĩ
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I

bhūkh-na marnō-chhaũ. Maĩ khaṛō hōī apṇā-bubā-mũ̃ jaũ̃,
hunger-by dying-am. I erect having-become my-own-father-to will-go,

bōlũ̃ ityādi.'
will-say etcetera.'

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāṭhī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gaṅgā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pālī of Almora. Gaṛhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora	15,176
Garhwal	207,832
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
TOTAL	229,758

Salānī is practically the same as Śrīnagariyā, the standard form of Gaṛhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following In the Standard dialect, words which in Hindī end in *ā*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Gaṛhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōudēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehrī dialect.

[No. 9.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GARHWĀLĪ).

SALĀNĪ DIALECT. DISTRICT GARHWAL.

SPECIMEN I.

कै झणा का दुइ नौना छया। ऊँ माँ कानसा न अपणा बुवा माँ बोल्यो हे बुवा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा। तब वै न ऊँ का बीच अपणो माल ताल बाँटी दिन्यो। भिंड़े दिन नो होये छया कि कानसो नौनो सब कुछ कट्ठा करी क दूर देस कू चली गयो और वख लुचपन माँ दिन बितौंद अपणो माल ताल बिताई दीन्यो। जब वो सब कुछ उड़ाई चुक्यो तब वै देस माँ अकाल पड्यो और वो कंगाल होई गयो। और वो जाई क वै देस का रहणवालौं माँ न कै का यख रहण लग्यो जै न वो पुंगड़ौं माँ सुंगर चरौण कू भेजी दीन्यो। और वो जँ कुकौंलौं ते जौं कू सुंगर खांदा छया अपणो पेट भरनू चांदो छयो और कुई वै कू कुछ नी दैंदो छयो। तब वै कू होश आयो और वै न बोल्यो मेरा बुवा का कतना ही भुल्यौं कू खाण ते भिंड़े रोटी होंदेन और मैं भूख न मरणूँ छऊँ। मैं उठी क अपणा बुवा मूँ जौलो और ऊँ माँ बोलली हे बुवा जी मैं न स्वर्ग ते उल्टो और आप का सामणे पाप करे। मैं अब आप को नौनो बोलण लायक नी छऊँ। मैं कू अपणा भुल्यौं माँ न एक का बराबर बणावा। तब वो उठी क अपणा बुवा का पास चल्यो। पर वो दूर ही छयो कि वै का बुवा कू वै देखी क दया ऐई और दौड़ी क वै का गला पर चिपटी क वै की भुक्की लीनी। नौना न वै माँ बोल्यो हे बुवा जी मैं न स्वर्ग ते उल्टो और आप का सामणे पाप करे और मैं अब आप को नौनो बोलण लायक नी छऊँ। परंतु बुवा न अपणा नौकरू माँ बोल्यो सब ते सुन्दर कपड़ा निकालो क वै कू पैराई देवा। वै का हाथ पर गुँठी और खुट्टौं पर जुत्ता पैराई देवा। और हम लोग खौला और आनन्द करला। किलाई कि यो मेरो नौनो मर्यूँ छयो अब बची गये हर्च्यूँ छयो फिर मिली गये। तब वो आनन्द कर्ण लग्या॥

वे को जेठो नौनो पौंगड़ा माँ छयो और जब वो औंदो २ घर का नजीक पहुँच्यो तब बाजौं और नाचण को सब्द सूण्यो। और वे न अपणा भुर्यौं माँ न एक कू अपणा पास बुलाई क पूछ्यो यो क्या च। वे न वे माँ बोल्यो तुमारो भाई आयूँ छ। आर तुमारा बुबा जो न सुन्दर खाणू करे किलाई कि वो भलो चंगो पाये। परंतु वे कू गुस्सा आयो और भित्र जाणू नी चायो। ये वास्ता वे को बुबा मैर आई क वे कू मनौण लग्यो। वे न अपणा बुबा कू जबाब दीन्यो कि देखा मैं इतना दिनू ते आप की सेवा करदू और कखी आप को हुक्म नी टाल्यो और आप न कभी मैं कू एक छौनो भी नीदिन्यो जो मैं अपणा दगड्यौं का साँथ आनन्द करदो। परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खाई गये जबारे ही वो घर आये तबारे ही आप न वे का वास्ता सुन्दर खाणू करे। बुबा न बोल्यो हे नौना तू रोज्जे मेरा दगड़ा छई और जो कुछ मेरो छ सो सब तेरो छ। परंतु आनन्द करणू और खुशी होणू चैंदो छयो किलाई कि यो तेरो भाई मर्यूँ छयो बचो गये छ्यूँ छय फेरो मिली गये॥

[No. 9.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

SALĀNĪ DIALECT. DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kai-jhaṇā-kā dui naunā chhaya. Ũ-mẽ kānsā-na
A-certain-man-of two sons were. Them-among the-younger-by
apṇā-buba-mẽ bōlyo, 'hē bubā-jī, māl-tāl-mẽ jō mērō bẽṭhō
his-own-father-to it-was-said, 'O father, the-property-in which my share
hōwa sō maĩ dī-dēwā.' Tab wai-na ũ-kā bīch apṇō
may-be that me give-away' Then him-by them-of between his-own
māl-tāl bẽṭī-dinyō. Bhiṇḍḍē din nī hōyē-chhayā ki kānsō
property was-divided-out. Many days not become-were that the-younger
naunō sab-kuchha kaṭṭhā karī-ka dūr-dēs-kū chalī-gayō, aur
son everything together made-having distant-country-to went-away, and
wakha luchpan-mẽ din bitaunda apṇō māl-tāl bitāī-dinyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
Jab wō sab kuchha uṛāī-chukyō, tab wai-dēs-mẽ akāl
When he all things had-squandered-completely, then that-country-in famine
paṛyō aur wō kaṅgāl hōī-gayō, aur wō jāī-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
rahnwālaũ-mẽ-na kai-kā yakha rahṇa lagyō, jai-na wō
inhabitants-in-from a-certain-one-of near to-live began, whom-by he
pũgṛaũ-mẽ suṅgar charauṇa-kū bhōjī-dinyō. Aur wō ũ-chhukēlaũ-tē
fields-in swine feeding-for was-sent-away. And he those-husks-with
jaũ-kū suṅgar khāndā-chhayā apṇō pēṭ bharnū chandō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
aur kuī wai-kū kuchha nī dēndō-chhayō. Tab wai-kū hōś
and anybody him-to anything not giving-was. Then him-to recollection
āyō aur wai-na bōlyō, 'mērā-bubā-kā katnā-hī-bhurtyaũ-kū
came and him-by it-was-said, 'my-father-of how-many-even-servants-to
khāṇa-tē bhiṇḍḍē rōṭī hōndēna aur maĩ bhūkh-na marṇū-chhaũ.
eating-than more bread is-becoming and I hunger-with dying-am.
Maĩ uṭhī-ka apṇā bubā-mũ̃ jaulō aur ũ-mẽ bōllō, "hē
I arisen-having my-own father-to will-go and him-to I-will-say, "O

bubā-jī, maĩ-na swarg-tē ulṭō aur āp-kā sāmṇē pāp
father, me-by Heaven-from opposite and your-honour-of before sin
karē. Maĩ ab āp-kō naunō bōlṇa lāyak nī chhaũ;
was-done. I now your-honour-of son to-say worthy not am;
maĩ-kū apṇā bhurtyaũ-mã̃ na ēk kā barābar baṇāwā."' Tab wō
me (acc.) your-own servants-in-from one-of equal make."' Then he
uṭhī-ka apṇā bubā-kā pās chalyō. Par wō dūr-hī chhayō
arisen-having his-own father-of near went. But he far-off-even was
ki wai-kā bubā-kū wai dēkhī-ka dayā āī aur dauṛī-ka wai-kā
that him-of father-to him seen-having pity came and run-having him-of
galā-par chipṭī-ka wai-kī bhukkī liṇī. Naunā-na wai-mã̃
neck-on clung-having him-of kisses were-taken. The-son-by him-to
bōlyō, 'hā bubā-jī, maĩ-na swarg-tā ulṭō aur āp-kā
it-was-said, 'O father, me-by Heaven-from opposite and your-honour-of
sāmṇē pāp karē, aur maĩ ab āp-kō naunō bōlṇa lāyak
before sin was-done, and I now your-honour-of son to-say worthy
nī chhaĩ.' Parantu bubā-na apṇā naukrū-mã̃ bōlyō,
not am.' But the-father-by his-own servants-to it-was-spoken,
'sab-tē sundar kapṛā nikālī-ka wai-kū pairāī-dēwā. Wai-kā
'all-than beautiful clothes taken-out-having him-on put. Him-of
hāth-par gūṭṭhī aur khuṭṭaũ-par juttā pairāī-dēwā. Aur ham-log
hand-on a-ring and feet-on shoes put. And we-people
khaulā aur ānand karlā; ki-lāī ki yō mērō naunō
shall-eat and merriment shall-make; what-for that this my son
maryũ-chhayō, ab bachī-gayē; harchyũ-chhayō, phir milī-gayē.' Tab
dead-was, now saved-went; lost-was, again found-went.' Then
wō ānand karna lagyā.
they merriment to-make began.

Wai-kō jēṭhō naunō pōgaṛā-mã̃ chhayō, aur jab wō aũdō
Him-of the-elder son field-in was, and when he coming
aundō ghar-kā najīk pahũchyō, tab bājaũ-aur-nachṇa-kō
coming house-of near arrived, then musical-instruments-and-dancing-of
sabd sūṇyō. Aur wai-na apṇā bhurtyaũ-mã̃-na ēk-kū
sound was-heard. And him-by his-own servants-in-from one (acc.)
apṇā-pās bulāī-ka pūchhyō, 'yō kyā cha?' Wai-na
of-himself-near called-having it-was-asked, 'this what is?' Him-by
wai-mã̃ bōlyō, 'tumārō bhāī āyĩ-chha, aur tumārā bubā-jī-na
him-to it-was-said, 'your brother come-is, and your father-by
sundar khāṇū karē; ki-lāī ki wō bhalo changō pāyē.'
good food was-made; what-for that he well healthy was-found.'

Parantu wai-kū gussā āyō ¡aur bhittra jaṇū nī chāyō. Yai-wāstā
But him-to anger came and inside to-go not he-wished. This-for
wai-kō bubā bhair āī-ka wai-kū manauṇa lagyō. Wai-na
him-of the-father outside come-having him (acc.) to-appease began. Him-by
apṇā bubā-kū jabāb dīnyō ki, 'dēkhā, maī ītna-dinū-tē
his-own father-to answer was-given that, 'see, I so-many-days-from
āp-kī sēwā kardū, aur kakhī āp-kō hukm nī
your-honour-of service (am-) doing, and ever your-honour-of order not
ṭālyō, aur āp-na kakhī maī-kū ēk chhaunō bhī nī
was-transgressed, and your-honour-by ever me-to a kid even not
dinyō, jō maī apṇā-dagṛyaū-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.
Parantu āp-kō yō naunō jō pātrū-kā dagṛā apṇō mal-tāl
But your-honour-of this son who harlots-of with his-own property
khāī-gayō, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wāstā
ate-up, when-even he home came, then-even your-honour-by him-of-for
sundar khāṇū karē.' Buba-na bōlyō, 'hē naunā, tū rojjē
good food was-made.' The-father-by it-was-said, 'O son, thou daily
mērā dagṛā chhaī, aur jō-kuchha mērō chha, sō sab tērō chha.
me-of with art, and whatever mine is, that all thine is.
Parantu ānand karṇū aur khuśī hōṇū chaindō-chhayō; ki-lāī ki
But merriment to-make and glad to-be proper-was; what-for that
yō tērō bhāī maryū-chhayō, bachī-gayē; harchyū-chhayō, phēr
this thy brother dead-was, saved-went; lost-was, again
milī-gayē.'
found-went.'

TEHRĪ GAṚHWĀLĪ OR GANGĀPARIYĀ.

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Gaṛhwālī, known as the Tehri dialect, and also by people of Garhwal and Almora, as "Gaṅgāpāriyā" or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehrī State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahāṛī Jaunsārī. As might be expected, the Tehrī dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean 'was.' Compare the Jaunsārī *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehrī, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprēti's *Hill Dialects of the Kumaun Division.*

It is unnecessary to give a complete sketch of the grammar of Tehrī Gaṛhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

Agent, *na*.
Dative-Accusative, *kū, ka, saṇē*; for, *lāī*.
Instrumental, *na, sē, tē*.
Ablative, *mujē, sē, tē*; from among, *ma-na*.
Genitive, *kō* (*kā, kī*).
Locative, *mā̃, mū̃*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *būbau-kō* or *būbaū-kō*, of fathers; *manṣū-kō* or *manṣū̃-kō*, of men.

Adjectives follow the same rules as in the Standard. For 'one' the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *twai*, as in *twai-na* (ag. sing.). Similarly, the agent singular of *maī*, I, is *mai-na* or *maī-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

	This, he, she, it.			That, he, she, it.	
	Masc.	Fem.	Singular.	Masc.	Fem.
Nom.	*yō*	*yā*		*wō, wa, ū*	*wā*
Obl.	*yē, yai*	*yī*		*wē, wai*	*wī*
			Plural.		
Nom.	*yē, yō*			*wō, ū* (*ū̃*)	
Obl.	*yau* (*yaū*), *yū* (*yū̃*)			*ū* (*ū̃*)	
Gen.	*inarō, yū̃-kō*			*unarō, ū̃-kō*	

The **Reflexive Pronoun** is *āphū*, self; genitive *apṇō*. *Āphū-mā̃* is "amongst themselves."

The **Relative and Correlative Pronouns** are :—

	Relative.	Correlative.
	Singular.	
Nom.	*jō*	*sō*
Obl.	*jai*	*tai*
	Plural.	
Nom.	*jē*	*sē*
Obl.	*jyū* (*jyũ*)	*tyū* (*tyũ*)

The **Interrogative Pronouns** are *kō* (declined like *jo*), who? and *kyā* or *kyājō* (*cf.* Jaunsārī), obl. *kē*, what?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhū* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

Present, I am, etc.

	Singular.	Plural.
1.	*ohhaũ, ohhaũ*	*chhayā*
2.	*chhaī*	*chhayāī*
3.	*chha*	*chhana*

Chha may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was; plural *thayā*; fem. sing. and plur. *thaī*. The Standard *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ũ*, as in *hōṇũ*, to be, *mārnũ*, to strike; but *ō* also occurs in *gānō*, to sing, *nāchṇō*, to dance. The weak form ends in *a*, as in *hona*, *charauṇa*, *karna*. The usual rules for *ṇ* and *n* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *ṇū* (*nū*). Thus, *mārdō*, *hōndō*, *charauṇū* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yũ*, with oblique forms in *ē*, *yā* and *yã*. Thus, *mārē*, *māryō*, *māryũ*, *gayē*, *gayō*, *baiṭhyũ*, and (obl). *cholyā*, *gayē*, he went away; *bōlyã uprãt*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *hum-na kanũ raṇa* (for *rahṇa*) *khāṇa*, how is it to be dwelt, to be eaten, by us? *i.e.* how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōũ*, I may be; *maraũ*, I may strike; *jēũ*, let us eat; *mānaũ*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhaũ*, I am striking. The second is conjugated as follows :—

	Singular.	Plural.
1.	*mārdaũ, mārdũ*	*mārdā*
2.	*mārdī*	*mārdāī*
3.	*mārda*	*mārdāna*

Similarly, *jāndẽ*, I go; *khāndāna*, they eat; *rakhdāna*, they keep.

For the Imperfect, we have *maĩ mārdō thayō*, I was striking; so, in the second specimen, *jāṇdō thayō*, he was knowing; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine:—

	Singular.	Plural.
1.	*mārlō*	*mārlā*
2.	*mārelyō, mārilō*	*mārelyā, mārlā*
3.	*mārlō*	*mārlā, mārilyā*

Similarly, *jaulō*, I will go; *bōllō*, I will say; *rahlī* (fem.), she will remain; *rahla*, you will remain; *hōlā*, you will be.

The Past Tenses closely follow the Standard.

Thus:—

wai-na mārē, he struck; *wai-na ni chāyō*, he did not wish; *tum-na linē*, you took (sentence 240); *ũ-na tōṛena*, they broke (the sticks).

For intransitive verbs we have:—

rāyō, I remained; *chalyō*, I went; *ghūmyō* (sentence 224), I walked about, and also:—

	Singular	Plural.
1.	*gayeũ*, I went	*gayā*
2.	*gayē*	*gayā*
3.	*gayē*	*gayena, gaina*

Similarly, *hōyē*, he became (225); *lagena*, they began; *lyāyena*, they brought; *ṭūṭena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē chha*, he has been found; *āyō chha*, he has come; *baiṭhyũ chha*, he is seated (230); *marē-thayō* or *maryũ thayō*, he had died; *harchē thayō*, or *harchyũ thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na ni tōr sakī*, no one could break Note that *sakī* is treated as transitive.

The negative is *ni*.

[No. 10.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GARHWĀLĪ).

TEHRĪ DIALECT. STATE TEHRI GARHWAL.

SPECIMEN I.

एक झणा का दुई नौन्याल थया । ऊँ-मा-न काणसा न अपणा बूबा माँ बोले कि हे बूबा बिरसत को बाँठो जो मेरो छ मैं दे । तब वै न बिरसत ऊ सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणी रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुकी वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगी । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा मां सुंगर-चरौण भेजे । और वै या चाह थई वै बुसा-से जो सुंगर खांदान अपणो पेट भरौं । जो कुई वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूरू कू भिंडे रोटी छ और मैं भूको मरदौं । मैं उठी क अपणा बूबा मूँ जौलो और वै माँ बोललो कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मै कू अपणा मजूरू मधे एक का बराबर बणी । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूबा सणी दया आये और दौड़ी क वो गला पर भेंटे । भौत भूको पेये । नौन्याल न वै क बोले कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गण्या जाऊँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटी पर जोरा पैरावा औ हमू सब जेऊँ और खुशी मानौं कै लाई कि मेरो यो नौन्याल मरे थयो अब बचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगी ॥

और व को ठूलो नौन्याल पौंगड़ा माँ थयो। जब डेरा का धोरा आये गाणो और नाचणो सुणे। तब एक चाकर बोलाई क पूछे कि यो क्या छ। वे न वे माँ बोले कि तेरो भुला आये छ और तेरा बूबा न बड़ी जिमणा करे या न कि वे सणी राजी खुशी पाये। वे न गुस्सा होई क भित्र जाणू नि चायो। तब वे का बाबू न मेर आई क वो मनाये। वे न बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मैं तेरी टहल करदीं। कबी तेरा बोल्याँ उप्राँत नि चल्यो। परंतु त्वे न कबी एक चेनखो मे नि दिन्यो कि अपणा दगड्यौं दगड़ी खुशी मनौं। और जब तेरो यो नौन्याल आये जै न तेरी माया पाणू दगड़ी उडाये त्वे न वे का वास्ता जिमणा करे। वे न वे क बोले हे नौना तू सदाने मेरा पास छ। जो किछू मेरो छ सो तेरो छ। फेर खुशी होणू खुशी मनौणो वाजबी छई कि लाई कि तेरो यो भुला मर्यूँ थयो सो बचे हरच्यूँ थयो सो मिले छ॥

[No. 10.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

TEHRĪ DIALECT. STATE TEHRI GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek-jhaṇā-kā dūī naunyāl thayā. Ũ-mā-na kāṇsā-nā
One-man-of two sons were. Them-in-from the-younger-by
apṇā-būbā-mẽ̃ bōlē ki, 'hē būbā, birsat-kō bẽ̃ṭhō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
mērō chha maī dē.' Tab wai-na birsat ũ-saṇī
mine is (to-)me give.' Then him-by the-property him-to
bẽ̃ṭī-dinē. Aur bhiṇḍē din ni hōyā kāṇsā-naunyāl-na sab
was-divided-out. And many days not became the-younger-son-by all
kathō karī-ka ēk-dūr-dēs chalyā-gayē, aur wakha apṇī
together made-having (to-)a-distant-country it-was-gone, and there his-own
rōjī ku-karm-mẽ̃ uḍāyē. Aur jab sab kharch-karī-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
wai-dēs-mẽ̃ baṛō akāl paṛē aur wō kaṅgāl hōṇa lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
wai-dēs-kā ēk-baṛā-ādmī-kā ḍerā jāī lagē. Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
wō apṇā-pẽ̃gṛā-mẽ̃ suṅgar charauṇa bhējē; aur wai yā chāh
he his-own-field-in swine to-feed was-sent; and (to-)him this desire
thaī, 'wai-busā-sō jō sungar khāṇdān, apṇō pēṭ bharaũ';
was, 'that chaff-with which the-swine are-eating, my-own belly I-may-fill';
jō kuī wai-sanī ni dēnda-thayō. Tab hōs-mẽ̃ āī ka
because anyone him-to not giving-was. Then sense-in come-having
bōlē, 'mērā bābū-kā katnā-hi majurū-kū bhiṇḍē rōṭī chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is,
aur maī bhūkō mardaũ. Maī uṭhī-ka apṇā būbā-mũ̃ jaulō
and I hungry am-dying. I arisen-having my-own father-to will-go
aur wai-mẽ̃ bōllō ki, "hē būbā, mai-na Paramēśwar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
tērā sāmnē kasūr karē; aur ab yē-ī jōg bhī ni
thee-of before sin was-done; and now this-even worthy even not

rayō ki phēr tērō naunyāl bōlyā-jāũ. Mai-kū
I-remained that again thy son I-may-be-called. Me (acc.)
apṇā-majūrū-madhē ēk-kā barābar baṇau." ' Tab uṭhī-ka
your-own-labourers-among one-of equal make." ' Then arisen-having
apṇā bābū-mũ chalē. Aur wa abī dūr thayō ki wai
his-own father-near he-went. And he yet far-off was that him
dēkhī-ka wai-kā būbā-saṇī dayā āyē, aur dauṛī-ka wō galā-par
seen-having him-of father-to pity came, and run-having he neck-on
bhẽṭē. Bhaut bhūkī pēyē. Naunyāl-na wai-ka bōlē
was-embraced. Many kisses were-placed. The-son-by him-to it-was-said
ki, 'hē būbā, mai-na Paramēśwar-kā aur tērā sāmṇē kasūr karē;
that, 'O father, me-by God-of and thee-of before sin was-done;
aur ab yē-ī jōg bhī ni chhaũ ki phēr tērō naunyāl
and now this-even worthy even not I-am that again thy son
gaṇyā-jāũ.' Parantu wai-kā bābū-na apṇā chākrū-mã bōlē
I-may-be-counted.' But him-of father-by his-own servants-to it-was-said
ki, 'achchhā-tē achchhā kapṛā gāḍī lyāwā aur wai pairāwā;
that, 'good-than good clothes having-taken-out bring and him put-on;
aur wai-kā hāth-par mūdrī aur khutau-par jorā pairāwā, aur hamū
and him-of hand-on ring and feet-on shoes put-on, and we
sabh jēũ aur khuśī mānaũ; kē-lāi-ki mērō yō naunyāl
all may-eat and rejoicing may-celebrate; what-for-that my this son
marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.' Tab wō
dead-was, now saved-is; lost-was, now got-is.' Then he
khuśī karna lagē.
rejoicing to-make began.

Aur wai-kō ṭhūlō naunyāl pōgṛā-mã thayō. Jab ḍērā-kā dhōrā
And him-of elder son field-in was. When house-of near
āyē, gāṇō aur nāchṇō suṇē. Tab ēk chākar bolāi-ka
he-came, singing and dancing were-heard. Then a servant called-having
pūchhē ki, 'yō kyā chha?' Wai-na wai-mã bōlē ki,
it-was-asked that, 'this what is?' Him-by him-to it-was-said that,
'tērō bhulā āyē-chha, aur tērā būbā-na barī jimmaṇ karē;
'thy younger-brother come-is, and thy father-by great feast was-made;
yā-na-ki wai-saṇī rājī-khuśī pāyē. Wai-na gussā
this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry
hōī-ka bhitra jāṇū ni chāyō. Tab wai-kā bābū-na bhair
become-having inside to-go not was-desired. Then him-of father-by outside
āi-ka wō manayē. Wai-na bābū-mã jubāb-mã bōlē
gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dēkh, yetnā-barsū-tē maĩ tērī ṭahal kardaũ; kabī tērā
that, 'see, so-many-years-from I thy service am-doing; ever thy
bōlyã uprãt ni chalyō; parantu twai-na kabī ēk chenkhō
what-was-said beyond not (I-)went; but thee-by ever a kid
maĩ ni dinyō ki apnā-dagryau-dagrī khuśī manaũ.
(to-)me not was-given that my-own-companions-with joy I may-celebrate.
Aur jab tērō yō naunyāl āyē, jai-na tērī māyā pātrū-dagrī
And when thy this son came, whom-by thy fortune harlots-with
uḍāyē, twai-na wai-kā-wāstā jimmaṇ karē.' Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to
bōlē, 'hē naunā, tū sadānē mērā pas chha. Jō-kichhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
chha, sō tērō chha. Phēr khuśī hōṇū, khuśī manauṇī wājabī
is, that thine is. But glad to-be, joy to-celebrate proper
chhaĩ; kē-lāī-kī tērō yō bhulā maryũ-thayō, sō bachē;
was; what-for-that thy this brother dead-was, he was-saved;
harchyũ-thayō, sō milē-chha.'
lost-was, he got-is.'

[No. 11.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

TEHRĪ DIALECT. STATE TEHRI GARHWAL.

SPECIMEN II.

एक गजँ माँ एक बुड्या भणा का भिंडे नौन्याल थया और से सब आफू माँ एक को बैरी एक थयो। सलूकत नि रखदा थया। जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगेन कि हे बूबा तू अब मरन कू त्यार छ कुछ हम कू अडाई जा कि हम न तेरा मरन उप्राँत कनू रण खाण। जँ को बूबा जाणदो ई थयो कि ये आफू माँ बैर रखदान। तब वे न जँ माँ बोले कि तुम सब भणा एक एक छट्टी रिंगाली की मै मूँ ल्यावा। व सभी ल्यायेन। तब वे न बोले कि तुम यो छट्टी सणी कट्टी गड्डी बाँधी क तोड़ा। जँ न तन्ने करे। पर वा गड्डी कै न नि तोड़ सकी। तब वे न बोले कि अब गड्डी खोली क छट्टी अलग अलग तोड़ा। तो न जब अलग अलग करी क तोड़ेन त सरासर टूटेन। तब जँ का बुड्या बाबू न बोले कि तुम क या ई चडूण-पडूण छ। मेरा मरन पिछाड़ी तुम सब भाई यौं रिंगाली की गड्डी की तरौं एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सक्यो। और जो तुमारा बीच फूट रहली त तुम यो छट्टी की तरौं अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर। तब सब नौन्याल्लू न या बात कबूल करे और सुख से सबे भाई मिली-जुली क रहण लगेन॥

[No. II.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

CENTRAL PAHĀṚĪ (GAṚHWĀLĪ).

TEHRĪ DIALECT. STATE TEHRI GARHWAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ẽk-gaũ-mẽ ẽk buḍyā-jhaṇā-kā bhiṇḍē naunyāl thayā. Aur sē
One-village-in an old-person-of many sons were. And they

sab āphū-mẽ ẽk-kō bairī ẽk thayō. Salūkat ni
all themselves-among one-of enemy one was. Unity not

rakhdā-thayā. Jab ũ-kō bābū marna lagā, tab wō sabē
to-keep-they-used. When them-of father to-die began, then they all

bhāī kaṭhā hōī-ka apṇā-bābū-mẽ gayā, aur apṇā
brothers together become-having their-own-father-to went, and their-own

bābū-mẽ bōlna lagena ki, 'hē bābā, tū ab marna-kū tyār
father-to to-say began that, 'O father, thou now die-to ready

chha. Kuchh ham-kū aḍāī-jā, ki ham-na tērā-marna uprāt kanū
art. Something us-to advise, that us-by thy-death after how

raṇa khāṇa.' Ũ-kō bābā jāṇdo-ı-thayō ki,
to-be-lived to-be-eaten.' Them-of the father knowing-even-was that,

'yē āphū-mẽ bair rakhdāna.' Tab wai-na ũ-mā
'these themselves-among enmity entertain.' Then him-by them-to

bōlē ki, 'tum-sab-jhaṇā ēk ēk chhaṭṭī rīgālī-kī
it-was-said that, 'you-all-men one one stick ringal-bamboo-of

mai-mẽ lyāwā.' Wa sabhē lyāyena. Tab wai-na bōlē ki,
me-to bring.' They all brought. Then him-by it-was-said that,

'tum yau chhaṭṭyau-saṇī kaṭṭhī gaḍḍī bẽdhī-ka tōṛā.'
'you these sticks (acc.) together a-bundle tied-having break.'

Ũ-na tannē karē. Par wā gaḍḍi kai-na ni
Them-by so it-was-done. But that bundle any-one-by not

tōṛ-sakī. Tab wai-na bōlē ki, 'ab gaḍḍi
broken-could-be. Then him-by it-was-said that, 'now the-bundle

khōlī-ka chhaṭṭī alag alag tōṛā.' Tau-na jab
untied-having the-sticks separately separately break.' Them-by when

alag alag karī-ka tōṛena ta sarāsar ṭutena.
separately separately made-having were-broken then easily they-were-broken.

Tab ũ-kā buḍyā-bābū-na bōlē ki, 'tum-ka yā-ī
Then them-of the-old-father-by it-was-said that, 'you-to this-even
aḍūṇ paḍūṇ chha. Mērā-marna pichhāṛī tum sab bhāī yī
advice instruction is. My-dying after you all brothers this
rīgālī-kī gaḍḍī-kī taraũ ēk jyū-syū rahlā, ta tumārō
ringals-of bundle-of like one mind-sense will-remain, then of-you
kuī kuchh ni kar-sakyō; aur jō tumārā bīch phūṭ
anyone anything not do-could; and if of-you among disunion
rahlī ta tum yau-chhaṭṭyau-kī taraũ alag alag
will-remain then you these-sticks-of like separately separately
barōbād hōlā, aur tumārō kuī dharō dagṛō nī kara.'
ruined will-become, and of-you any-one help companionship not will-do.'
Tab sab-naunyālū-na yā bāt kabūl karē, aur sukh-sē
Then all-sons-by this advice accepted was-made, and comfort-with
sab-ē bhāī milī-chulī-ka rahṇa lagena.
all brothers joined-united-having to-live they-began.

LIST OF STANDARD WORDS AND PHRASES IN CENTRAL PAHĀṚĪ.

LIST OF STANDARD WORDS AND PHRASES

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Shriyālī).
1. One	Ēk	Ēk (*one or a*), kai=(*a*)	Ēk
2. Two	Dwī	Dwī	Dwī
3. Three	Tīn	Tīn	Tīn
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhai	Chhai	Chhai
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āṭh	Āṭh	Āṭh
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bīs	Bīs	Bīs
12. Fifty	Pachās	Pachās, pāchās	Pāchās
13. Hundred	Sau	Sau	Sau
14. I	Maĩ	Mai, mī; (*obl.*) mai, mī	Maĩ
15. Of me	Mero, myēro	Myar; (*obl.*) myār	Mārō; maīsu *or* maīs (*to me*).
16. Mine	Mero, myēro	Myar; (*obl.*) myār	Mārō
17. We	Ham	Ham, (*obl.*) hamō	Ham, hām
18. Of us	Hamaro	Hamar; (*obl.*) hamār	Hamārō; hamasu *or* hamas (*to us*).
19. Our	Hamaro	Hamar; (*obl.*) hamār	Hamārō
20. Thou	Tu	Tū; (*obl.*) twā	Taĩ
21. Of thee	Tero, tyēro	Tyar; (*obl.*) tyār	Tārō; twaisu *or* twais (*to thee*).
22. Thine	Tero, tyēro	Tyar; (*obl.*) tyār	Tārō
23. You	Tum	Tum; (*obl.*) tumō	Tum
24. Of you	Tumaro	Tumar; (*obl.*) tumār	Tumārō; tumasu *or* tumas (*to you*).
25. Your	Tumaro	Tumar; (*obl.*) tumār	Tumārō

IN CENTRAL PAHĀṚĪ.

Garhwālī (Standard).	Garhwālī (Rāṭhī).	Garhwālī (Tehrī).	English.
Ēk	Ēk	Ēk, bargai	1. One.
Dwī	Dwī	Dwī, dui	2. Two.
Tīn	Tīn	Tīn	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhai	Chhai	Chhai	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭ	8. Eight.
Nau	Nau	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bīs	Bīs	Bīs	11. Twenty.
Pachās	Pachās, pāchās	Pachās	12. Fifty.
Sau	Sau	Sau	13. Hundred.
Maĩ	Mī	Maĩ, mi (*obl.* mai)	14. I.
Mērō	Mērō, myōrō	Mērō	15. Of me.
Mērō	Mērō, myōrō	Mērō	16. Mine.
Ham	Ham	Ham, hamū	17. We.
Hamārō	Hamārō	Hamārō	18. Of us.
Hamārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū (*obl.* twai)	20. Thou.
Tērō	Tērō, tyōrō	Tērō	21. Of thee.
Tērō	Tērō, tyōrō	Tērō	22. Thine.
Tum	Tum	Tum	23. You.
Tumārō	Tumārō	Tumārō	24. Of you.
Tumārō	Tumārō	Tumārō	25. Your.

English.	Kumaonī (Sīrāgārī).	Kumaonī (Khasparjyā).	Kumaonī (Sōriyāl).
26. He	Ū	Ū; (obl.) wī	Ū
27. Of him	Wi-ko	Wīk	Wi-kō; wisu or wīs (to him)
28. His	Wi-ko	Wīk	Wi-kō
29. They	Ū	Ū; (obl.) unō	Ua
30. Of them	Unaro	Unar; (obl.) unār	Unarō; unasu or unas (to them).
31. Their	Unaro	Unar; (obl.) unār	Unarō
32. Hand	Hāt	Hāt	Hāt
33. Foot	Khuṭ	Khuṭ	Khuṭṭā
34. Nose	Nākh	Nākh	Nāk
35. Eye	Ākhā	Ākhā	Ākhā
36. Mouth	Mukh	Mūkh	Mukh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kān	Kān	Kān
39. Hair	Bāl	Bāl, kāw	Baū
40. Head	Khwāṛo	Khwar	Muṇḍo
41. Tongue	Jib	Jibar, jib	Jibarō
42. Belly	Pēṭ	Pēṭ	Pēṭ, ḍhāṛ
43. Back	Puṭho, pīṭh	Puṭh	Pṭhi
44. Iron	Luwo	Luv	Luwā
45. Gold	Sun	Sun	Sunō
46. Silver	Chādī	Ḍhādī	Chādi
47. Father	Bāb	Bāp	Bābu
48. Mother	Mai, mahtārī	Mai, mahtārī	Ijā
49. Brother	Bhai	Bhāī, bhai	Bhayā
50. Sister	Baṇī	Baṇī	Baini
51. Man	Ādmu	Ādmī, maiś	Maiś
52. Woman	Syaiṇi	Syaiṇi	Syāni

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṛāhī).	[Gaṛhwālī (Tehrī).	English.
Wō	Wō	Wō, wē, ō, ē	26. He.
Wā-kō, ō-kō	Wī-kō	Wai-kō, tai-kō	27. Of him.
Wā-kō, ō-kō	Wī-kō	Wai-kō, tai-kō	28. His.
Wō	Wū, wō	Wō, ū, ō, ē	29. They.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	30. Of them.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	31. Their.
Hāṭ	Hāṭ	Hāth	32. Hand.
Khuṭō	Khuṭō	Khuṭō	33. Foot.
Nāk	Nāk	Nāk	34. Nose.
Ākhō	Ākhō	Ākhō	35. Eye.
Gichō	Gichō	Gichō	36. Mouth.
Dāṭ	Dāṭ	Dāṭ	37. Tooth.
Kān	Kanūr	Kān, kaṇḍuṛ	38. Ear.
Bāl	Baṭulā	Bāl, baṭlā	39. Hair.
Sir	Mūn	Muṇḍ, kapāl	40. Head.
Jib	Jib	Jibh	41. Tongue.
Pēṭ	Ladṛō	Pōṭgō, pēṭ	42. Belly.
Piṭh	Puṭhō	Pichhāḍō, piṭh	43. Back.
Lōhō	Lokhar	Lōkhar, lōhō	44. Iron.
Sonō	Sonō	Sonō	45. Gold.
Chāndī	Chāndī	Chāndī	46. Silver.
Bābā	Bābū, bubā	Bābū, būbā	47. Father.
Mā, boi	Boi	Bai, ijā	48. Mother.
Bhāi, ḍaḍā (*elder*), bhulā (*younger*).	Bhāi	Bhai (*general*), ḍiḍā (*elder*), bhulā (*younger*).	49. Brother.
Baiṛ, ḍiḍī (*elder*), bhulī (*younger*).	Baiṛ	Baiṛi, baiṛ (*general*), ḍiḍī (*elder*), bhulī (*younger*).	50. Sister.
Ādmī, manikhi	Ādmī, manakha	Maṅs, manakhī, manas	51. Man.
Janānī	Sisnī	Janānī, bairkhā, kajāṇ	52. Woman.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
53. Wife	Syaiṇi, jwe	Syaiṇi, jwā	Jōi
54. Child	Bālak	Bālak, nāu	Nānīnau
55. Son	Chelo, chyēlo	Chyal; (plur.) chyāl	Chēlō
56. Daughter	Cheli	Chēli	Chēli
57 Slave	Chākar	Chākar, naukar	Kaim
58. Cultivator	Kiśān	Kiśān, khēti-kamūner	Jindār
59. Shepherd	... ...	Gwāl (*cowherd*)	Gwālō
60. God	Parmēśwar	Parmēśwar, Īśwar	Pamēchhar, Parmēsar
61. Devil	Bhūt	Bhūt	... ...
62 Sun	Sūraj	Sūraj, sūrj	Sūrj
63. Moon	Jūn	Chanarmā, jūn	Jūn
64. Star	Tārā	Tārā	Tārā
65. Fire	Āgo	Āgau, bhīnēr	Āgō
66. Water	Pāṇi	Pāṇi	Pāni
67 House	Ghar, kuṛo	Ghar, kuṛ	Ghaūr, ghar
68. Horse	Ghoṛo	Ghwaṛ	Ghōṛō
69. Cow	Goru	Gōru	Gōrū
70 Dog	Kukur	Kukur	Kukur
71 Cat	Birālu	Birālu	Bīrālō
72. Cock	Kukuṛo	Kukuṛ	Kukuṛō
73. Duck	Batak	Batar, badik	Pājiyō
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Ūṭ	Ūṭ	Uṭṭu
76. Bird	Chaṛo	Chaṛ	Challā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Baiṭh	Bas

Garhwāli (Standard).	Garhwāli (Bāṭṭi).	Garhwāli (Tehri).	English.
Swaṇ, janānī . . .	Sain, swin . . .	Swaiṇ	53. Wife.
Naunō	Laurō	Naunō	54. Child.
Naunō	Laurō	Laṛik, naunō . . .	55. Son.
Naunī	Laurī	Bēṭī, naunī . . .	56. Daughter.
Kainī, chhōrā . . .	Kāuī, chhōrā . . .	Chhōrā	57. Slave.
Jimdār	Jimidār	Kisāṇ	58. Cultivator.
Bākhrā-wālō . . .	Bākryā	Bakrīwālō . . .	59. Shepherd.
Parmēśwar . . .	Paramēchhar . . .	Īśwar, dēwtā . . .	60. God.
Bhūt	Bhūt	Khabēs, bhūt . . .	61. Devil.
Sūraj	Sūraj	Suraj, ghām . . .	62. Sun.
Chāḑ, jūn . . .	Chāḑ, jūn . . .	Jōn, chandramā . .	63. Moon.
Gainā	Gaiṇā	Gaiṇā, tārā . . .	64. Star.
Āg	Āg	Āg	65. Fire.
Pāṇī	Pāṇī	Pāṇī	66. Water.
Ghar	Kuṛō	Kūrō, ḑērō . . .	67. House.
Ghōṛō	Ghwāṛā	Ghōṛō	68. Horse.
Gōrū	Gauṛō	Gauṛī	69. Cow.
Kuttā	Kukur	Kūkar	70. Dog.
Birālō (*masc.*); birālī (*fem.*)	Birālā (*masc.*); birālī (*fem.*)	Birālō	71. Cat.
Kukhṛō	Kukhṛō, mair . . .	Kukhṛō	72. Cock.
Baḑak	Baḑak	Batak, jal-kukhṛō . .	73. Duck.
Gaḑḑā, gaḑṛō . . .	Gaḑḑā, gaḑṛō . . .	Gaḑhā	74. Ass.
Ūṭh	Ūṭ	Ūth	75. Camel.
Pakahī	Pōchhī	Pachchō	76. Bird.
Jā	Jā	Hiṭ	77. Go.
Khā	Khā	Khā	78. Eat.
Baiṭh	Baiṭh	Baiṭh	79. Sit.

English.	Kumaunī (Standard).	Kumaunī (Khaspurjiyā).	Kumaunī (Sōdyāl).
80. Come	Ā	Ā	Ā
81. Beat	Mār	Mār	Mār
82. Stand	Ṭhāṛ hō	Ṭhāṛ hōw	Thāṛō hau
83. Die	Mar	Mṛr	Mar
84. Give	Dē	Dō	Dō
85. Run	Dauṛ	Dauṛ	Dauṛ
86. Up	Maḷi	Mali	Mali
87. Near	Najik	Najdīk, najik	Naḷik
88. Down	Taḷi	Tali	Tali
89. Far	Ṭāṛo	Dūṛ, ṭāṛ	Ṭāṛā, ṭaṛā
90. Before	Aghin	Aghil	Aghil
91. Behind	Pachhin	Pachhil	Pachhil
92. Who?	Kō	Kō	Kō
93. What?	Kyā, kē	Kyā, kē	Kyā
94. Why?	Kō-lai	Kilaik	Kya-ki
95. And	Aur	Haur	Aur
96. But	Par	Par	Par
97. If	Jo	Jō	Jab
98. Yes	Hoy	Hoy, au	Hai
99. No	Nai	Nai	Naĩ
100. Alas	Hai	Ahā, hai	Hāi
101. A father	Bāb	Bab; (*sg.*) babai-l	Bābu
102. Of a father	Bāba-kō	Bab-k; (*fem.*) babai-k *or* babā-k; (*masc. obl.*) baiā-k.	Bābu-kō
103. To a father	Bāb-kaṇi	Bab-kaṇi	Bābu kāṇ, bābus
104. From a father	Bāb-hai	Bab-thaĩ, -haĩ	Bābu-hwai
105. Two fathers	Dwṛ bāb	Dwṛ bab	Dui bābu
106. Fathers	Bāb	Bab, (*sg.*) babō-l	Bābu

Garhwālī (Standard).	Garhwālī (Rāṭhī).	Garhwālī (Tehrī).	English.
Ā	Ā	Āw	80. Come.
Mār	Mār	Thēch, kuṭ	81. Beat.
Khaṛō hō	Thāṛō hō	Üth	82. Stand.
Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	84. Give.
Daur	Daur	Aṭak	85. Run.
Mathā, dhiā	Ubāl	Ālch, mātḥyē	86. Up.
Najdik	Najik	Dhōra, ṇṛṛā	87. Near.
Bēṛ, tal	Tal	Tal, nis, bēṛa	88. Down.
Dūr	Tāḍā	Dūr	89. Far.
Agāṛī	Aghin	Paulē, agāṛē	90. Before.
Pichhāṛī	Pachhun	Pathar, pichhāṛē	91. Behind.
Kō	Kō	Kō	92. Who?
Kyā	Kyā	Kyā-jō	93. What?
Kē-lāi	Ki-lē	Kē-kū, kē-lāi	94. Why?
Aur, ar	Aur	Ar	95. And.
Par	Par	Par, parantu	96. But.
Jō	Jō	Jō, agar	97. If.
Hā	Hā	Hē	98. Yes.
Nā	Nā	Nā	99. No.
Āhā	Arē, darē	Gajab	100. Alas.
Bābā	Bābū	Būbā	101. A father.
Bābā-kō	Bābū-kō	Būbā-kō	102. Of a father.
Bābā-kū	Bābū khuṛī	Būbā-kū	103. To a father.
Bābā-tē	Bābū gaṛī	Būbā-mujē, būbā-sē	104. From a father.
Dwī bābā	Dwī bābū	Dwī būbā	105. Two fathers.
Bābā	Bābū	Būbā	106. Fathers.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyāl).
107. Of fathers	Bābana-ko	Babō̃-k; (*fem.*) babō̃-l; (*masc. obl.*) babā̃-k.	Bābun-kō
108. To fathers	Bābau-kaṇi	Babō̃-kaṇi	Bābun-khī̃, bābuna
109. From fathers	Bābau-bai	Babō̃-thaī̃, -haī̃	Bābun-hwai
110. A daughter	Chēli	Chēli; (*sg.*) chēli-l	Chēli
111. Of a daughter	Chēli-ko	Chēli-k; (*fem. and masc. obl.*) chēli-k	Chēli-kā
112. To a daughter	Chēli-kaṇi	Chēli-kaṇi	Chēlis
113. From a daughter	Chēli-bai	Chēli-thaī̃, -haī̃	Chēli-hwai
114. Two daughters	Dwī chēli	Dwī chēliy	Dui chēlin
115. Daughters	Chēlī, chēliyā̃	Chēliyā̃, chēliy; (*sg.*) chēliyā̃-l.	Chēlin
116. Of daughters	Chēlina-ko, chēliyana-ko	Chēliyā̃-k, (*fem.*) chēliyā̃-k; (*masc. obl.*) chēliyā̃-k.	Chēlin-ko
117. To daughters	Chēlin-kaṇi, chēliyan-kaṇi	Chēliyā̃-kaṇi	Chēlin-khī̃, chēlina
118. From daughters	Chēlin-bai, chēliyan-bai	Chēliyā̃-thaī̃, -haī̃	Chēli-hwai
119. A good man	Ēk bhalo ādmī	Ēk-bhal mais (*sg.* bhal maisai-l).	Ēk bhalō (*or* nikō) maīs
120. Of a good man	Ēk bhalā ādmi-ko	Ēk-bhal mais-k, (*fem.*) maisai-k or maisē-k, (*masc. obl.*) maisā-k.	Ēk bhalā (*or* nikā) maīs-kō
121. To a good man	Ēk bhalā ādmi-kaṇi	Ēk-bhal mais-kaṇi	Ēk bhalā maīs-khī̃ *or* maīsa
122. From a good man	Ēk bhalā ādmi bai	Ēk-bhal mais-thaī̃, -haī̃	Ēk bhalā maīs-hwai
123. Two good men	Dwī bhalā ādmī	Dwī bhal mais	Dui bhalā maīs
124. Good men	Bhalā ādmi	Bhal mais; (*sg.*) bhal maisō-l.	Bhalā maīs
125. Of good men	Bhalā ādmina-ko	Bhal maisō-k; (*masc. obl.*) maisā-k.	Bhalā maīsaun-kō
126. To good men	Bhalā ādmin-kaṇi	Bhal maisō-kaṇi	Bhalā maīsaun-khī̃ *or* maīsauna
127. From good men	Bhalā ādmin-bai	Bhal maisō-thaī̃, -haī̃	Bhalā maīsaun-hwai
128. A good woman	Ēk bhali syaṇi	Ēk bhali syaṇi	Ēk nikī syāni
129. A bad boy	Ēk kharāb chelo	Ēk kharāb chyal	Ēk ghuṇuō chēlō
130. Good women	Bhali syaṇi, *or* bhali syaṇiyā.	Bhali syaṇiyā̃ (syaṇiy)	Bhali syānin
131. A bad girl	Ēk kharāb chēli	Ēk kharāb chēli	Ēk ghuṇnī chēli
132. Good	Bhalo	Bhal	Bhalō, nikō
133. Better	Aur bhalo	Hanrē bhal	Aur bhalō

Garhwālī (Standard).	Garhwālī (Kāṭī).	Garhwālī (Tehrī).	English.
Bāhāsū-kō	Bābun-kō	Būbau-kō	107. Of fathers.
Bābāsū-kū	Bābun khuoī	Būbau-kū	108. To fathers.
Bābāsū-tē	Bābun-gaṇī	Bubau-muṇē, -sē	109. From fathers.
Nauni	Lauṛī	Nauni	110. A daughter.
Nauni-kō	Lauṛī-kō	Nauni-kō	111. Of a daughter.
Nauni-kū	Lauṛī-khuṇī	Nauni-kū	112. To a daughter
Nauni-tē	Lauṛī gaṇī	Nauni-muṇē, -sē	113. From a daughter.
Dwī nauni	Dwī lauṛī	Dwī nauni	114. Two daughters.
Nauni	Lauṛī	Nauni	115. Daughters.
Nauniyāū-kō	Lauṛīō-kō	Nauniyau-kō	116. Of daughters.
Nauniyāū-kū	Lauṛīō-khuṇī	Nauniyau-kū	117. To daughters.
Nauniyāū-tē	Lauṛīō gaṇī	Nauniyau-muṇē, -sē	118. From daughters.
Ēk bhalō ādmi	Ēk bhalō ādmī	Bhalō manas	119. A good man.
Ēk bhalā ādmi-kō	Ēk bhalā ādmī-kō	Bhalā manas-kō	120. Of a good man.
Ēk bhalā ādmi-kū	Ēk bhalā ādmī-khuṇī	Bhalā manas-kū	121. To a good man.
Ēk bhalā ādmi-tē	Ēk bhalā ādmī-gaṇī	Bhalā manas-muṇē, -sē	122. From a good man.
Dwī bhalā ādmī	Dwī bhalā ādmī	Dwī bhalā manas	123. Two good men.
Bhalā ādmi	Bhalā ādmī	Bhalā manas	124. Good men.
Bhalā ādmiyāū-kō	Bhalā ādmīō-kō	Bhalā manaū-kō	125. Of good men.
Bhalā ādmiyāū-kū	Bhalā ādmīō-khuṇī	Bhalā manaū-kū	126. To good men.
Bhalā ādmiyāū-tē	Bhalā ādmīō-gaṇī	Bhalā manaū-muṇē, -sē	127. From good men.
Ēk bhalī janāni	Ēk bhalī sīnī	Bhalī kaṇāṇ	128. A good woman.
Ēk nakhrō nauno	Ēk nakhrō lauṛō	Ēk nakhrō nauniyāl	129. A bad boy.
Bhalī janāni	Bhalī sīnī	Bhalī kaṇāṇ	130. Good women.
Ēk nakhrī nauni	Ēk nakhrī lauṛī	Ēk nakhrī nauni	131. A bad girl.
Bhalō	Bhalō	Bhalō	132. Good.
Aur bhalō, -tē bhalō	Aur bhalō	Bhalō	133. Better

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī)
134. Best	Saban-hai bhalo	Sabŏ-haĭ bhal	Sab-hwai bhalō
135. High	Ucho	Ūch	Algo
136. Higher	Aur ucho	Hamrē ūch	Aur algō
137. Highest	Subaa-hai ucho	Sabŏ-haĭ ūch	Sab-hwai algō
138. A horse	Ghoṛo	Ghwar	Ghoṛō
139. A mare	Ghoṛi	Ghwōṛi	Ghōṛi
140. Horses	Ghwāṛā	Ghwāṛā, ghwāṛ	Ghōṛā
141. Mares	Ghoṛi, ghoṛiyā	Ghwōṛi	Ghōṛin
142. A bull	Balad	Balad	Baid
143. A cow	Goru	Gōru	Gōru
144. Bulls	Balad	Balad	Baid
145. Cows	Goru	Gōru	Gōruaū
146. A dog	Kukur	Kukur	Kukur, dhĕṭ
147. A bitch	Kutiyā	Kutiyā, kutiy	Kukur, chhauṛi
148. Dogs	Kukur	Kukurā, kukur	Kukur
149. Bitches	Kutiyā	Kutiyā, kutiy	Chhauṛin
150. A he-goat	Bākaro	Bākar	Bākarō
151. A female goat	Bākari	Bākari	Bākarī
152. Goats	Bākarā	Bākārā, bākār	Bākarā
153. A male deer	Hiraṇ	Hiraṇ	Hariu
154. A female deer	Hiraṇi	Hiraṇi	Harini
155. Deer	Hiraṇ	Hiraṇ	Hariu
156. I am	Maĭ chhū	Mi chhū	Maĭ chhū
157. Thou art	Tu chhaĭ, (*fem.*) chhā	Tū chhai	Taĭ chhaĭ
158. He is	U chh	Ū chh	Ū chh
159. We are	Hama chhū	Hama chhū	Hām chhū
160. You are	Tum chhau	Tum chhau	Tum chhau

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	Gaṛhwālī (Tehrī).	English.
Bahut-hī bhalō, sab-tē bhalō	Bahut-hī bhalō	Baṛō-hī bhalō	134. Best.
Ūchō	Uchō	Ūchō	135. High.
Aur ūchō, -tē ūchō	Aur uchō	Ūchō	136. Higher.
Bahut-hī ūchō, sab-tē ūchō	Bahut-hī uchō	Baṛō-hī ūchō	137. Highest.
Ghōṛā	Ghwāṛā	Ghōṛō	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛā	Ghwāṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	Ghōṛiyā	141. Mares.
Bald, sāṛ	Sāḍ, bald	Sāḍ, bald	142. A bull.
Gor	Gauṛō	Gauṛī	143. A cow.
Bald, sāṛ	Sāḍ, bald	Sāḍ	144. Bulls.
Gauṛā	Gōṛā	Gauṛā	145. Cows.
Kuttā	Kukur	Kukar	146. A dog.
Kuttī	Kukur	Kukarī, kuttī	147. A bitch.
Kuttā	Kukur	Kukar	148. Dogs.
Kuttī	Kukur	Kukarō	149. Bitches.
Lakhōṛyā, bākhrō	Bōkṛyā	Bākhrō	150. A he-goat.
Bākhrī	Bōkhrī	Bākhrī	151. A female goat.
Bākhrā	Bōkhrā	Bākhrā	152. Goats.
Mirg	Mirg	Jaḍau	153. A male deer
Mirg	Mirg	Jēḍēṇ	154. A female deer.
Mirg	Mirg	Jaḍau	155. Deer.
Maī chhaū	Mī chhū, chhaū	Maī chhaū	156. I am.
Tū chhaī	Tū chhaī	Tū chhaī	157. Thou art.
Wō chha	Wō cha (*sic*), chha	Wō chha	158. He is.
Ham chhawāū	Ham chhawū	Ham chhyā	159. We are.
Tum chhayā	Tum chhawā	Tum chhayā	160. You are.

English.	Kumaunī (Standard).	Kumaunī (Khas parjiyā).	Kumaunī (Śōriyālī).
161. They are	Ũ chhan	Ũ chhanā, chhan	Un chhan
162. I was	Maĩ chhiyũ, chhyĩ	Mī chhiy	Maĩ thyũ
163. Thou wast	Tu chhiyē, (*fem.*) chhī	Tū chhiyē	Teĩ thyē
164. He was	U chhyo, (*fem.*) chhī	Ū chhiy	Ū thyō
165. We were	Ham chhiyẽ, chhyẽ	Ham chhiy	Ham thyẽ
166. You were	Tum chhiyā	Tum chhiy	Tum thyā
167. They were	Ũ chhiyā, (*fem.*) chhin	Ũ chhiyā, chhiy	Un thyā
168. Be	Ho	Hōw	Hau
169. To be	Huṇo	Huṇ	Honau
170. Being	Huṇo	Hunā, hun	Hunō
171. Having been	Hai-bēr	Hai-bēr	Hwai-bēr
172. I may be	Maĩ hũ	Mī hoũ	.....
173. I shall be	Maĩ hūlo	Mī hul	Maĩ hūlō
174. I should be	.....	.....	.....
175. Beat	Mār	Mār, (*pl.*) mārau	Mār
176. To beat	Mārṇo	Mārṇ	Mārnau
177. Beating	Mārṇo	Mārṇ	Mārnō
178. Having beaten	Mār-bēr	Mār-bēr	Mār-bēr
179. I beat	Maĩ mārũ-chhu	Mī mārũchh, mārchh	Maĩ mār-chhũ
180. Thou beatest	Tu mārā-chhai, (*fem.*) -chhī	Tū mārāchhai, mārchhai	Taĩ mār-chhai
181. He beats	U mārā-chh, (*fem.*) -chhya	Ū mārāchh, mārchh	Ū mār-chh
182. We beat	Ham mārauĩ	Ham mārauĩ	Hāu mārauĩ
183. You beat	Tum mārā-chhā	Tum mārā-chhā, mār-chhā	Tum mār-chhā
184. They beat	Ũ mārauĩ, (*fem.*) mārauin	Ũ mārauĩ	Un mārauṇ
185. I beat (*Past Tense*)	Maĩ-le mārō	Mī-l mār	Maĩ-lē māryō
186. Thou beatest (*Past Tense*).	Tu-le mārō	Tu-l mār	Taĩ-lē māryō
187. He beat (*Past Tense*)	Wi-le mārō	Wi-l mār	Wi-lē māryō

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehrī).	English.
Wō chhan	Wō chhī̃	Wō chhana	161. They are.
Maĩ chhayō	Mi chhāyō, chhayō	Maĩ chhayō, chhō, thayō	162. I was.
Tū chhayō	Tū chhāyō, chhayō	Tū chhayō, chhō, thayō	163. Thou wast.
Wō chhayō	Wō chhāyō, chhayō	Wō chhayō, chhō, thayō	164. He was.
Ham chhayā	Ham chhāyā, chhayā	Ham chhayā, chhā, thayā	165. We were.
Tum chhayā	Tum chhāyā, chhayā	Tum chhayā, chhā, thayā	166. You were.
Wō chhayā	Wō chhāyā, chhayā	Wō chhayī, chhā, thayā	167. They were.
Hō	Hō	Hō	168. Be.
Hōṇō	Hōṇō	Hōṇū	169. To be.
Hōṇdō	Hōṇdū	Hōṇdō	170. Being.
Hwa-k	Hwē-ka	Hōi-ka	171. Having been.
Maĩ hoĩ	Mi hā̃	Maĩ hoĩ	172. I may be.
Maĩ hōlā	Mi hunā	Maĩ hōlō	173. I shall be.
.....	.....	.....	174. I should be.
Mār	Mār	Mār	175. Beat.
Mārnō	Mānō	Mārnū	176. To beat.
Mārdō, mārnā	Mānū	Mārdō	177. Beating.
Mārī-k	Mārī-ka	Mārī-ka	178. Having beaten.
Maĩ mārdū	Mi mānū	Mārdaĩ	179. I beat.
Tū mārdī	Tū mārī	Mārdī	180. Thou beatest.
Wō mārd	Wō mārn	Mārda	181. He beats.
Ham mārdāwā	Ham mārnū	Mārdā	182. We beat.
Tum mārdāwā	Tum mārni	Mārdāī	183. You beat.
Wō mārdin	Wō mānī	Mārdāna	184. They beat.
Main mārē	Mi-la (or mai-la) mārā	Maĩ-na mārē	185. I beat (*Past Tense*).
Tin mārē	Ti-la (or tai-la) mārā	Ti-na mārē	186. Thou beatest (*Past Tense*)
Wain mārē	Wa-la (or wai la) mārā	Wai-na mārē	187. He beat (*Past Tense*).

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
188. We beat (*Past Tense*)	Hama-le mārō	Hamō-l mār	Hām-lē māryō
189. You beat (*Past Tense*)	Tuma-le mārō	Tumō-l mār	Tum-lē māryō
190. They beat (*Past Tense*)	Un-le mārō	Unō-l mār	Unan-lē māryō
191. I am beating	Maĩ māraněr-chhũ	Mī māran lāgi-rayũ	Maĩ māran pai-rayũ
192. I was beating	Maĩ māranēr-chhiyũ, mārĕ-chhiyũ	Mī māran lāgi-rañ-chhiy	Maĩ māran pai-rai-thyũ
193. I had beaten	Maĩ-le māra-chhiyō	Mī-l mār-chhiy	Maĩ-lē mārī-thyō
194. I may beat	Maĩ mārũ	Mī mārũ	
195. I shall beat	Maĩ mārūlō	Mī mārūl	Maĩ mārlō
196. Thou wilt beat	Tu māralai, (*fem.*) -lē	Tū mārlai	Taĩ mārlai
197. He will beat	U māralo, (*fem.*) -li	Ū māralō	Ū mārlō
198. We shall beat	Ham mārūlā	Ham mārāl	Hām mārlā
199. You will beat	Tum māralā	Tum mārlā	Tūm mārlā
200. They will beat	Ū māralā, (*fem.*) -lia	Ū mārlā	Un mārlā
201. I should beat	...		...
202. I am beaten	Maĩ mārĕ-chhu	Mī mārī gayũ	Maĩ mārī jā-chhũ
203. I was beaten	Maĩ mārīyũ	Mī mārī gō-chhiy	Maĩ mārī gayũ
204. I shall be beaten	Maĩ mārīle	Mī mārī jāũ	Maĩ mārī jaũlō
205. I go	Maĩ jā-chhu	Mī jāchh, jāchh	Maĩ jā-chhũ
206. Thou goest	Tu jā-chhai, (*fem.*) -chhē	Tū jāchhai, jāchhai	Taĩ jā-chhai
207. He goes	U jā-chhi, (*fem.*) -chhya	Ū jāchh, jāchh	Ū jā-chh
208. We go	Ham jāũ	Ham jāũ	Hām jāũ
209. You go	Tum jā-chhā	Tum jāchhā, jāchhā	Tum jā-chhā
210. They go	Ū jāni, (*fem.*) jāuin	Ū jāni	Un jāni, jāuin
211. I went	Maĩ gayũ	Mī gayũ	Maĩ gayũ
212. Thou wentest	Tu gayai, (*fem.*) gayī	Tū gayē	Taĩ gayē
213. He went	U gayo, (*fem.*) gai *or* gē	Ū gōy, gō	U gyō
214. We went	Ham gayĕ	Ham gāy	Hām gayā

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehrī).	English.
Haman mārē	Hamū-la māra	Ham-na mārē	188. We beat (*Past Tense*).
Tuman mārē	Tumū-la māra	Tum-na mārē	189. You beat (*Past Tense*).
Ūn mārē	Wunū-la māra	Ū-na mārē	190. They beat (*Past Tense*).
Maĩ mārnā chhaũ	Mī mānū chhaũ	Maĩ mārdō chhaũ	191. I am beating.
Maĩ mārnā chhayō	Mī mānō chhōyō	Maĩ mārdā thayō	192. I was beating.
Main māryā chhayō	Mī-la māryāla	Maĩ-na mārē	193. I had beaten.
Maĩ mārū	Mī mārū	Maĩ mārau	194. I may beat.
Maĩ mārūlō, mārlō	Mī mārūlō	Maĩ mārlō	195. I shall beat.
Tū mārilyā, mārilō	Tū mārul	Tū mārālyā, mārilō	196. Thou wilt beat.
Wō mārlō	Wō mārul,	Wō mārlō	197. He will beat.
Ham mārlā, mārlā	Ham mālā	Ham mārlā	198. We shall beat.
Tum mārilyā, mārlā	Tum mālyā	Tum mārālyā, mārlā	199. You will beat.
Wō mārlā	Wō mālā	Wō mārilyā, mārlā	200. They will beat.
.....	.....	.....	201. I should beat.
Maĩ māryō chhaũ	Mī māra chhaũ	Maĩ mārīyō gayō	202. I am beaten.
Maĩ māryō chhayō	Mī māra chhōyō	Maĩ mārīyō gayō thayō	203. I was beaten.
Maĩ māryā jāūlō	Mī mārālō	Maĩ mārīyō jaulō	204. I shall be beaten.
Maĩ jāndū	Mī jānū	Maĩ jāndū	205. I go.
Tū jāndī	Tū jānī	Tū jāndī	206. Thou goest.
Wō jānd	Wō jān	Wō jānda	207. He goes.
Ham jāndāwē	Ham jānū	Ham jānda	208. We go.
Tum jāndāwā	Tum jānī	Tum jāndū	209. You go.
Wō jāndāa	Wō jāndin, jānī	Wō jāndāna	210. They go.
Maĩ gaũ	Mī gaũ	Maĩ gayū	211. I went.
Tū gai	Tū gai	Tū gayō	212. Thou wentest.
Wō gayō	Wō gaya	Wō gayō	213. He went.
Ham gayē	Ham gaũ	Ham gayā	214. We went.

English.	Kumaonī (Gangōlī).	Kumaonī (Khasparjiyā).	Kumaonī (Sōriyāli).
215. You went . . .	Tum gayā . . .	Tum gāy . . .	Tum gayā . . .
216. They went . .	U gayā, (*fem.*) gayīn or gaun.	U gāyā, gāy, gayā . .	Un gayā . . . .
217. Go	Jā	Jā	Jā . . . . .
218. Going	Jāno	Jān	Jānō . . . .
219. Gone	Gayo	Gōy, gō	Gyō . . . .
220. What is your name?	Tumarō ke naũ chh? .	Tumar kō nau chh? .	Tumarō kyā nau chh? .
221. How old is this horse?	Yo ghoṛo katuk baṛo chh?	Yō ghwaṛ katuk baṛ chh?	Yō ghōṛa-ki baīs kyā chh?
222. How far is it from here to Kashmir?	Yẽ baṭi Kasmīr katuk dūr chh?	Yẽ-baṭi Kasmīr katuk dūr chh?	Yẽ-hwai Kaśmīr-kō dēś katak ṭāyā chh?
223. How many sons are there in your father's house?	Tumirā bāb̃ā-kā ghar-mẽ katuk chyālā chhan?	Tumīr babā-k ghar-mẽ katak chyāl chhan?	Tumarā bābu-kā ghar-mẽ katuk chēlā chhan?
224. I have walked a long way to-day	Maĩ āj bhaut dūr jāṇik gayū.	Mī āj bhaut dūr jāṇik gayū.	Maĩ āj bhaut tarā-lai hāyū.
225. The son of my uncle is married to his sister	Myārā kākā-kā chyāla-ko byā wī-ki baiṇi dagaṛi bhan-chh.	Myār kakā-k chyāl-k byā wī-ki baṇi dagaṛi bhau-chh	Mārā kākā-kā chēlā-kō byā wī-ki baini-sit bhai-chh.
226. In the house is the saddle of the white horse.	Ghar-mẽ syāto ghwāra-ko jin chh.	Ghar mẽ syāt ghwaṛā-ki jin chh.	Wī ghar-mẽ sōtā ghōṛā-kī jīn chh.
227. Put the saddle upon his back	Jin wī-kā puṭhā-mẽ dharau	Jīn wī-ki puṭh-mẽ dharau .	Jīnas wī-ki piṭhī-mẽ rākh .
228. I have beaten his son with many stripes.	Maĩ-le wī-kā chyālā-kaṇi bhaut bēt mārā-chh.	Mī-I wī-k chyāl-kaṇi bhaut bēt mārī-chh.	Maĩ-lē wī-kā chēlās bhaut cāpak mārīchh.
229. He is grazing cattle on the top of the hill	U wī dhurā-mẽ chaupaun charūnai lāgī rau-chh	Ū wī ḍāṇā-k munyāw chaupaunā-kaṇi charuna lagī rau-chh.	Ū wī ḍāṇā-kā tuka-mẽ chaupau charauna psi-rai-chh.
230. He is sitting on a horse under that tree.	U wī bōṭ-munṇi ēk ghwārā-mẽ baiṭhu rau-chh.	Ū wī bōṭ muṇi ēk ghwāṛ-nau baiṭhi rau-chh.	Ū wī rukh-kā tali-baṭa ēk ghōṛā-mẽ chaṛi rai-chh.
231. His brother is taller than his sister.	Wī-ko bhaī āpaṇi baiṇi-hai lāmo chh.	Wī-k bhai āpaṇi baiṇi-hai bāki lamb chh.	Wī-kō bhayā jhuk āpam baini-kwai algō chh.
232. The price of that is two rupees and a half.	Wī-ko mōl ḍhaī rupai chh	Wī-k mōl ḍhaī rupaĩ chh .	Wī-kō mōl ḍhāī rupayẽ chh.
233. My father lives in that small house.	Merō bāb wī nānā ghar-mẽ rū-chh.	Myar bab wī nān ghar-mi rūchh.	Mērō bābu wī nāna ghar-mẽ rau-chh.
234. Give this rupee to him	Yo rupai wī kaṇi di-diyau .	Yō rupai wī-kaṇi di-diyau .	Yē rupaiyās wis dī-diy .
235. Take those rupees from him.	Una rupain-kaṇi wī-hai li-liyau.	Unō rupainō-kaṇi wī-thaĩ li-liyau.	Un rupaiyān wī-thaĩ-hwai li-liy.
236. Beat him well and bind him with ropes.	Wī-kaṇi khūb mārau, aur jyauṛa-le bādau.	Wī-kaṇi khūb māraa, aur jyauraa-lē bādau.	Wis bhali-kai mār, aur jyauṛā-lē bādi-diy.
237. Draw water from the well.	Kuwā-hai pāṇi gāṛau .	Kuw-hai pāṇi gāṛau	Kuwā-hwai pāni gāṛ .
238. Walk before me . .	Myārā aghīn hiṭ . .	Myār aghīn hiṭ . .	Mērā agatir hiṭ . .
239. Whose boy comes behind you?	Tumirā pachhin-baṭi kai-ko chelo ā-chh?	Tumār pachhil-baṭi kai-k chyal ā-chh?	Tumarā pachhil kai-kō chēlā aau psi rai-chh?
240. From whom did you buy that?	Tuma-le u kai-kaṇi mōl lē-chh?	Tumō-l ū kai-thaĩ mōl lē-chh?	Tum-lē wis kai-thaĩ-hwai mōl li-chh?
241. From a shopkeeper of the village.	Gaũ-kā ēk dūkāndār-baṭi .	Gau-k ēk dūkāndār-thaĩ .	Wī gaũ-kā ēk dukānwālā-thaĩ hwai.

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	Gaṛhwālī (Tehrī).	English.
Tum gayā . . .	Tum gawā . . .	Tum gayā . .	215. You went.
Wō gayā . . .	Wā gin . . .	Wō gaina, gayana .	216. They went.
Jā	Jā	Jā	217. Go.
Jāndā	Jāṇā, jāṇā . . .	Jāndā	218. Going.
Gayō	Gayō	Gayō . . .	219. Gone.
Tserō nāu kyā chha ? .	Tyōrō nau kyā cha ? .	Tērō nau kyā chha ? .	220. What is your name ?
Yō ghōṛā katnā budyā chha ?	Yō ghwāṛā kaing budyā cha ?	Yō ghōṛō kanō budyā chha ?	221. How old is this horse ?
Yakh-tō Kaśmīr katnā chha ?	Yakha-baṭ Kāśmīr katng cha ?	Yakha-biṭina Kaśmīr katnā dūr chha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā kaṭgā nannā chhan ?	Tumārā bābū-ghar kaing laṛā chhī ?	Tumārā bābā-kā kurā-par kat bēṭā chhana ?	223. How many sons are there in your father's house ?
Maiṁ āj bahut chalyū .	Mī āj bhindī hīṭī . .	Āj maī baṛi dūr-tai ghūmyō	224. I have walked a long way to-day
Wō-kī baiṛ mērā chachā-kā nannā-kā byāhī chha.	Wō-kī bain mērā kakā-kā laṛā-kū byāī cha.	Mērā chāchā-kā nannā-kō wai-kī baṛ dagṛā byan hōyā.	225. The son of my uncle is married to his sister.
Saphēd ghōṛā-kī kāṭhī ḍērā chha.	Syātā ghwāṛā-kī kāṭhī ḍyāl-gaṇī cha.	Wō sapbēd ghōṛā-kī jīn wai kurā par chha.	226. In the house is the saddle of the white horse.
Wō-kī pīṭh-mā kāṭhī dhar .	Wō-kā puṭhā-mā kāṭhī dhar	Jīn wai-kī pīṭh-par dharā .	227. Put the saddle upon his back.
Maiṇ wō-kō nannō bhinḍō bētan mārā.	Mī-la wō-kū laṛō bhinḍī sōṭgā-la mārā.	Maī-na wai-kā nanna-sanṭō bahut bētū-na pitē.	228. I have beaten his son with many stripes.
Wō dhār-mā gōrū charnunū chha	Wō khāl-gaṇī gōr charnunda cha.	Wō wai ḍāḍā-kī dhār-mā dhan chain charsanū chha.	229. He is grazing cattle on the top of the hill.
Wō wō ḍālā mūṛō ghōṛā-mā baṭhyū chha.	Wō wī ḍāl-taī ghwāṛā-mā baiṭhyaū cha.	Wō wai ḍāla-kā bāṛa ghōṛā-mā baṭhyū chha.	230. He is sitting on a horse under that tree.
Wō-kō bhāi wō-kī bain-tō lambō chha.	Wō-kō bhāī wō-kī bain-ā lānbō cha.	Wai-kō didā apnī bain-sē jhiṭh lambō chha.	231. His brother is taller than his sister.
Wō-kō mol ḍhāī rupyā chha.	Wō-kō mol ḍhāī rupyā cha.	Wai-kō mol dui rupayā aur ēk aṭ banī chha.	232. The price of that is two rupees and a half.
Mērā baba wō chhōṭā ghar-par rahādin.	Mērō bābā wō nānā kuṛā-par rahādē.	Mērō bābā wai chhōṭā kuṛā rahādē.	233. My father lives in that small house.
Yā rupyā wō-sanī di-dō .	Yō rupyā wō-thī dē-dyā .	Yō rupayā wai-kū di-dyā .	234. Give this rupee to him.
Wō-tō wō rupyā lī-lā .	Wō-makō wō rupyā lē-lā .	Yan rupyan wai-sē li-lyā	235. Take those rupees from him.
Wō khūb mār aur rassi-mā bādh.	Wō bhindī māryā aur jyurī-la bādhyā.	Wai-sani khūb phaṭkārā aur jurau-sē bādhī-dēwā.	236. Beat him well and bind him with ropes.
Kuwā-tō pānī nikālā .	Kuwā-nuṭō pānī gāṛā	Kūwā-sē pānī nikālā	237. Draw water from the well.
Mērā agāṛī chal . .	Myārā sghin hiṭ . .	Mēra agāṛī chalā . .	238. Walk before me.
Tum pichhāṛī kai-kō nannō sanō chha ?	Tum pēchhan kai-kō laṛō āṛū cha ?	Tumārā pichhāṛō kai-kō nanyal sanṭa lagrū chha ?	239. Whose boy comes behind you ?
Tīn wō kai-tō mol lāyā ? .	Twā-la wō kai-gaṇī mol lyō ?	Tum-na wō kai-majō mōl-linā ?	240. From whom did you buy that ?
Gāṁ-kā ēk banīya-tō .	Gāṁ-kā ēk banyā-gaṇī .	Gāṁ-kā ēk dukāndār-sē .	241. From a shopkeeper of the village.

WESTERN PAHĀṚĪ.

Western Pahāṛī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of Dehra Dun to Bhadrawāh in the Northern Panjab. To its East lies Garhwal, in which the language is the Gaṛhwālī form of Central Pahāṛī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Paṅjābī. To its West, in order from south to north, it has Standard Paṅjābī, the Kāngrā and Ḍōgrī dialects of that language, and in the extreme north-west Kāshmīrī. The tract thus bounded includes Jaunsār-Bawar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

Where spoken.

As in the case of Gaṛhwālī and Kumaunī, the speakers of Western Pahāṛī are of mixed origin. The earliest Aryan-speaking inhabitants of whom we have any record were the Khaśas and (at a later stage) also the Gūjars, who are described at some length in the General Introduction to the Pahāṛī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājpūt immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājpūts. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavaṁśī Rājpūt who lived in the latter part of the 11th century, and was succeeded by Subhans Parkāsh of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rāṇas of Jubbal, Balsan and the Ṭhākur of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Bija came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

The Speakers.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavaṁśī Rājpūt named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajīt Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandravaṁśī Rājpūts who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavaṁśī Rājpūts, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājpūt leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahāṛī languages, and need not be repeated here.

Suffice it to say that Western Pahāṛī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khaśas, and hence cannot tell how much of the present Western Pahāṛī should rightly be credited to them. But by inference it is probable that the Khaśa-Gūjar language, in Grammar at least, was closely akin to Rājasthanī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahāṛī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khaśa language.

In dealing with Eastern Pahāṛī or Khas-Kurā and with Central Pahāṛī we have seen that the traces of the old Khaśa language became stronger as we went westwards. In Western Pahāṛī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahāṛī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmīrī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Groups of Dialects.

Western Pahāṛī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight:—

Name of Language or Group.	Number of Speakers
Jaunsarī	47,437
Sirmaurī	124,562
Baghāṭī	22,195
Kiūṭhalī	151,476
Satlaj Group	38,893
Kuḷūī	34,631
Mandēāḷī	212,184
Chamēāḷī	109,286
Bhadrawāh Group	25,517
Total number of speakers	816,181

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsārī and Sirmaurī.

Jaunsārī is the language spoken in the Jaunsār-Bāwar division of Dehra Dun. Sirmaurī is mainly spoken in the States of Sirmaur and Jubbal. It is closely connected with Jaunsārī, but north-east of the River Giri and in Jubbal it begins to approximate to Kiūṭhalī.

Baghāṭī and Kiūṭhalī.

Baghāṭī and Kiūṭhalī are also closely connected. Baghāṭī is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūṭhalī, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kuḷūī is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhalī and Kuḷūī.

Kuḷūī and Satlaj Group.

Maṇḍĕāḷī is the language of the States of Mandi and Suket, and represents Southern Kuḷūī merging into the Pañjābī of Kangra.

Maṇḍĕāḷī.

Chamĕaḷī (with four dialects) is mainly spoken in the Chamba State, and represents Kuḷūī merging into the Ḍōgrī of Jammu and into Bhadrawāhī.

Chamĕāḷī.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamĕāḷī merging, through Bhadrawāhī, into Kāshmīrī.

Bhadrawāh Group.

From the above it will be gathered that we may take Kiūṭhalī-Baghaṭī and Kuḷūī as the typical Western Pahāṛī dialects, and the following brief account of the main features of Western Pahāṛī will be based on these two. Sirmaurī and Jaunsārī are affected by the Hindōstānī and Pañjābī of the plains, and Jaunsārī also by the neighbouring Gaṛhwālī to its East, while Maṇḍĕāḷī and Chamĕāḷī are corrupted by the dialects of Pañjābī lying to their West.

Written character.—All over the Western Pahāṛī area the written character is some form or other of the Ṭākrī alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Ṭākrī alphabet is most probably derived from Ṭakka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Ṭākrī or Ṭakkarī alphabet is closely connected with the Śāradā alphabet of Kashmīr, and with the Laṇḍā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write तऊ for *tū*. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Ḍōgrī.' Another reformed variety of Ṭakrī, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamĕāḷī.' Types have been cast in Chamĕāḷī, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamĕāḷī will also be found in the following pages.

A full account of the Ḍōgrī character, and of its connexion with Ṭākrī, will be found in the section dealing with the Ḍōgrī dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Ṭākrī alphabet on p. 802 of the same Journal for 1911, both by the present writer.

Pronunciation.—In Western Pahāṛī the letter *a* is generally sounded like the *ŏ* in '*hot*.' There is a short *ĕ* sounded like the *ĕ* in "*met*' which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ĕ* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (*e.g.* in the Simla Sirājī form of Kiũṭhalī) a final *ĕ* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmīrī. In Kiũṭhalī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ä* (being then transliterated *ā*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baiḥṇ*, a sister. In Kiũṭhalī its nominative is *bāhṇ* (for *baiḥṇē*) while its agent case is *bauhṇē*. Strikingly parallel is the use of the same diphthong in Kāshmīrī. In that language *ai* has the sound of a broad *ŏ*. On the other hand, when followed by the very short *ĭ*, it becomes *ā*. Thus the base *kait-*, how many, has its nominative plural *kāt*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmīrī. By 'epenthesis' is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words 'man' and 'men'. The latter word is derived from the old Anglo-saxon **mannĭ*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get '*mate*,' the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahāṛī languages. In the case of the Kumaunī dialect of Central Pahāṛī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Gaṛhwālī but no materials on the point are available. In Kiũṭhalī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *bāhṇ*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmīrī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamĕāḷī.[1]

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Paṅjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōḍō* or *ghōṛō*. Eastern and Central Pahāṛī follow Rājasthānī in this. Western Pahāṛī does the same, but not so decisively. Even in Kiũṭhalī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsārī, Sirmaurī and Chamĕāḷī, the *ā*- termination is the more common. On the other hand, the termination *ō* is often pronounced *ā*, so that we may have *ghōṛā* and *ghōṛō* or *ghōrū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsārī, the commonest

[1] See, *e.g.*, p. 825 post.

form would be *ghōrā*, in Kiũthalı it would be *ghoṛō*, while forms corresponding to *ghōṛū*, though by no means excluding the other two, appear most frequently in Kuḷū.

As regards consonants, we must first notice the tendency exhibited by Western Pahāṛī towards disaspiration. Thus the Hindī *hōnā*, to be, is generally represented by *ōṇū* or some such form. There is a similar tendency to drop an initial *h* in Kāshmīrī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahaṛī, but it may be noticed that in Kāshmīrī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahārī dialects, as, for instance, in the Kuḷuī *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahāṛī, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspirate these sonant aspirates. In Western Pahārī they are sometimes disaspirated altogether, as in Piśācha, as in *bi*, for *bhī*, also; *bāī* for *bhāī*, a brother; *bā̃dṇū* for *bā̃dhṇā*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōṛa*, a horse, is pronounced *gōhrā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōṇū*, but also by *ōhṇū*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, *i.e.* of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmīrī we have *kākaz* for *kāgāz*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *babat*, concerning. Similarly, in Rājasthānī and Central Pahāṛī, we have stray instances of the same changes, as in Mālvī *juwāp* for *jawāp*, a reply; Kumaunī *jhaṇṭī* for *jhaṇḍī*, a flag. Instances of this kind of hardening are not uncommon in Western Pahārī. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sũkrō* or *sũgrō*, swine, in Kiũṭhalī (Kirnī)[1]; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiũṭhalı); *ōkhatī*, for *aukhad(h)*, medicine (Jaunsarī); *parchī*, for *barchī*, a spear (Kiũthalī); *jinta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahāṛi is the development of two new consonants,—*ṭs* developed from *ch* (with its aspirate *ṭsh* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiũṭhalī the word *chajarō* is pronounced *ṭsōzarō* or *ṭsŏzzarō*, and *japṇū*, to speak, is pronounced *dzōpṇū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiũthalı, it is *chaun*, and in Kuḷūī *chin*[2]. This *ch* is, further, again changed to *ṭs*. So, again, the Sanskrit *kshétra*, a field, is in Hindī *khét*, but in Western Pahāṛī it is *khēch* or *khēṭs*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsārī *khēj* for *khēd*, grief; Sirmaurī (Girīpārī) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmīrī *dapun*, to say, with *dzōpṇū* given above.

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[1] The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sũkro* is simply a retention of the original Sanskrit letter. But the nasal over the *ũ* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sukkara*, *sungara*, to *sũgrō*, and it is this *sũgrō* which has become *sũkrō*.

[2] An interesting case is that of the Kiũṭhalī *chāṭā*, copper, as compared with the Kāshmīrī *trāṭa*, and Sanskrit *tāmra*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *ēthā*, here, which in Kōchī Kiṅṅṭhalī becomes *ēchhā*.

All these changes of *ch*, *j*, *t*, and *d* are extremely common in the languages of the North-West. A *ṭ* frequently becomes *ch*, a *ḍ* becomes *j*, a *t* becomes *ts* and a *d* becomes *z*, and, before *i* or *y*, these changes are the regular rule in Kāshmīrī. Moreover a *tr* tends to become *ṭ*, so that we have here a view of the way in which *tr* becomes *ts*. It first becomes *ṭ* and then *ch*, and finally *ts*.

In Central Paharī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsārī *gōāṇõ*, the equivalent of the Hindōstanī *galānā*, to melt, and *bāō*, for *bāl*, hair. Again, in Sirmaurī (Girīparī) we have *pīṭulā* or *pīṭuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Piśācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahāṛī. In Chamĕāḷī (Paṅgwāḷī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mānā*, not *mārna*, to strike. So in Sirmaurī (Girīparī) *rāchā gōā*, he was lost, becomes *āchā gōā*; and in the Outer Sirāj̄ī dialect of the Satlaj Group, 'of a horse' is *ghōṛĕ-au*, for *ghōṛĕ-rau*. The letter *ṛ* is also occasionally elided in the same way, as in the Sirmaurī (Girīparī) *donā* for *dauṛnā*, to run, and Chamĕāḷī (Paṅgwāḷī) *kuṛī* or *kūī*, a daughter.

In most Indian languages the letter *ṛ* is always derived from the letter *ḍ*. In other words when *ḍ* falls between two vowels, and only then, it becomes *r*. It hence follows that *r* can never be the first letter of a word. In Kiṅṅṭhalī, however, there are two instances noted of words commencing with *ṛ*, viz. *rāmbī*, a weeding instrument, and *ṛōkṇū*, to stop. The letter *r* does not occur as an initial in the Piśācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Piśācha languages, we have *rōī*, a spoon, corresponding to the Hindī *ḍōī*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *āstē*, for *wāstē*, for the sake (of).

In Hindī there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś* and, generally, a Sanskrit cerebral *sh*. In Western Pahāṛī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēś*, as against the Hindī *dēs*. The Sanskrit *sh* is also represented by *ś* or even by *chh*, as in *māṇaś* or *maṇachh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Piśācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmīrī *dah*. So in Kuḷūī we have a final *s* becoming *h* in the word *brās* or *brāh*, rhododendron.

In the Eastern dialect of the Piśācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamĕāḷī, in which every *ś* is sounded as *kh*, *e.g.* in *dakh*, ten.

Declension.—The declension of Western Pahāṛī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

[1] *E.g.* Sanskrit *putra*, a son, Gīrvī *puṭ* or *pūrh*.

Tadbhava[1] masculine nouns (excluding the few ending in *ī* and *ū*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ō* or *ŭ*, as, for example, *gōhṛā* (*gōhṛō*, *gōhṛū*), a horse, while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamĕāḷī, Sirmaurī and Jaunsārī, the oblique form of all Western Pahāṛī nouns is the same in the singular and the plural. In Hindī the singular oblique form of *ghōṛā* is *ghōrē*, while the plural oblique form is *ghōṛõ*, but in Western Pahāṛī *gōhṛē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahāṛī nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindī practice. Thus, *gōhṛō*; nom. plur. *gōhṛē*; obl. sing. and plur. *gohṛē*.

Western Pahāṛī exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindī *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharõ*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur *gharā̃*. Western Pahāṛī follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus:—

	Nom. sing.	Obl. sing.
Jaunsarī.	*ghŏr*, a house.	*ghŏrō*.
Sirmaurī.	*ghŏr*.	*ghŏro* or *ghŏrē*.
Baghāṭī.	*gŏr*.	*gŏrā*.
Kiūṭhalī.	*gōhr*.	*gōhrō*.
Kuḷūī.	*ghŏr*.	*ghŏrē* or *ghŏrā*.

Similarly weak feminine *Tadbhava* nouns have oblique forms made by the addition of a vowel. A few examples will suffice:—

	Sing. nom.	Obl.
Baghāṭī.	*baihṇ*, a sister.	*baihṇā*.
Kiūṭhalī.	*bŭhṇ*.	*bauhṇē*.
Kuḷūī.	*bĕhṇ*.	*bĕhṇī*.
Chamĕāḷī.	*baihṇ*.	*baihṇī*.

In the case of these feminines, the border languages Sirmaurī and Jaunsārī appear to follow the Hindī rule, and there is no change.

Besides the oblique form, all Western Pahāṛī have an organic locative and agent (singular and plural) formed by adding *ē*, as in *baḇbē*, by the father; *gōhrē*, in the house. These cases occur in other Pahāṛī languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

[1] A *Tadbhava* word is one which has descended to Western Pahāṛī from Sanskrit, through Prakrit. It is to be distinguished from a *tatsama* word, which, like *bālak*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsārī	*kh*	*ẽ̃, tẽ, ãurẽ*	*kõ*	*mẽ̃jh, pẽ̃dã* (in or on), *chh*
Sirmaurī	*khẽ, gẽ, kh*	*dõ*	*rõ*	*dã, mõ, pẽ̃dẽ* (in or on)
Baghāṭī	*khẽ*	*dẽ*	*rẽ*	*mañjhẽ, mẽ*
Kiūṭhalī	*khẽ, hãgẽ, ãgẽ, gẽ*	*dõ, hãgõ, phã*	*rõ*	*dẽ,* (on) *pẽndẽ*
Kulūī	*bẽ*	*na*	*rã*	*mõñjhẽ*
Maṇḍẽālī	*jõ, kanẽ*	*gẽ, thẽ*	*rẽ*	*mañihã*
Chamẽāḷī (Standard)	*jõ*	*kachhẽ*	*rẽ*	*bichch*
Chamẽāḷī (Gaddī)	*jõ, bõ, gõ*	*thaũ*	*rã*	*mañjh*

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khẽ* and *kh*) are confined to the southern and south-eastern dialects. In Kiūṭhalī we have *hãgẽ*, which is quite typical of the dialect. The Kulūī *bẽ* is also typical, and we meet it again in the form of *bõ* in the neighbouring Gaddī, and in the Piśācha Wai-Alā ablative postposition *bẽ̃*. The dative postposition *jõ* is peculiar to the North-Western dialects (Chamẽāḷī and Maṇḍẽāḷī) and, as is elsewhere pointed out, is related to the Sindhī genitive postposition *jõ*.

The genitive postposition is throughout the Rājasthānī *rã* or *rõ*, except in Jaunsārī which has the neighbouring Central Pahāṛī *kõ*. Both *kõ* and *rõ* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ã* or *õ* (*e.g. pẽ̃dã*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghāṭī on p. 498). The central dialects of Western Pahāṛī do the same. Thus, the word for 'good' is *tsõzza-rõ*. In the North-Western dialects (Maṇḍẽāḷī and Chamẽāḷī) there is a similar form, in which *rã* is added to a participle to indicate a state or condition. Thus, *mārõ-rã*, in a state of being beaten, equivalent to the Hindī *mārā-huā*. It is not quite certain whether here the *rã* is the genitive postposition or is a contraction of the word *rahã*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ã̃, aũ̃*, and *haũ̃*, with minor variations. The oblique form singular of this pronoun is *mã̃, mũ̃*, or *mõ̃*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me; Chamĕāḷī *minjō*, to me. The genitive singulars are *mērō* and *têrō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chamĕaḷī) *miṇḍā*, my; *tiṇḍā*, thy; and the Paṅgwāḷī (Chamĕaḷī) *māṇ*, my; *tāṇ*, thy. In the plural, the southern dialects have forms based on *ham*, *tum*; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuḷūī *āssē*, *tussē*

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiũṭhalī set, *ēh*, this; *ō*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders: a masculine animate (*e.g. tês*); a feminine animate (*e.g. têssau*); and an inanimate (com. gen.) as in *têttĕ*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *têttĕ* is almost letter for letter the same as the Kāshmīrī *tatĕ*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsārī and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rajasthānī the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsārī *ō*, *hō*; Kiũṭhalī, *ō*; Kuḷūī, *hō*; Maṇḍĕāḷī, *ha*; Chamĕaḷī, *hai*; all meaning 'he is'. Some of these, such as the Maṇḍĕaḷī *hō*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is; *hō*, they are.

Another group is confined to the Southern dialects and Kuḷūī. Its basis is the root *as*. In some dialects (*e.g.* Kiũṭhalī), it is regularly conjugated for number and person. In others (*e.g.* Kuḷūī), it only changes for gender. In others again (*e.g* Jaunsarī), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsārī . . .	*āsõ̃*, *ôsõ*.
Sirmaurī . . .	*ôsō*, *sō*, *ôs*.
Baghāṭī and Kiũṭhalī .	*ôssô*.
Kuḷūī	*sā* (dialectic *āssā*).

A third form of the present tense is *āthi* used (with some minor variations of form) in the southern dialects and Kuḷūī. It is immutable, and is only used with the negative. In the Churāhī dialect of Chamĕāḷī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumaunī *nhàti*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, *e.g.* in Veron *so*, *eso*, he is. With *āthi*, we may compare the Piśācha Gārwī and Maiyā̃ *thū*, he is.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindī *thā*. A variant form is the Kuḷūī *tē*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahāṛī dialects.

Except in the case of one or two border dialects the future is formed by adding *la*, as in Kiũṭhalī *mārolā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiũṭhalī *mārũã* for *mārũlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Śōdhōchī (Satlaj Group) *mārmũ* (for *mārũlā*), I shall strike, but *mārā* (for *mar(ōl)ā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.[1]

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *ḍēuṇu*, to go, which has almost superseded the Hindī *jānā*. With it we may compare the Piśācha Gawarbati root *dī*, go; and the Khōwār *dē*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshṇū* (past participle *nōṭṭhō*), with which we may perhaps compare the Kāshmīrī *nashun* (past part. *nūṭh*ᵘ), to disappear. Such verbs are especially common in Kuḷūī, where we have *ḏzhaurnū*, to fall; *ōṇā*, to come (cf. Kāshmīrī *yin*ᵘ, to come, and the Shiṇā root *ē*, come); *nēṇū*, to take (Kashmīrī *nin*ᵘ), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Piśācha dialects, as an example of which we may quote the Kāshmīrī *gatshun*, to go. So also in the Gaḍḍī dialect of Chamĕālī we have from *bhōṇā*, to become, *bhachhũ*, I may become; from *gāhṇā*, to go, *gachhũ*, I may go; and from *ṇā*, to come, *ichhũ*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, *e.g.* in Punchhī, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

Authorities.

The authorities for particular dialects are given in their appropriate places. Here it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahāṛī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects.* In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Ṭīkā Rām Jōshī's *Dictionary of the Pahāṛī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

[1] See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamba Dialects.

JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahāṛī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 48,037.

According to Mr. Atkinson[1] Jaunsar is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.[2]

Jaunsār Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwal and the Panjab State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahāṛī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Ṭakrī character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

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[1] Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 363.
[2] Op. cit., p. 364.

JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

	a		kau		tha
	ā		kā		ḍa
	i		ka		dha
	ī		kha		na
	u		ga		pa
	ū		gha		pha
	ĕ, ē	—	ṅa		ba
	ai		cha		bha
	ŏ, ō		chha		ma
	au		ja		ya
	˜		jha		ra
	ka	—	ña		la
	kā		ṭa		wa
	ki		tha		śa
	kī		ḍa		sha
	ku		ṛa		sa
	kū		ḍha		ha
	kĕ, kē		ṛha		
	kai		ṇa		
	kŏ, kō		ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (ं). As ṅ and ñ occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsāris on the spot. The reverse Jaunsāri-English vocabulary has been prepared under my supervision from the original English-Jaunsārī one.

Pronunciation.—As in Hindī, a final *a* is usually silent, as in *dhan*, not *dhona*, wealth; but in Jaunsārī, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *ḍhaṛkūwa*, the afternoon; *duīja*, another; *khāga*, a cold in the head; *pitlōśa*, a bath; *sīṭha*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written ओ as अ. When written ओ in the specimens, etc. it will be transliterated as *ŏ*, to distinguish it from *ō*. In the Jaunsārī St. Matthew, *a* is throughout written *ŏ*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does *not* indicate difference of pronunciation. *Naṭkō* and *nŏṭhō* both represent the same sound, and mean the same thing, *viz.* "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindī, end in *ā*, but in Gaṛhwālī and Kumaunī in *ō*. Jaunsārī here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thō* in *jō-kichh thō, sō tīhāīkh bāṭi-dīnō*, but *thā* in *jōjā kānchhā bēṭā thā*, he who was the younger son.

As in Central Pahāṛī a short *ĕ*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tĕs-kō*, of him, equivalent to the Hindī *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaśa* or *saśa*, a hare; *chhatyānāś* for *satyānāś*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādṇõ*, not *bādhṇõ* or *bāḍhṇõ*, to bind; *ghōr* or *gōr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *āti*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus:—

badal or *bādō*, a cloud.	*jaw* (for *jāl*), a net.
bāl or *bāō*, hair.	*kālō* or *kawō*, black.
bāū (for *balū*), sand.	*mōnāu*, a "monāl" pheasant.
bhuĩchāl or *bhuĩchō*, an earthquake.	*pālā* or *pāwā*, frost.
gōāṇõ (Hindī *galana*), to melt.	*śalā* or *śōwā*, a locust.
hal or *haw*, a plough.	*śyāl* or *śyāō*, a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *w* are sometimes dropped, when initial, as in *ad* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

Tadbhava[1] nouns which in Hindī end in *ā*, and in Gaṛhwālī and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindī *ghōṛā*, Gaṛhwālī *ghōṛō*, Jaunsārī *ghōṛā* or *ghōṛō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōṛē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghũḍō*, the knee, plur. *ghũḍē*; *bauṛō*, the shoulder, plur. *bauṛē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *ī* form the nominative plural by changing *i* to *iã* or *iyã*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṭī*, a daughter, plur. *bēṭiã* or *bēṭiyã*; *khūrī*, a razor, plur. *khūriã* or *khūriyã*.

Feminine nouns ending in *ū* change the *ū* to *uã*. Thus, *āsū*, a tear, plur. *āsuã*; *śarśū*, a bug, plur. *śarśuã*. Similarly, *bhaũ*, an eyebrow, makes its plural *bhauã*.

Most feminine nouns ending in consonants seem to form their plurals by adding *ẽ*. Thus, *bāl*, a creeper, plur. *bālẽ*; *gāw*, a cow, plur. *gawẽ*; *ghēr*, the belly, plur. *ghērẽ*; *pēḍ*, the belly, plur. *pēḍẽ*. I have, however, also noted both *bãhã* and *bãhẽ*, as the plural of *bãh*, an arm; *kīlã*, as the plural of *kīl*, a pimple. *Thō*, the buttock, makes its plural *thōuã*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by post-positions. Certain nouns are put into an oblique form before these are added.

Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ā*. Thus: from *ghōṛā*, a horse, obl. sing. *ghōṛā*; *kūṛō*, a house, obl. sing. *kūṛā*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bãṭ*, a share, obl. sing. *bãṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ekō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bãṭ*, a share, has both *bãṭē* and *bãṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *õ*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābā*; *ṭāṭū*, the neck, obl. sing *ṭāṭū*; *nāchṇõ*, to dance,

[1] See p. 379, note 1.

obl. sing. *nāchuõ̃; bõhnī*, a sister, obl. sing. *bõhnī*. Feminine nouns in *ī* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēṭī*, a daughter, has *bēṭi*, *bēṭiā*, or *bēṭiyā*.

The oblique form plural ends in *ẽ* or *ẽ̃*. The termination *ẽ* appears to be preferred when the nominative plural ends in *ē* or *ī*, as in *ḍõkhrõ*, a field, nom. plur. *ḍokhrē*, obl. plur. *ḍõkhrẽ; gōḍõ*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍẽ; ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmẽ*.

In other cases *ẽ̃* is preferred, as in *bŏrē*, a year, obl. plur. *bŏrẽ̃; naukar*, a servant, obl. plur. *naukarẽ̃; rāḍ*, a harlot (fem.) obl. plur. *rāḍẽ̃*.

As in Hindī and Garhwālī, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghŏrõ ādmā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ẽ̃*
Accusative, ——, or else *kh*.
Instrumental, *ẽ̃*, *lēi*
Dative, *kh*.
Ablative, *ẽ̃* (from), *tē* or *tā* (from), *āuṛī* (from), *mẽ̃jhẽ̃* (from among), *bhĕrẽ̃* (from near).
Genitive, *kõ* or *kā*.
Locative, *mẽ̃jh* (in), *pẽ̃ḍa* (in), *dẽ̃* (on), *chh* (on, upon), *bhĕr* (near), *ḍhāuyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhĕr* is spelt *ver* (i.e. *vĕr*), *bhĕrẽ̃* is spelt *vĕrẽ̃*, and *pẽ̃ḍa* is written *phunḍā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindī. We may thus decline the noun *ghŏṛõ* or *ghõṛā*, a horse.

	Sing.	Plur.
Nom.	*ghõṛā, ghõṛõ*	*ghõṛē*
Agent.	*ghõṛē-ẽ̃, ghõṛẽ̃*	*ghõṛẽ̃-ẽ̃*
Acc.	*ghõṛõ, ghõṛā, ghõṛē-kh*	*ghõṛē, ghõṛẽ̃-kh*
Instr.	*ghõṛē-ẽ̃, ghõṛẽ̃, ghõṛē-lēi*	*ghõṛẽ̃-ẽ̃, ghõṛẽ̃-lēi*
Dat.	*ghõṛē-kh*	*ghõṛẽ̃-kh*
Abl.	*ghõṛē-ẽ̃, ghõṛē-tē*, etc.	*ghõṛẽ̃-ẽ̃, ghõṛẽ̃-tē*, etc.
Gen.	*ghõṛē-kā, ghõṛē-kõ*	*ghõṛẽ̃-kā, ghõṛẽ̃-kõ*
Loc.	*ghõṛē-mẽ̃jh*, etc.	*ghõṛẽ̃-mẽ̃jh*, etc.
Voc.	*ghõṛā !*	*ghõṛē !*

When two *ẽ*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghõṛẽ̃*.

For other nouns we may quote:—

Singular.		Plural.	
Nom.	Obl.	Nom.	Obl.
bābā, a father	*bābā*	*bābā*	*bābāẽ̃*
ādmī, a man	*ādmī*	*ādmī*	*ādmẽ̃*
ghŏr, a house	*ghŏrõ*	*ghŏr*	*ghŏrẽ̃*
bēṭī, a daughter	*bēṭī, bēṭiyā*	*bēṭiyā*	*bēṭiyẽ̃*
gāw, a cow	*gāw*	*gāwẽ̃*	*gāwẽ̃*

As examples of the **Agent,** which is used before the past tenses of transitive verbs as in Hindī, we may quote the following:—

tĕs-kā bābā-ẽ dĕkhā, his father saw him.

bĕṭĕ-ẽ bolō, the son said ('father, I have sinned').

mĕrĕ kākā-kā bĕṭẽ biā kiyā, my uncle's son married.

Note that the verb *bōlnẽ,* to say, as in Garhwālī, and unlike the Hindī *bōlnā,* is transitive.

For the **Accusative** we have:—

kŏchhĕ-ẽ pĕṭ bhŏrõ, how many fill the belly.

ĕjā rupaiyā tĕsĕ-kh dĕ, give this rupee to him.

ṭaṭū-dī bāhẽ phĕḍāi, throwing (his) arms on (his) neck.

tĕs-bhĕrẽ sōjĕ rupaiyē sambhāl, take those rupees from him.

sō bŏkuṭũ-kh khāṇĕ sũchõ-thā, he was wishing to eat the husks.

For the **Instrumental** we have:—

mẽ bĕṭĕ-kh chābukō-lĕi pīṭā, I struck the son with a whip.

In *pāgōi-ẽ-lĕi bādh,* bind with a rope, both terminations, *ẽ* and *lĕi,* are used together.

For the **Dative** we have:—

tĕṇĕ āpṇĕ bābā-kh bŏlō, he said to his father.

pardĕśō-kh nōthā, he went to a far country.

sũgarũ chārnõ-kh, for grazing swine.

āpṇĕ bābā bhĕrō-kh nōthā, he went to near his father.

bābā-ẽ āpṇĕ naukarũ-kh bŏlō, the father said to his servants.

āpṇĕ naukarũ-mũjhẽ ĕkō-kh baudi-kŏri, having called to one of his servants.

jĕṇĕ sabh māl-matāh rãḍũ-kh uḍāō, who squandered all the property for (*i.e.* upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindī.

For the **Ablative** we have:—

tĕs-pāchh bhŏrī jātur hãḍõ-thĕ, Gālīl-ẽ ŏr Dĕkāpŏlis-ẽ ŏr Yĕrūsalĕm-ẽ ŏr Yĕhūdiyā-ẽ ŏr, Yŏrdan-nōṭ pāwṛī-ẽ, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).

ĕchhĕ bŏrsũ-āuṛī tĕrī ṭŏhal kŏrũ, I am serving you for so many years.

āpṇĕ naukarũ-mũjhẽ ĕkō-kh āpũ-ḍhaiā baudi-kŏri, having summoned one from among his servants.

baũ āpṇĕ bĕṭĕẽ-bhĕrẽ, baũ ŏrũ-bhĕrẽ, is it from their own children or from strangers (Matt xvii, 25)? Here *bĕṭẽẽ* is used instead of *bĕṭẽ,* the oblique plural of *bĕṭā.*

tumẽ sō kŏs-bhĕrẽ molĕ gāḍo? ĕkō gãwō-kĕ bāṇiyē-bhĕrẽ, from whom did you buy that? from a shopkeeper of the village.

The following are examples of the Ablative of comparison:—

tĕs-kā bhāi āpṇĕ bŏhnī-tĕ bĕgĕ lãbā ō, his brother is taller than his sister.

jō sabũ-tĕ achhō kōparā ŏ, sō gāḍō, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus :—

sabh āpnē bāṭô-kō māl-mōtāh, all the property of his share.
tīnē bājnō- aur nāchnō-kā śād śuṇā, he heard the sound of music and dancing.
surugô-kē sāmnē, before heaven.
bōhnā-kē sāth biā, a marriage with the sister.
śuklē ghōṛē-kī zin, the saddle of the white horse.

As examples of the **Locative** we have :—

thōṛé dusā̃-mā̃jh, in a few days (the younger son collected his property).
jārtā-mā̃jh, in debauchery.
jēṭhā bēṭā ḍokhrē-pā̃ḍā thā, the elder son was in the field.
jīnē tēsē-kh ḍōkhrā̃-pā̃ḍā bhējā, who sent him into the fields.
tētkā nā̃drē kūṛē-pā̃ḍā rōhā̃, he dwells in that small house.
sō āpnī gōrū ḍā̃ḍē-kē mū̃ḍiyārē-chh lē chārō̃, he is grazing his cows on the top of the hill.
sō ghōṛē-chh rōhā bēṭhi, he is seated on a horse.
hāū āpnē bābā-bhēr jāmā, I will go to my father.
jabī āpnē kūṛē ḍhāiyā pahūchā, when he arrived near his house.

Note that *dā̃* and *pā̃ḍā* (also, as usual, written *pā̃ḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *dā̃* is *dī*. Thus :—

ṭāṭā-dā̃ bāhā̃ (fem. plur.) *phēḍāi*, having thrown (his) arms on (his) neck.
hāthō-dī chhāp (fem.), *ōr gōḍī-dā jūtā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.
ḍōkhrē-pā̃ḍē sōsan-phūl-bhēr sūchyā, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pā̃ḍē*, not *pā̃ḍā* or *pā̃ḍō*.

ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. Tadbhava adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus :—

bhōlō ādmī, a good man.
bhōlē ādmī, good men.
bhōlē ādmī-kō, of a good man.
bhōlī bēṭī-manukh, a good woman.
bhōlī bēṭī-mānukhā̃, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ekō*.

PRONOUNS.

(a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

	SINGULAR.	
Nominative	*hâũ, aũ, mẽ*, I	*tũ*, thou
Agent	*mẽ, mēhẽ*	*tẽ*
Genitive	*mērō (mērā)*	*têrō (tērā)*
Oblique form	*muhũ, mũ, mu*	*taẽ, taũ, tã*
	PLURAL.	
Nominative	*ām, āmẽ, ham*	*tum, tũẽ*
Agent	*āmẽ*	*tumẽ, tũẽ*
Genitive	*amārō (-ā), umārō (-ā)*	*tumārō (-ā), tũhārō (-ā) tũarō (-a)*
Oblique form	*āmũ*	*tumũ, tũẽ*

'Even me' is *mũ-ẽ*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

hāũ bhūkhā mōrũ. Hāũ apṇē bābā-bhēr jāmā, I hungry am dying. I will go to my father.

hāũ ēlā dūrē lāg nōthā-thā, I walked a long way to-day.

aũ tō tũẽ-kh pānī-mũjh pōstānē-kē nītē nawai-dēõ, I indeed baptize you with water unto repentance (Matt. iii, 11).

aũ Īśwar-kē mhōl-khānā-kh ḍāi-sōkẽ, I can destroy the temple of God (Matt. xxvi, 61).

mẽ pāp kiyā-ō, I have done sin.

mẽ tēs-kē bēṭē-kh pīṭā, I struck his son.

jō-kichh mērō hō, whatever is mine.

sō mu-kh dē, give that to me.

mu-kh rākh, keep me (as one of thy servants).

ōjī tū usnā pōṛi-kōrī mũ-kh ḍhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).

tū tō sadā-nūi mẽ-ẽ-ḍhāiyā, thou (art) ever with me-even.

ham khāmẽ, we shall eat, let us eat.

āmẽ-ẽ tũārē-bhēr bāsūṛā bōjā, we played the flute near you (Matt. xi, 17).

hē umārē Bābā, jō gaṇu-bhēr ōsõ, our Father which art in heaven (Matt. vi, 9).

tū ēlī āyā āmũ-kh pīṛā dēṇõ-kē nātē, art thou come hither to torment us (Matt. viii, 29) ?

tū āmũ-kh bōl, say thou to us (Matt. xxvi, 63).

jōjō tū bōlẽ, sō śuṇũ, what thou sayest, that I hear.

tẽ mu-kh ēk chhēl-kūṛō-bī nũ dīnō, thou didst not give to me a single kid.

jō-kichh mērō hō, sō tērō-ẽ hō, whatever is mine is verily thine.

kōs-kā lārkōṭā aõ tāũ-pāchh, whose boy comes behind thee ?

têrā Bābā taũ-kh inām dē-dēndā, thy Father will reward thee (Matt. vi, 6).
ēũ tã-chh kōdē nã undō, this shall not be upon thee (Matt. xvi, 22).
tumẽ sō kōs-bhērẽ mōlē gāḍō, from whom did you buy that?
tũhārē bābā-kē kōtī bēṭē ō, how many sons are there in your father's (house)?
jēkī tũārō dhan ōsõ, tēkī tũārō mōn bī lāgī-jandō, where your treasure is, there will your heart be also (Matt. vi, 21).
aũ tũẽ bōlõ, I say unto you (Matt. iii, 9).
aũ tō tũũ-kh pānī-mũjh pōstāṇō-kē nītē nawai-dēõ, I indeed baptize you with water (Matt. iii, 11).

(*b*) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

	This, he, she, it.		That, he, she, it.	
		SINGULAR.		
	Masc.	Fem.	Masc.	Fem.
Nom.	*ĕū, ĕjō* (*-ā*)	*ĕu, ĕjī*	*sō, sōjō* (*-ā*)	*sō, sōjī*
Ag.	*īṇē, iṇẽ*	*iyā-ẽ, iyā-ẽ*	*tīṇē, tiṇẽ*	*tyã-ẽ, tyā-ẽ*
Dat.	*ĕsē-kh*	*iyã-kh*	*tĕsē-kh*	*tyã-kh*
Obl.	*ĕs*, (neut.) *ĕthū*	*iyã*	*tĕs*, (neut.) *tĕthū*	*tyã*
		PLURAL.		
Nom.	*ĕũ, ĕjō*		*sō, sōjō*	
Ag.	*īwẽ*		*tīwẽ*	
Obl.	*ĕũ, ihũ*, (neut.) *ĕthū*		*tĕũ, tĕhũ*, (neut.) *tĕthū*	

In the translation of St. Matthew's Gospel *ĕthū* and *tĕthū* are spelt *ĕttū* and *tĕttū*, and *īwẽ* and *tīwẽ* are spelt *īwẽ* and *tīwẽ*, respectively. In the same translation we often meet *tĕs-kē* instead of *tĕsĕ-kh*. We often find *aijō*, instead of *ĕjō*.

Examples of these pronouns are:—

ĕū jō mũ-pāchhē āõ, he who cometh after me (Matt. iii, 11).
alē ĕū bāḍoī-kā bēṭā athī-nã, is not this the carpenter's son (Matt. xiii, 55)?
ĕjō kā hō, what is this?
ĕjā merā bēṭa, this my son.
ōjō ĕjī bāta syāṇā-kē kāṇũ-pũḍī dĕindī-bōlī, if this affair (fem.) comes to the governor's ears (Matt. xxviii, 14).
ĕsĕ-kh pōharāī-dĕō, clothe this person.
ĕs ghōṛē-kī kā umar ō, what is the age of this horse?
ĕs-kē hathō-dã chhāp, a ring on his finger.
ĕthū-āstē, on this account (he has given a feast).
tuẽ ĕthū-kh jānō, know ye this (Matt. xxiv, 43).
ālē tū kūṇyẽ, ĕū kā bōlẽ, hearest thou what these say (Matt. xxi, 16)?
ĕjē dūskiyā-kē ḍāḍ-mũjh sōṭhi-jāndē, these shall go away into everlasting punishment (Matt. xxv, 46).
sōbhaã ādmī ĕjī bāta mānõ nã, balkan ĕjē jĕũ-kh dēī-dīnō, all men cannot receive this saying save they to whom it is given (Matt. xix, 11).

jō ẽũ-tĩ̃ jādā ō, sō tẽs kŏchālī-bhēr̃ī, what is more than these, cometh from that evil one (Matt. v, 37).

ẽũ duãaĩ kuknũ-lēi, on these two commandments (Matt. xxii, 40).

sō rūśi mōrā, he became angry.

sō bēṭmānus tēthī-ĩ̃ wŏktō bŏchi-gōī, that woman was made whole from that very hour (Matt. ix, 22).

ĕjā kām sāṭṇõ̃ utauṛō, ōr sŏjā kām nũ̃ chhōḍnõ̃, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

tāṇē āpṇē bābā-kh bōlō, he said to his father.

tabī tiṇē bãṭi-dinō, then he divided out (the property).

jōjī kām tyãĩ̃ thī-kōrõ̃, ĕũ bōli-dēindō tyã-kī ād-kē mītē, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

tĕsĕ-kh sŏjē bī kōē nũ̃ thā-dēĩ̃, even those no one was giving to him.

tĕs-ī-kh chāṭā, kissed even him.

tĕs-kā jēṭhā bēṭā, his elder son.

tyã-kh hēri, looking at her (Matt. ix, 22).

tyã-kī bēṭī, her daughter (Matt. xv, 28).

tyã̃ gōdhōyā-kh ōr tĕs gŏdhĕtailē-kh lĕai, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

sō ghōṛē-ohh rōhā bēṭhi tēthū būtō tōī, he is sitting on a horse under that tree.

sō majī-mũ̃jh rōhē, they remained in joy

tĕs-bhēr̃ī sŏjē rupaiyē sambhāl, take those rupees from him.

tāwĩ̃ tĕsĕ-kh tĕũ̃-chh bĕthāi dīnē, they set him on them (Matt. xxi, 7).

tāwĩ̃ thā-bōlõ̃, they said (Matt. xxvii, 4).

tĕũ̃-mũ̃jhī̃ ĕk, one of them (Matt. vi, 29).

tāwĕ̃ tĕũ̃-kh bōlõ̃, he said to them (Matt. xii, 3).

tihũ̃-mũ̃jhī̃ jōjā kanchhā thā, the one from amongst them who was the younger.

tāṇõ̃ tihũ̃-kh bãṭi-dīnō, he divided (the property) out to them.

tēthū dāsẽ̃-mũ̃jh, in those days (Matt. iii, 1).

(*c*) The **Reflexive Pronoun** is *āpū*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *āpṇo(-ā)*. The singular oblique form is *āpṇē*. Its plural is *āpū* The locative plural is *āpōs-mũ̃jh* or *āpū-mũ̃jh*.

Thus :—

tāṇõ̃ āpū umārā nijōriyī̃ nēi-gālī, He Himself took our infirmities (Matt. viii, 17).

āpū-ī̃ tauũ-kh pŏrgŏṭūī majūṛī dē-dēndā, He, even Himself, will reward thee openly (Matt. vi, 4)

hāũ āpṇē babā-bhēr jāmā, I will go to my father.

āpṇō-kh sŏkõ̃ nõ̃ bŏchi, He cannot save himself (Matt. xxvii, 42).

sō āpṇē-mũ̃jh jaṛiyā nũ̃ rākhõ̃, he has no root in himself (Matt. xiii, 21).

tāwĩ̃ āpōs-mũ̃jh bāta kōrdē lagē, they began to say amongst themselves (Matt. xvi, 7).

sō āpū-mũ̃jh sũchhõ̃-thē, they were thinking among themselves (Matt. xxi, 25)

I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(*d*) The **Relative Pronoun** is *jō* or *jōjō* (·*ā*), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

jōjō tū bōlẽ, sō śuṇũ, what thou sayest, that I hear.
tihũ-mũjhẽ jōjā kaṇchhā thā, the one among them who was the younger.
jēṇē tēsē-kh ḍōkhrẽ-pẽḍā bhējā, who sent him into the fields.
jēthū-lēi aũ bōrō rājī ŏ, regarding whom I am well pleased (Matt. iii, 17)
sō-ī ŏsõ jēthū-ki khātir likhi-gālē, this is he of whom it is written (Matt. xi, 10).
jō taśikō-kē thē, (the people) who were of there (to one of them he went).
jihũ-kh sũgur khāõ-thē, (the husks) which the swine were eating.
ějē jōũ-kh dēi-dinō, these to whom it is given (Matt. xix, 11).

(*e*) The **Interrogative Pronouns** are *kũṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kũẽ* instead of *kũṇa*. Its agent case is *kōṇẽ* The oblique singular of *kũṇa* is *kōs*.

Examples are :—

tũũ kōṇẽ bēthau, who hath warned you (Matt. iii, 7)?
kōs-kā larkōṭṭā, whose boy?
tumẽ sō kōs-bhérẽ mōlē-gāḍō, from whom did you buy that?

The oblique form of *ka* is *kāi*, *kahi*, or *kōthu*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhṇõ-kī khātir*, for seeing what? So (Matt. v, 13) *kōthū-lēẽ*, wherewith (shall it be salted).

Kūẽ or *kōẽ* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(*f*) Other pronominal forms noted are *ēśō*, like this; *taśō*, like that; *jaśō*, like which; *ēchhō*, this many; *kōchhō durē*, how far? *kōchhē-ẽ* is 'how many (men) indeed?' *kōtū bēṭō ō*, how many sons are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. *ũ, ŏ*	*ŏ, ẽ*
2. *au, ŏ, ẽ*	*au, ŏ*
3. *ō, ŏ*	*au, o*

These are sometimes written with an *h* prefixed. Thus, *hũ*, I am, *hō*, he is.

The second form is *ŏsõ* or *asõ*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

probably be spelt *ŏssõ̃*, as in other Western Pahāṛī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthī* or *áthẽ̃*, which in the translation of St. Matthew is spelt *ātī*. This form occurs in most Western Pahaṛī dialects, and is only used with a negative, not changing for number or person. Thus, *áthẽ̃ nã̃*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthī*. Compare the Kumaunī *nhāti*, he is not.

The past tense is *thō* (*thā*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindī *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōṭguru, have forms corresponding to *tō*.

Corresponding to the Hindī *huā* is *ŏō* (*óā*) fem. *ŏī*, plur. masc. *ŏē*, fem. *ŏī*. It is also used to mean 'was.'

Examples of the use of these various forms are the following:—

aũ bī ēk ādmī ŏktyarō-tŏi ŏ, I also am a man under authority (Matt. viii, 9).
aũ jō Mānus-kō Putr ŏ, I who am the Son of Man (Matt. xvi, 13).
ālē jŏjō aundarā ŏ, sō tū ē, art thou He that should come (Matt. xi, 3)?
Tū sō-ī Masīh ē, Thou art that very Christ (Matt. xvi, 16).
jō sabũ-tī āchhō kōpaṛā ō, that which is the best garment.
jō-kichh mērō hō, sō térō-ī hō, whatever is mine is thine.
hēr, ĕttī Masīh ŏ, kittō, tēkī ŏ, lo, here is Christ, or He is there (Matt. xxiv, 23).
tuhārē bābā-kē kŏtī bēṭē ō, how many sons are in your father's (house)?
tēkī aũ tēũ-kh mãjĕndā ŏssõ̃, there am I in the midst of them (Matt. xviii, 20).
tū bī tēũ-mãjhẽ̃ ēko ŏssõ̃, thou also art one of them (Matt. xxvi, 73).
ĕttī unõ̃ ãmũ-kh āchhō ŏssõ̃, it is good for us to be (Hindī *hōnā*=*uṇõ̃*) here (Matt. xvii, 4).
tũẽ̃ mānũā-kā nūn ŏsõ̃, ye are the salt of the earth (Matt. v, 13).
ĕsē undē (Hindī *hōtē*) *jĕsē Īswar-kē jŏōryã gaiṇī-bhēr ŏssõ̃*, they become such as are the angels of God in heaven (Matt. xxii, 30).
tērē bēṭē maphak áthẽ̃-nã̃, I am not like (*i.e.* worthy to be called) thy son.
yēhūdā-kē syāṇaṅ-mãjhẽ̃ nandrī-nāndrī munẽ̃ nāthẽ̃, thou art not least among the princes of Judah (Matt. ii, 6).
sō ēkā áthẽ̃ nã̃, He is not here (Matt. xxviii, 6).
kā tũẽ̃ tēũ-kh-tẽ̃ bŏṛē āthẽ̃ nã̃, are ye not greater than they (Matt. vi, 26)?
or chĕlōgrōṇõ̃ śuṇī nã̃, ĕthū-lẽ̃ ĕū athẽ̃ nã̃, and she would not be comforted, because they are not (Matt. ii, 18).
aũ bŭkā thā, I was an-hungered (Matt. xxv, 35).
tū bī satō thā, thou also wast with (Him) (Matt. xxvi, 69).
jŏjā kāṇchhā bēṭā thā, (he) who was the younger son.
ēk beṭ-māṇus thī āī, a woman was come (Matt. xxvi, 7).
ēkō-kē duō bēṭē thē, of a certain man there were two sons.
ĕā Īswar-kā Putr ŏā, this was the Son of God (Matt. xxvii, 54).
tŏllā bŏṛō dukh undō, ĕsō ki ŏō nã̃ dhaiṇī-kē āgo-lẽ̃ ĕbī-dūrī, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *ṇõ* to the root. Thus, *khā-ṇõ*, to eat, the act of eating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r*, *ṛ*, or *l*, then *nõ* is added instead of *ṇõ*, but the distinction is very carelessly observed in writing. Examples are *chhāḍṇõ* (not *chhāḍnõ*), to abandon; *baḍhnõ*, to fill; *gaṇnõ*, to count; *jõṛnõ*, to add; *karnõ*, to do, to make; and *milnõ*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jīnē tĕsĕ-kh āpṇē sũgarũ chārnõ-kh bhĕjā*, who sent him to feed (*lit.* for feeding) his swine: *tīṇē bajṇõ aur nāchṇõ-kā śād śuṇā*, he heard the sound of music and dancing: *kōthū dĕkhṇõ-kī khātir tũẽ bāṇḍā gwē*, what went ye out for to see (Matt xi, 8)?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuṭũ-kh khāṇē sũchõ-thā*, he wished to eat the husks. But the uninflected dative is also used, as in *tĕs-kē bōlnõ-kh hĕrõ-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ẽ* occurs in *jĕs-kē ŏlauṭē ṭipnẽ māphŏk aũ āthā-nã*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*da*) to the root. Thus, *kardõ* (*kardā*), doing: *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndõ* (*ndā*). Thus, *rōndõ* (*rōndā*), remaining; *dēndō* (*dēndā*), giving; *āndõ* (*āndā*), coming. From the root *ō* (Hindī *hō*), become, we have *undõ* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

tĭhẽ-mẽjhã ēkõ-kē ĕthū rōndā lāgā, he began to dwell with one of them.

monānda lāga, he began to remonstrate.

kōthã śunōndā lāgā, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ōndā*.

A kind of adverbial present participle appears in *āndiā*, on coming, a-coming, while coming. Thus, *jabī, ghŏrō āndia, āpṇē kuṛē ḍhāiyā pahũchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus,—

karnõ, to do, has *kiyō* (*kiyā*).

dēṇõ, to give, has *dinō* (*dinā*).

lēṇõ, to take, has *linō* (*līnā*).

jāṇõ, to go, has *gŏō* (*gŏā*) or *gwō* (*gwā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyõ, dinõ, līnõ*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāũ tĕrē bĕṭĕ bājnõ māphak rōhā nã*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *mārī*, having struck. Examples will be found under the head of compound verbs. The word

kari or *kŏri* is usually added when used purely in the sense of a conjunctive participle. Thus—

> *tēsé-kh dēkhi-kŏri ghīṇā lāgī ōr . . . . dauṛi-kŏri tēs-kē ṭāṭū-dī̃ bāhā̃ phĕ̃ḍai phĕ̃ḍai tabē tēsī̃-kh chaṭa*, having seen him he felt compassion, and . . . . having run, throwing his arms round his neck, then he kissed him.

Note that in *phĕ̃ḍāi phĕ̃ḍāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

> *bēṭā mŏri-kŏri, jīwaṇā*, the son having died, lived.
>
> *ĕkō-kh āpū ḍhāiyā baudi-kŏri*, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iẽ* to the root, as in *mŏriẽ*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mŏri-kŏri* used in the same meaning. If the root ends in *a* (as in the case of passives), then only *ẽ* is added, as in *kārchīẽ*, having been lost, from *kārchīṇõ*, to be lost, the passive of *kārckṇõ*, to lose.

The **Present** is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. *mārũ* or *mārõ*	*mārũ* or *mārõ*
2. *mārẽ, mārõ, mārī*	*mārō* or *mārõ*
3. *mārõ*	*mārõ*

It will be observed that *marõ* can be used for any person of either number. When *mārẽ* is followed by the negative it becomes *mārī-nã*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārẽ* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

> *hāũ bhukhā mŏrũ*, I die hungry, I die of hunger.
>
> *tērī ṭōhal kŏrũ, ōr jōjō tū bōlẽ sō śuṇũ*, I do thy service, and what thou sayest, that I hear.
>
> *aũ tũẽ-bhēr bōlõ*, I say unto you (Matt. v, 22).
>
> *ōjī aũ khālī tēs-kē ãgū chhūõ, aũ bŏchdī*, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).
>
> *jōjō tū bōlẽ*, what thou sayest (see above).
>
> *tu sāch ẽ, ōr Iśwar-ki bāṭ sachō-lēī sikhaõ, ōr kōthuī-kh ḍōrī-nã ; ĕthū-kī khātir ki tū ādmī-kī mūh hérīnã. Tōllā ánuẽ-bhēr bōlyā, tū kā sũchẽ*, Thou art true, and teachest the way of God in truth, neither carest Thou for any man ; for Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt xxii, 16, 17) ?
>
> *ōr tū, jēllā tū upāsuā rōõ*, and thou, when thou remainest fasting (Matt. vi, 17).
>
> *mērā bābā tēthu nandrē kuṛe pũḍa rōhã*, my father lives in that small house.

ĕũ dũgurõ-lẽ̃ Abrahām-kē nātē lārkōṭṭē ṭṭpi sōkõ, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kuṛē-chõ aẽ nã, let him not enter into the house (Matt. xxiv, 17).

nũ ṭēarā-mũjh uẽ (Hindī *hōvē*), let it not be on the feast-day (Matt. xxvi, 5).

sō ruśi mōrā, ōr bhūtrē nũ jāẽ, he was angered, and would not go inside.

kai āmẽ ōr Pharīsẽ̃ bhōrī upās kōrõ, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thāṇ tũẽ̃ kērõ sō hērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

ōjē tũẽ̃ tẽũ-kh pyārē chītõ, jō tũũ-kh pyārē chstõ, if ye love them that love you (Matt. v, 46).

kōchhē-ẽ̃ pēt bhōrõ, how many (of my father's servants) fill the belly?

ki umarī ẽ̃khē ugarī jāõ, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōṭhō*, go ye. If the form is repeated it is emphatic, as in *jō sabẽ̃-tē ācchō kōpaṛā ō, sō gāḍō gāḍō*, bring ye out *at once* the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nũiyẽ̃* (for *nũ niye*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *tho* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmīrī) precede the main verb. Thus, *sōjō mārõ̃ thō* (or *thā*), or *sōjō thō* (or *thā*) *mārõ̃*, he was striking; *sōjī mārõ̃ thī* or *sōjī thā mārõ̃*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *tha* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō tihũ̃ bōkuṭũ̃-kh khāṇē sũchõ̃ thā, he was wishing to eat those husks.

kōē-nũ̃ thā dẽ̃ṛ, no one was giving.

Yūhannā tēs-kē (for *tēsē-kh*) *thēkõ̃ tā*, John forbade him (Matt. iii, 14).

jihũ̃-kh sũgur khāõ̃ thē, (the husks) which the swine were eating.

dabīr-mũjh ēk jāu tē gērõ̃, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

	Singular. Masc.	Fem.	Plural. Masc.	Fem.
1.	*mārmā* (-*mō*)	*mārdī*	*mārmẽ̃, mārdē*	*mārdī*
2.	*mārda* (-*dō*)	*mārdī*	*mārdē*	*mārdī*
3.	*mārdā* (-*dō*)	*mārdī*	*mārdē*	*mārdī*

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dēndā*, he will give. Examples of this tense are:—

hāũ āpnē bāba-bhēr jāmā ōr tēsē-kh bolmā, I will go to my father, and will say to him.

ŏjī aũ̃ khālī tēs-kē ãyũ̃ chhũõ̃, aũ̃ bŏchdī, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

ŏjī tū usnā-pŏri-kŏri mũ̃-kh ḍhāl kŏrdā, if, having fallen down, thou wilt worship me (Matt. iv, 9).

tērā Babā taũ̃-kh pŏrgōṭũ-ī inām dē-dēndā, thy Father will reward thee openly (Matt. vi, 6).

ēthũ-lēẽ̃ tŏllā bŏṛō dukh undō, ēsōkī . . . . ŏi-jandō nã̃, for then shall be great tribulation, such as . . . . . will not be (Matt. xxiv, 21)

ŏjī ēṭī bāta syāṇā-kō kāṇõ̃-pũḍī dēindī bōlī, if this shall be said in the Governor's ears (Matt. xxviii, 14).

ham khāmẽ̃ ŏr chhākmẽ̃, we shall eat, we shall feast.

kā khāmẽ̃, kā pīmẽ̃, what shall we eat, what shall we drink (Matt. vi, 25)?

tēs-kē āmẽ̃ rājī dēnde-kŏri, ŏr tũ̃-kh bē-phikar kŏrdē, we will persuade him, and secure you (Matt. xxviii, 14).

āmẽ̃ ēṭīā tīn chhāṇ bāṇdē, we shall even here make three tabernacles (Matt. xvii, 4).

ŏjē tũ̃ẽ̃ ādmiyẽ̃-kh chōḍi dēndē tēũ̃-kī ŏnyārẽ̃, if ye forgive men their trespasses (Matt. vi, 14).

tũ̃ẽ̃ tēũ̃-kē phūlpōõ̃-lēẽ̃ tēũ̃-kh pŏnchāndē, ye shall know them by their fruits (Matt. vii, 16).

ēthu-ẽ̃ dūsō bhŏristā lōg bōldē, in that day many people will say (Matt. vii, 22).

dū bet-mānus jāndrē-pũḍō piddī, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Gaṛhwālī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus:—

tũ̃ẽ̃ gaiṇī-kī syāṇchārī-mẽ̃jh munẽ̃ nũ̃ jālā, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūlī jāōlē phulētū*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindī. We have it in *jō hāũ bī ēk dūs apṇē sathī-sangāthu-ke sathē majā kŏrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindī, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī, and also Gaṛhwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote:—

A.—Transitive Verbs:—

tīṇē āpṇā bābā-kh bōlō, he said to his father.

bābāẽ̃ tĕsẽ̃-kh chāṭā, the father kissed him.

tẽ̃ tĕs-kē āstĕ dhām dīnī, thou gavest for him a feast.

With the object in the dative we have :—

Yiseū-ẽ̃ dūī chelẽ̃ kh pŏṭhāi dīnĕ, Jesus sent two disciples (Matt. xxi, 1).

ŏr-ẽ̃ būṭī-lĕẽ̃ saūẽ̃-kh kāṭī dīnĕ, ŏr bāta-pũdĕ pŏgārī dīnĕ, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

tūẽ̃ sūchya nũ̃, ki mĕ̃ sastar ki bŏjaudārõ̃-ki bōt khŏṇõ-kī khātir āyā, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tu etī āyā āmũ̃-kh pīṛā deṇõ̃-ke ustē, didst thou come hither to torment us (Matt. viii, 29)?

pardĕśŏ-kh nŏṭhā, he went to a far country.

tabī tĕsĕ kh sũ̃ŏh āī, then sense (fem.) came to him.

kŏllā āmũ̃-ẽ̃ iã̃-kh dukhiya, kitō jel-khanā, thĕ hērõ̃, ŏr taũ-hhēr gōē, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39)?

kŏttū dĕkhnõ̃-kā khātir tūẽ̃ bāṇḍē gwĕ, what went ye out for to see (Matt. xi, 8)?

tabī so majī-mũ̃jh rŏhĕ, then they remained in joy.

jŏfi tyār thī ŏẽ̃, sō tĕs-kē ēāī jajurē-kē ḍērē gŏẽ̃, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tiṇē sabh apṇē bãṭŏ-kō māl-mŏtah kŏṭhō kŏrō kŏrō, he collected all his property.

The **Perfect** tense is formed as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mĕ̃ surugŏ-kē aur tĕrē samṇē pāp kuya-ō, I have done sin before heaven and thee.

têrē bābā-ẽ̃ dhām dīnī-ō, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hãũ ēlē dūrē lāg nŏṭhā-thā, I have walked a long way to-day.

sō nēṛā bī pahũchā-nũ-thā, he had not even arrived near.

amũ̃-ẽ̃ sŏbbaī thāṇ chhōḍi dīnõ̃-thĕ, ŏr taũ-pāchh hãṭõ̃-thĕ, we have left all and followed Thee (Matt. xix, 27).

tũẽ̃-ẽ̃ śuṇõ̃-thō (Matt. v, 27), or *tũẽ̃-ẽ̃ thō-śuṇõ̃* (Matt. v, 43), ye have heard.

tũẽ̃ thē-nāchẽ̃ nã̃, ye did not dance (Matt. xi, 17)

Passive Voice.—As in Kumaunī and Rājasthānī, a passive is formed by adding *i* to the root of the verb. Thus, *hārchṇõ̃*, to lose, *hārchīṇõ̃*, to be lost, *bōlī dēṇõ̃*, to say, *bōlī dēīṇõ̃*, to be said. Thus :—

ŏjē ĕjī bāta syāṇā-kē kāṇõ̃-pũṭī dēīndī bōlī, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

ēā bōli dēindō tyā̃-kī ād-kā nītē, this will be said for a remembrance of her (Matt. xxvi, 13).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root, as in *pakāṇõ*, to cook. Sometimes, as usual, *ō* is substituted for *ā*, as in (pres. part.) *śuṇōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marnõ*, to die; *mārnõ*, to kill.

Compound Verbs.—There are the usual compound verbs.

Intensive Compounds are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote :—

bā̃ṭi dinō, he divided.

dīnī uḍāi (not *uḍāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote :—

lāṛkōṭē ṭīpi sōkõ, he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have :—

bōkuṭā̃-kh khāṇē sũohõ thā, he was wishing to eat the husks. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Yissū kōtihā śuṇōndā lāgā, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have :—

tū murda lōgī̃-kh āpṇē-ī̃ murdī̃-kh dābōṇõ dē, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nũ* or *nã̃* as in *kōē nã̃ thā dēī̃*, no one was giving; *hāū tērē bēṭē māphak āthī̃-nã̃*, I am not as thy son. So also in the imperative mood, *tũ̃ ṭēũ-kē kāmõ-kī bātī sā̃ṭyā nũ*, do not ye after their works (Matt. xxiii, 3).

With *uiyẽ*, be ye, the 2nd plural polite imperative of *ōṇõ* (*hōnā*) to be, we have a compound, *nã̃yẽ*, be ye not (Matt. vi, 5).

Two specimens of Jaunsārī are here given, and these are followed by the Jaunsārī Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmaurī character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmaurī character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *ṭākā* is written *ṭōkā*, and *mẽ* is written *maī*. Again an initial *é* or *ē* is invariably written *yé* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *é* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

[No. I.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

WESTERN PAHĀṚĪ (JAUNSĀRĪ).

STANDARD DIALECT. DISTRICT DERA DUN.

SPECIMEN I.

[No. I.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

WESTERN PAHĀṚĪ (JAUNSĀRĪ).

STANDARD DIALECT. DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bēṭē thē. Tihũ-mũjhĩ jōjā kāṇchhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
tiṇē āpṇē-bābā-kh bōlō jē, 'bābā, jō-kichh dhan-ṭākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
tēthū-mũjhĩ jō-kichh mērē-bãṭē-kō, sō mu-kh dē.' Tabī tiṇē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
jō-kichh thō, sō tihũ-kh bãṭi-dinō. Thorē-dusã-mũjh jōjā kāṇchhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
bēṭā thā, tiṇē sabh-āpṇē-bãṭō-kō māl-mōtāh kōṭhō-kōrō kōrō
son was, by-him all-his-own-share-of property together-made was-made
(aur) pardēśō-kh nōthā, aur taiikē jāriā-mũjh āpṇī mal-matah
(and) another-country-to he-went, and there debauchery-in his-own property
sab dīnī-uḍāi. Jab (*for* jabī) tēs-bhēr kichh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
taiikē kāṛ pōṛā, sō mũṇikā garīb gōā. Tabī sō jō taiikō-kē
there a-famine fell, he entirely poor went. Then he who there-of
thē, tihũ-mũjhĩ ēkō-kē ēthū rōṇda lāga, jīnē
were, them-from-among a-certain-one-of there to-remain began, by-whom
tēsē-kh āpṇē-sũgarũ chārnõ-kh ḍōkhrĩ-pũḍa bhējā, aur sō tihũ-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-
bōkuṭũ-kh khāṇē sũchõ-thā jihũ-kh sũgur khāõ-thē; tēsē-kh sōjō
husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
bī kōē nũ tha dēĩ. Tabī tēsē-kh sũch āi jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to senses came that, 'my-father-of
ēthū tō kōchhē-ĩ pēṭ bhōrõ, ōr hāũ bhūkhā mōrũ. Hāũ āpṇē-
new verily how-many belly fill, and I hungry die. I my-own-
bābā-bhēr jāmā, ōr tēsē-kh bōlmā jē, "bābā, mẽ surugō-kē
father-near will-go, and him-to I-will-say that, "father, by-me heaven-of
aur tērē sāmṇē pāp kiyā-ō. Hāũ tērē-bēṭē-māphak āthĩ-nã. Mu-kh bī
and of-thee before sin done-is. I thy-son-like am-not. Me-to also

jaisē (*for* jaśē) tērē ōr hāṛī-pāṛī ō tośāī rākh."' Tabī sō ujhūṇā
as thy other servants are so-even keep."' Then he arose

ujhūṇā, ōr āpṇē-bāhā-bhērō-kh nōṭhā. Sō nēṛā bhī pahūchā-nū̃-thā
arose, and his-own-father-near-to went. He near even arrived-not-was

tŏtirĩē tēs-kē-bābāẽ̃ dēkhā. Tēsē-kh dākhi-kŏri ghūṇā
immediately by-his-father he-was-seen. Him (acc.) seen-having compassion

lāgī, ōr tēs-kē bābāẽ̃ dauṛi-kŏri tēs-kē ṭaṭū-dĩ̃ balā̃
was-attached, and him-of by-the-father run-having him-of neck-on arms

phẽ̃ḍāi-phẽ̃ḍāi tabē tēsĩ̃-kh chāṭā. Bēṭēẽ̃
having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son

bōlō jē, 'bābā, mẽ̃ tērē sāmṇē ōr surugō-kē sāmṇē pāp
it-was-spoken that, 'father, by-me of-thee before and heaven-of before sin

kiyā, aur hāũ tērē-bēṭē̃ bājṇõ̃ māphak rōhā-nā̃ jō tērā bēṭā
was-done, and I thy-son to-be-called like remained-not that thy son

bājũ̃.' Pŏr tēs-kē-bābāẽ̃ 'āpṇē-naukarũ̃-kh bōlō, 'jō
I-may-be-called.' But by-his-father his-own-servants-to it-was-spoken, 'what

sabũ̃-tī āchhō kŏpaṛā ō, sō gāḍō gāḍō ōr ēsē-kh
all-than good garment is, that take-ye-out take ye out and this-one-to

pŏharāi-dē (*for* -dēō); ōr ēs-kē hāthō-dĩ̃ chhap, ōr gōḍĩ̃-dã̃ jūtā dēō-pŏharāi;
clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;

ōr jō, ham khāmẽ̃ ōr chhākmẽ̃. Ějā mērā bēṭā mŏri-kŏri,
and so, we shall-eat and we-shall-feast. This my son died-having,

jīwaṇā; hārchiẽ̃, phabā.' Or tabī sō majī-mũ̃jh rōhē.
lived; having-been-lost, found(-is).' And then they joy-in remained.

Tēs-kā jēthā bēṭā ḍōkhrē-pũ̃ḍā thā. Jabī ghŏrō āndiā
Him-of the-elder son the-field-in was. When to-the-house on-coming

āpṇē-kūṛē-ḍhāiyā pahũchā, tabī tīnē bājṇõ̃- aur nāchnõ̃-kā śād
his-own-house-near he-arrived, then by-him music- and dancing-of noise

śuṇā. Ōr tīṇē āpṇē-naukarũ̃-mũ̃jhĩ̃ ēkō-kh
was-heard. And by-him his-own-servants-from-among a-certain-one-to

āpū-ḍhāiyā bauli-kŏri pūchhā jē, 'ějō kā hō?' Tīnē
himself-near called-having it-was-asked that, 'this what is?' By-him

bōlō jē, 'tērā bhāyā āyā, (aur tērē-bābāẽ̃ dhām
it-was-spoken that, 'thy younger-brother came, (and by-thy-father a-feast

dīnī-ō, ēthū-āstē jē sō khīm-kuśar āyā).' Sō ruśi-mŏrā, ōr
given-is, this-for that he in-good-health came).' He became-angry, and

bhītrē nũ̃ jāĩ. Tabī tēs-kā bābā bã̃ḍā āyā, ōr
within not would-go. Then him-of the-father outside came, and

mŏnāṅdā lāgā. Tīnē āpṇē-bābā-kh bōlō jē, 'hāũ
to-remonstrate began. By-him his-own-father-to it-was-spoken that, 'I

tō ĕchhē-bŏrśŭ̃-āuṛī tērī ṭŏhal kŏrũ̃, ōr jŏjō tū bōlẽ̃ sō
verily so-many-years-from thy service do, and what thou speakest that
śuṇŭ̃. Tabī bī tẽ̃ kŏdī mu-kh ĕk chēl-kūṛō-bī nũ̃
I-hear. Then also by-thee ever me-to one goat-young-one-even not
dīnō, jō hāũ bī ēk dus āpṇē-sāthī-saṅgāthī-kē-sāthē
was-given, that I also one day my-own-friends-companions-of-in-company
majā kŏrdā. Ōr jabī tērā bēṭā ĕjā, jīṇē sabh māl-matāh
joy might-have-made. And when thy son this, by-whom all property
rāḍũ̃-kh uḍāō, āyā, tabī tẽ̃ tēs-kē-āstē dhām dīnī.'
harlots-to was-squandered, came, then by-thee him-of-for p-feast was-given.'
Tiṇē bōlō jē, 'bēṭā, tū tŏ sadā-nit mũ̃-ī-dhāiyā,
By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),
ōr jō-kichh mērō hō, sō tērō-ī hō; ōr ĕśō bhī (*for* bī)
and whatever mine is, that thine-even is; and thus also
chāhiyẽ̃-thō, kāhi-kh jē tērā bhāyā marẽ̃, jīwaṇā; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
hārchiẽ̃, phābā.'
having-been-lost, found(-is).'

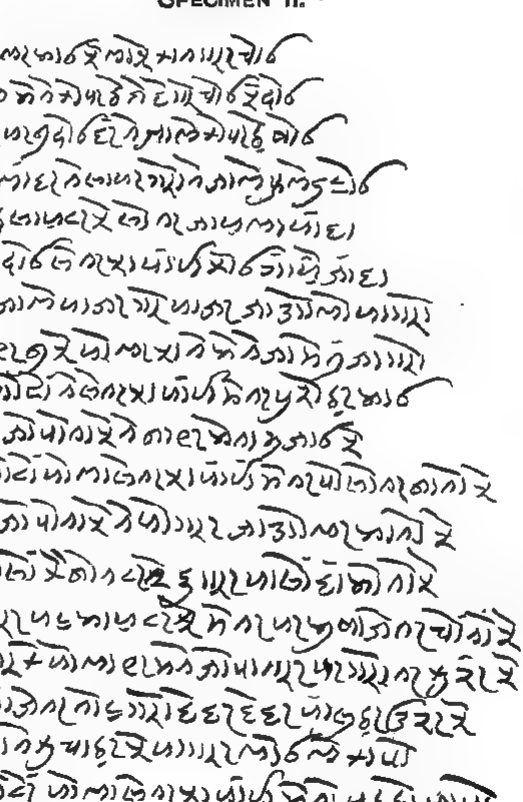
[No. 2.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

WESTERN PAHĀṚĪ (JAUNSĀRĪ).

STANDARD DIALECT. DISTRICT DEHRA DUN.

SPECIMEN II.



[illegible]

20. [illegible]

[illegible]

25. [illegible]

[illegible]

30. [illegible]

[illegible]

35. [illegible]

[illegible]

40. [illegible]

[illegible]

WESTERN PAHĀṚĪ (JAUNSĀRĪ).

STANDARD DIALECT. DISTRICT DERA DUN.

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

Ijiyē-lī, māiyē, lāyē kārṇī-chōī.
'Mother-O, mother, prepare lye-drippings.

Mōilē mērē kōpirē rē, dēṇē chōiyē dhōī.
Dirty my clothes O, give with(-lye)-dripping washing.

Chōiyē binu dhōĩdī rē, jālē kōpirē khōī.
With-lye without by-washing O, will-go clothes spoilt.

Sājō lāĩdī rē sābiṇō rē, jālē phulēṭū hōī.
Fresh by-preparing O soap O, will-go flower-like having-become.'

Ōkhēṛū śāwaṭiyē sōṛī-jāwalā bāĩdā. (5)
'Walnut-tree branch clothed-will-go mistletoe.

Kōpirē dhōī, Śēriyā bāṭhā, kōi gāwē jāĩdā?
Clothes having-washed, Śeriyā beautiful, which village going?'

Bāji-jālē bājiṇē, bāji-jāōlō bāṇū.
'Played-will-be musical-instruments, played-will-be the-gang.

Gāwē binu yē boliyā rē, mērē jātērū jāṇō.
Of-a-village without O speaking O, my to-fair going.'

Ṭhākō gōṭō, rē Śēriyā bāṭhā, tērī buḍhōṛī māī.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.

Jātērū jo pōrayē rē, nā bhī mērā tū jāiyē. (10)
Fair which of-strangers O, not also my thou go.'

Ṭhākō gōṭō, bōlā, Śēriyā bāṭhā, tērī pōśōṛī nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife

Jātērū jō pōrāyē rē, bōṇi-jāōlī marō yē.
Fair that of-strangers O, will-happen fight O.

Ḍāḍē bāśō kainōrṭī rē, dūnī bāśōdā mōrō yē.
On-the-hill sings cuckoo O, on-the-plain sings peacock O.

Khōśaṇī Bahmāwaṭī rē, tērī bimū khāĩjērī chōṛōyē.
'The-Khas-woman of-Bahmū O, thy castanets tambourine stolen.'

Rõgaṇũ-kē bōlā bhītarē jō pāṇī pīṇõ rī (15)
'*Rangānū-(in-the-house-)of said within that water drinking of*

kuṇḍī yē.
pot O.

Bīmū khãjērī rõhṇō dē-dī, dē-dī bãsurī uṇḍī yē.
Castanet tambourine to-remain allow, give flute here O.'

Kāṭē nā rē kuchāṛiyē, bāṇi-lōilē kāpō.
'*Cut please O Kachāriyā, make pieces.'*

Ṭhēkõ gōṭõ bōlā, Śēriyā bãṭhā, tērō buḍhaṛō bāpō.
'*I-prohibit, I stop, says, Śeriyā beautiful, thy old father.*

Gurū-sāthē bijurēṭiyē, dōī-sāthē gõṇōyē.
Thunder-with lightning, bees-with honey-bee.

Jātērũ nũ jāyā, Śēriyā, ghōrē gāḍi-lēō mõṇōyē. (20)
The-fair not go, Śeriyā, at-home prepared-is a-fish-poisoning-fair.'

Khõśaṇiyē Bahmawaṭiyē bāṇō miṭhōṛō khāṇō yē.
'*O-Khos-woman of-Bahmū prepare sweet food O.*

Bōhuā-kē-sāthō-kē rē, mērē jāṇiyē jāṇō yē.
Daughter-in-law-of with, my will-be-gone going O.'

Phūli-jaōlē phulēṭū rē, phūli-jāōlī ārū.
'*Will-bloom flowers O, will-bloom peaches.*

Thōṛī chākiyā, Śēriyā, bẽṭhā, Rõgāṇũ-kī dārū.
Little taste, Śeriyā, beautiful, Rangānū-of wine.'

Phūli-jāōlē phulēṭū rē, phūli-jāōlī dhāī. (25)
'*Will-bloom flowers O, will-bloom Woodfordia-floribunda.*

Tāũ tō lāgō, Anūpā rãḍē, jātērũ-kō bāī.
To-thee also is-felt, Anūpā woman, fair-of desire.'

Bhawanū rē lõhārā, dē-dī ḍãgarẽ-dī pāṇõ.
'*Bhawānu O blacksmith, give chopper-on keen-edge.'*

Jatērũ jāō, Anūpā rãḍõ, gōi nã rãḍõ-kī bāṇõ.
'*Fair going, Anūpā woman, goes not woman-of custom.'*

Athū lāgā bōlē bōldā, jō Bhawānū lõhārō.
Thus began to-speak speaking, that Bhawānū the-blacksmith.

Dēkhi kōṛiyā, Anūpā dhiyāṇi, mulkō-ka bõhārō. (30)
'*Seeing do, Anūpā daughter-of-a-Rājpūt, country-of custom.'*

Bhõānũ jō lõhāraṭēā, jōṛō ḍiguā tārā.
'*Bhawānū that blacksmith, garment cap thine.*

Dadiya-kā khawãd, Śēriyā sōrā bhaujā mērā.
Elder-sister-of husband, Śeriyā real brother-in-law my.'

Phūli-jāōlē phuleṭū, phūli jāōlī dhāī.
'*Will-bloom the-flowers, will-bloom Woodfordia-floribunda.*

Bŏḍēkōṭē bolē thatō-puṇḍī lāgī jātīrā jsī.
In-Baṛkōṭ called open-space-in held the-fair is-being.'

Dādiyē Nagauṭiyē, tū bhī dādī yē dādī. (35)
'O-elder-sister of-Nāgau, thou also sister O sister.

Jaṛē-kā̃gūrī (*read* jhalēkālī) kalēgī dādiyē (bā̃dhiyē),
Shining head-ornament tie,

dēī-nā kalēgī bā̃dhī (*for* bā̃dhi).
put-please head-ornament having-tied.'

Jŏī-jālā, Anūpā, tērā kauḍiyāṛā jūṛā.
'(I-)will-be-burnt, Anupā, (by-)thy embroidered dress.

Pŏrō-kō jō bhaṅgjirō rākhō, ā̃śū̃-kā mūṛā.
Last-year-of this cumine kept, this-year-of parched-grains.'

Aśo kŏri bōlōlā rē, Kōlhē-kā bāḍī.
Thus doing speaks O, Kōlhā-of the-carpenter.

Ūmī pŏsōtō āpū khāyē, ṭōḍē
'Parched-grain poppy-seed you eat, poppy-heads

lāyē-chhāḍī. (40)
art-throwing away (-at-me).'

Bahmuā ḍā̃ḍē-puṇḍā batē bŏhlā hūrū.
Bahmū hill-on air blows softly.

Judā nāchō̃ bōlē, Śēriyā bā̃kā, judā pāgō-rā phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.

Aiśā kŏri bōlōlā rē Ḍumṭuṛā Jindā.
So doing says O Ḍōm Jindā.

'Bāwē pŏśē bōlē ḍā̃grē-lāi, dahnā pŏśō gŏā tindā.'
'Left side he-says chopper-stroke, right side went wet.'

[Amlōṛē-samlōṛiyā-kā, bāṇī-lēita ḍhīmā. (45)
[*Amlōrā-etcetera-of, make-do a(-poultice)-lump.*

Jātērū-kē thāt-puṇḍā bā̃ṭō, Anūpa, bhaṅgjirē-kā khīsā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriya, a very beautiful youth, was married to a Rajpūt girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwār. The lovers agreed to meet at Baṛkōṭ fair There they were surprised by Hansā, who cut off Śeriyā's head with a ḍāngṛā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.[1] My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

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[1] *Lit.* 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriya going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriya. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*i.e.* danceth) in the plain. The Khasaṇī of Bahmū hath stolen thy castanets and tambourine.[1]

Śeriyā.—There is a waterpot for drinking in the house of the Raṅganūs. Keep my castanets and tambourine, and give me my flute.[2] Cut thou *kachariya* into pieces for me.[3]

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.[4]

Śeriyā. Khasaṇī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.[5]

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

. . . . . .

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue. The flowers will bloom, and the *dhāī*[6] will bloom.

Thou art eager to go to the fair, Anūpā.[7]

He addresses a blacksmith.—O Bhawanū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājpūt's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

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[1] The wife is a Khas Rājpūt woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *tāmā* by 'castanets' is very doubtful.

[2] Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōṭ, where the fair would be held. The *kuṇḍi* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rī*) as the postposition of the genitive. It is the regular form in most Western Pahāṛī dialects.

[3] *Kachāriyā* is the name of an edible root. He is telling her to prepare food for his expedition.

[4] Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 82.

[5] As already said, his son was married into a Rājpūt family of Barkōṭ, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

[6] The *Woodfordia floribunda*, which has brilliant red flowers.

[7] In Jaunsārī, the word *rāṇī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dhāū* will bloom. Lo, there is the fair on the Baṛkōṭ plain. (He meets his sister, who is married in Nāgau),—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

. . . . . .

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed[1] by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter[2] of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

. . . . . .

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Ḍōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.[3]

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[1] Note the elision of *r* in *jōī* for *jōrī*.

[2] Note the form *bāḍī* for *bāḍhī*, a carpenter. Such disappiration of sonant aspirates is typical of dialects further west.

[3] *Anūrā* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsāri.	English.	Jaunsāri.	English.
Abōrā,	(*adv.*), late.	*Ālī,*	unripe, raw.
Ābūr,	(*noun*), boil, abscess.	*Āsu,*	we.
Achhā, ăchhā,	nice, good, better.	*Amārō,*	our.
Achayēhō,	unsafe.	*Āmlī,*	sour.
Achhōn,	blackberry.	*Āmū-kō,*	(*acc.*), us.
Ād,	memory.	*Ao-byāṛ,*	virgin.
Ādaḍs,	bat.	*Aoyāo,*	kornet.
Ādīru,	bat.	*Aḍgār,*	charcoal.
Ādhā,	blind.	*Āṇā, ăṇā,*	to come.
Ādī (plur. *ādiā*),	bowel, entrail.	*Appā,*	own.
Adlā-badlī,	barter.	*Ap matlabī,*	flattery.
Ādō,	green ginger.	*Āpā,*	self.
Ād rakhaṇ, ăd rākhpā,	to remember, to bear in mind.	*Ār,*	paramour.
Āgaṇ,	matchlock.	*Āraṇ, airaṇ,*	forge, anvil.
Agāh, agāṇ,	sky, heaven.	*Ārsī,*	looking-glass.
Āgādī,	(*prep.*), in front, before.	*Ās,*	hops.
Agāu,	advance.	*Āsō,*	fallow.
Agāu dēṇā,	to give an advance.	*Āṇā, ăṇā,*	to come.
Āgī naṭhṇā,	to go ahead.	*Asā,*	are, is.
Agārā,	(*adv.*), two years hence.	*Āsō*	light, brightness.
Āgā,	issue, family; (*adv.*), next year.	*Āī rākhṇā,*	to expect.
Āgyārī,	firefly.	*Āṭhā,*	cause, (for) the sake (of).
Aijā, aijā (*fem. aijī*),	this.	*Āṭā* (plur. *āṭhā*),	tear.
Aim,	udder.	*Asākhiyā,*	ill.
Airaṇ, ăraṇ,	forge, anvil.	*Aithārī,*	sleek.
Aitār,	Sunday.	*Ātā nā thā,*	absent.
Ākh,	eye.	*Aṭhānō rākhṇā,*	to fast.
Ālākh,	many.	*Asukhā,*	unsafe.
		Āwā,	air.

Jaunsari.	English.
B	
Bābā,	papa, father.
Bubā,	father (used in the hills).
Bachh, bachhau,	the small hornet.
Bāchhā,	king.
Bāchhuṭī,	(*fem.*), calf.
Bāchhuṭā,	(*masc.*), calf.
Badhwā, badhnā,	to fill.
Bādhṇā, bāṇṇā,	to bind, tie, wrap.
Bāṛhōī, bāṛhē,	carpenter.
Bādō,	cloud
Bāṛō,	outside.
Bādōyā,	cloudy
Bāgh,	leopard.
Bagṛailā,	leopard-cub.
Bāgūr,	air.
Bāh (plur. *bāhī*),	arm.
Bahādur,	brave.
Bāhik,	(*prep., adv.*), besides.
Bāhurā āṇṇā,	to come out.
Bahutā,	many
Bāṭēā,	cramp.
Bāṇ,	barren (a woman).
Bajār,	market.
Bājṭā,	the retaining wall of a hill-field.
Bāṇṇō,	fallow, barren (in agriculture).
Bājā,	(*prep.*), except.
Bāṇā,	beautiful (general).
Bākal,	bark of tree, etc.
Bakhat	time.
Bākī,	prophet.
Bākrā (fem. *bākrī*),	goat.
Bakrāō.	hair of goats.
Bakrāwā,	herdsman for goats.
Bakrāwī,	herdswoman for goats.
Bal (plur *bālī*),	creeper.
Bāl, bāō,	hair of human body.
Bālā,	ear-ring (for women) worn on inside of ear.
Bāmaṇ,	brāhmaṇ.
Ban,	forest.
Bāṇ.	oak.
Band.	dam.
Ban dhārā,	wild cat.
Ban-gūra,	acorn.
Bappa birālī, bappa birālī, (*female*) wild cat.	
Bāṇnā,	to mend.
Bāṇā,	to plough
Ban sūgar,	wild hog.
Banṭā,	acorn.
Bāō,	hair of human body
Bār,	day.
Barō,	big.
Barāṭī,	axe (in Sansogh Village, Deogarh Khatt)
Bārāṭī, bārāṭō,	outside.
Barat rākhṇā,	to fast.
Bārō āṇā,	to come out.
Bārh.	hedge.
Bari,	year.
Barjeṇ rākhṇī,	to send to Coventry (used only on account of the enmity of a dead person).
Bārnā,	fern.
Barōṭō,	yearling.
Bārū, bāū,	sand.
Bāī,	(*masc.*), bamboo.
Bātaṇ,	vessels of earthen-ware or basket-ware.

Jaunsāri.	English.
Bāsa,	also.
Basnā̃,	to abide.
Bāi,	wind, air.
Bāṭ.	way, track, path
Bā̃ṭā.	share.
Bāṭ dēkhnā,	to await.
Bā̃ṭh.	beautiful.
Bā̃ṭhīyā,	beautiful (a woman).
Bāṭī,	wick.
Bāṭī,	egg.
Bāṭī sēnā,	to hatch.
Baṭōī,	path.
Baṭuā,	purse.
Bāū, bālū,	sand.
Bauṛh,	bull.
Bauṛnā̃,	to turn, to return.
Bauṛī (plur. *bauṛā*),	shoulder.
Bāwa lēnā,	to swim.
Bāwaṇā,	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit *ātmana*.
Bā̃ṭ,	bait, handle.
Bāṭhī,	bundle.
Bāṭhā̃ ēchhā,	best.
Bāṭhā̃,	unwilling.
Bāwā,	musk-pod.
Bēkhāṭ,	certainty.
Bē-āram,	obscene.
Bēṭīyā,	woman.
Bēṭī mānukh,	woman.
Bēukhī,	evening.
Bēyā,	(adv.), yesterday.
Bhadar karnā̃,	to shave the head.
Bhā̃ṭā,	vessels of metal.
Bhadōṛī,	August harvest. This includes *ōhōnī*, *kōdō*, *gōnī*, *jhōṛhī*, and unirrigated rice.
Bhā̃g,	hemp.
Bhagāwa,	fish-dam.
Bhāgwānā,	fortunate.
Bhaiṛ,	offering.
Bhaiṛāg, bhāṛāg,	committee, panchayat.
Bhaiyā,	younger sister.
Bhāiyā̃,	to retire from a case.
Bhandāwaṛā,	dam.
Bhaṭak phernā̃,	to be a vagrant.
Bhārā, bhārū,	burden, foetus.
Bhārā pārwāṇā̃,	to procure abortion.
Bhārā parnā̃,	abortion.
Bhart,	many.
Bhāt,	cooked rice.
Bhadārū,	sufficient.
Bhā̃ti-bhā̃ti-kā,	various.
Bhaū (plur. *bhauā*),	brow.
Bhauj,	sister-in-law.
Bhā̃ū-kuchhī,	(adv.), somehow.
Bhā̃ū-kahā̃,	(adv.), somewhere.
Bhā̃ū-kuchh,	any.
Bhaṛī,	black bee.
Bhaurnā̃,	to fill.
Bhayā,	vagrant.
Bhāyā,	younger brother.
Bhāwā,	authority.
Bhēd,	mystery.
Bhēḍ (plur. *bhēḍā*),	ewe, sheep (*sing.*)
Bhēḍāwā,	herdsman for sheep.
Bhēḍāwī,	herdswoman for sheep.
Bhēṛāg, bhaṛāg,	committee, panchayat.
Bhēṛnā,	to meet.

Jaunsārī.	English.
Bhāwanā,	doll (of wood or rags).
Bhijiyā,	wet, damp (of clothes, etc.).
Bhiuā,	elder sister's husband.
Bhiṇā,	to wear, to put on clothes, etc.
Bhīt,	wall.
Bhitōdī nāṭhnā,	to enter.
Bhitōṛī,	(*prep., adv.*), in.
Bhitrālī,	(*adv.*), within.
Bhōl,	husk of barley, *sawār*, *nāl*, or *lōbyā*.
Bhōlā,	puncture, leak.
Bhōlāṛī,	a small puncture or leak.
Bhōṛā,	granary (of stone).
Bhūlhā,	strawberry.
Bhubhkāṛnā,	to roar like a bear.
Bhuchal, *bhuchā*,	earthquake.
Bhuā-chī,	pheasant.
Bhuchā,	earthquake.
Bhujnā,	to fry.
Bhukṇā,	to bark.
Bhūl,	mistake.
Bhūl-biar,	mistake.
Bhūmī,	earth.
Bhūs,	husk of barley, *chanlā*, or *maḍuā*.
Bhūtādā,	will-o'-the-wisp.
Bias,	dinner.
Biāṇā,	to enrage.
Bichmundā,	(*prep., adv.*), amid.
Bidrī,	clear (of the sky).
Bij,	lightning.
Bij,	grain (for seed).
Bijar,	plant.
Bijurī,	lightning.
Bikh,	poison, venom.
Bikṇā,	to vend.
Bindlnā,	to twist.
Bindhṇā,	to drill holes.
Bis,	broad.
Birā, *birālī*,	female cat.
Bisar,	mistake.
Bish,	poison, venom.
Bitā,	delay, late.
Bōdh,	bullock.
Bōd,	doctor.
Bōrī,	enemy (*cf. bwair*).
Bōkā,	bark of tree, etc.
Bōlī dēṇā,	to announce.
Bōlnā,	to announce.
Bāī,	aunt, father's sister.
Bufhā par-nānā,	great-great-grandfather.
Buku,	kidney.
Bunnā,	to weave.
Burā (fem. *burī*),	bad.
Bū,	tree.
Byāj,	interest (on loans).
Byāṭhā-kā ṭhīkā,	torch.
Bwair (pronounced *boir*),	enmity.

C

Chaan,	cattle.
Chabānā,	to munch.
Chādā,	spoon, ladle.
Chāgā,	spot.
Chakrā,	tick.
Chālurā (fem. *chālurī*),	shaker.

Jaunsārī.	English.
Chāl,	ape.
Chalag,	quiet.
Chalkārṭ,	bird.
Chambā,	marvel.
Chambhā karnō̃,	to be surprised.
Chāṭā,	broken kernel.
Chāṭchak,	(*adv.*), suddenly, accidentally.
Chānī,	kernel of a peach or apricot.
Chanmāihō,	dough (of gram).
Chhāppar,	roof.
Charakh,	hyena. The animal is not found in Jaunsar-Bawar.
Charāt, *charhā*,	corpulent, fat.
Charnō̃,	to browse.
Chaṛuō,	thigh.
Chāsā,	spot.
Chāṭṭō̃,	to lick, to kiss.
Chau,	rice.
Chaū,	(*prep., adv.*), (*fem.*), up.
Chauātuā,	dough (of *chauāt* or *chauāt*).
Chaūchuyāṭṭō̃,	to twitter.
Chaukah,	beware.
Chaumāsā,	monsoon.
Chaūrī,	woman's large hat.
Chauṛō,	bread.
Chāuṛō̃,	to strain.
Chēla,	disciple.
Chēlhuṛō,	kid.
Chēnāhā kōdhwā,	chapati (of *chēnī*).
Chēṛidāṭhā,	dough (of *chēnī*).
-chh,	(*prep.*), upon.
Chhāchhā,	apricot chutney.
Chhāṛṭō̃,	to fling, to cast stones.
Chhādāṭṭō̃,	to vomit.

Jaunsārī.	English.
Chhoṛā (see *chhō̃*),	brink.
Chhailā,	bark of tree, etc.
Chhāpṛ,	cream.
Chhār,	ashes.
Chhāś,	buttermilk.
Chhaśā,	hare.
Chhatyānā karnō̃,	to destroy root and branch.
Chhatyānā kānnō̃,	to destroy root and branch.
Chhauli,	bitch.
Chhauṭā, *chauṭō* (pl. *chhauṭā*; fem. *chhauṭī*, pl. *chhauṭā*).	baby, child, boy, lad.
Chhoṭṭī,	chin.
Chhāyal,	shade, shadow.
Chhō̃, *chhō̃*, *chhaṭā*, *chhōnā*.	side, edge (of a field, river, etc.).
Chhōppā,	black vulture.
Chhōṛī,	wife.
Chhōnā (see *chhō̃*),	border.
Chhū,	permission.
Chhimā karnī,	to pardon, forgive.
Chhōṛī dēṇō̃,	to desert.
Chhōṛnō̃,	to forsake, to abandon.
Chhōṛī,	goat kids.
Chhōrā,	cowhide, buffalo-hide.
Chhōrōṛ,	ash-heap.
Chhōṭṭī,	(*masc.*), baby.
Chich,	green walnut shell.
Chhōṛāṭṭō̃,	to shriek.
Chilam,	pipe, hookah.
Chilkhāṭṭō̃,	to glisten.
Chiṛnō̃,	to build.
Chinnōṛī,	nut.
Chiplānō̃,	to smoothe.
Chiplī,	smooth.

Jaunsāri.	English.	Jaunsāri.	English.
Chiṇõ,	to fry, to burn.	*Chũṭṇõ,*	to pinch.
Chiṭṭū,	white.	*Chugli lānā,*	to backbite.
Chogirdo,	(*prep., adv.*), around.	*Chũṭṇõ,*	to pick, to glean, to lift, to carry.
Chopar,	kuiter.	*Chũj,*	bill (of a bird).
Chopri,	clay.	*Chekh,*	lemon.
Chorā,	flat, level.	*Chul,*	hearth.
Chornõ,	to conceal, to hide.	*Churo,*	apricot.
Chorṇõ,	to abscond.	*Chūr,*	hump.
Chuṭṭi,	basket.	*Chuṭṭi,*	marriage, wedding.
Chubhṇõ,	to prick.	*Chyāṭ-myāṭ,*	mushroom.

D

Dābṇõ,	to press, to bury.	*Dārmõ,*	pomegranate.
Dād,	tooth, teeth.	*Dārū,*	pomegranate.
Dād,	fine (punishment).	*Dārū,*	gunpowder.
Dadā,	elder brother.	*Dāṭhō,*	jaw.
Dāṭṭā-ka dobhro,	blackberry.	*Dāṭrā,*	(*masc.*), sharp.
Dadi,	elder sister.	*Dāṭṭuṭak,*	(*fem.*), sharp.
Dādiau,	barrow.	*Dauki,*	ladle, spoon.
Dāḍ kharchṇõ,	to gnash.	*Dauṇõ,*	to burn.
Dāḍo,	mountain.	*Dauṭi,*	(*adv.*), to-morrow.
Dāgrā,	sharp.	*Dāu,*	tether.
Dāu-bhāi,	brethren.	*Dāu lāṇõ,*	to strangle.
Dāl,	snake.	*Dāṇgā,*	large walking-stick, club.
Dāl,	vomit.	*Dāṇgi,*	walking-stick.
Dali,	bundle of lighted sticks of chir-wood.	*Dākār,*	hiccough.
Dapik dānik kaṇõ,	to smile (in Western Parganas)	*Dāli,*	stone of fruit; apricot, peach or walnut-shell.
Dāna-pūn,	charity.	*Dālkonē,*	apricot, peach or nut-shell.
Dār,	door.	*Dēṇõ,*	to give.
Dār dēṇõ lāi,	to shut (a door).	*Dēo,*	god, deity.
Dārū,	pomegranate.	*Dēo dekhāuṇõ,*	to consult a brāhman if a god be angry.
Darkhāsi karnā,	to request.	*Dēr,*	whole kernel.
Dār lāṇõ,	to shut (a door).		

Jaunsāri.	English.
Ḍāuṇõ̃,	to walk.
Dāuar,	husband's younger brother.
Dhabur,	better.
Dhā ḍōṇ,	to cry
Dhāgā,	thread.
Dhaiyā,	(*adv.*), near
Dhalnyāṇõ̃,	to push.
Dhā nāṛnā,	to call.
Dhān,	paddy
Dhapkhāl,	bellows.
Dhāṇ ṣāṭnō,	labour; *dhāṇ ṣāṭnā,* industrious.
Dhanu,	bow (the weapon).
Dharkāwa,	afternoon (from 1 to 4 P.M.).
Dhartī,	earth.
Dhāṛā,	male cat.
Dhẽ̃ḍā.	circular
Dhāl,	clod.
Dhānwanā, ḍhānwanā,	(*sing.*), ankle.
Dhānwanā, ḍhānwanā,	ankles.
Dhiẽ̃ṇā, dhyāṭurī,	married girl at her father's house.
Dhāl karnā,	delay.
Dhinḍā,	anything round.
Dhuẽ̃,	smoke.
Dhūḍh, ḍhāṇg,	precipice.
Dhūlāhyāṭ,	smoke.
Dhāṇg,	precipice.
Dhāṇāṇõ̃,	to shiver.
Dhūp,	incense.
Dhūṛ, dhūṛḍāna,	dust.
Dhūrnī (plur. *dhurnẽ̃*),	ague.

Jaunsāri.	English.
Dhyẽ̃iyā, dhẽ̃ṇā,	married girl at her father's house.
Ḍhā,	irrigated field.
Ḍiḍiyõṇõ̃,	to bellow (of a buffalo).
Ḍuṇā ṭōpī,	woollen cap.
Ḍhi, ḍhuṅgu,	avalanche (of stones, etc.).
Ḍūbrī,	granary (of wood).
Ḍokar,	shale; a grave.
Ḍokhrō,	field.
Ḍōṇõ̃,	to ignite.
Ḍōpārī,	lunch.
Ḍō-pasā,	pregnant.
Ḍōrā-kā ḍhāo,	matchlock.
Ḍōrāṭā, ḍurāṭā,	ear-ring (for men).
Ḍōtnyā, ḍōtiyā	(*adv.*), to-morrow.
Ḍūḍh ḍēṇõ̃,	to suckle
Ḍūḍh chōrnā,	to wean.
Ḍūdhi, ḍudhā,	teat.
Ḍūdhi ḍāṇā,	to suckle.
Ḍudhā,	teat.
Ḍūḷyāṇõ̃,	to roar like a bear.
Ḍūṇūr,	stone.
Duṭja,	other, another.
Ḍūkhlā,	i.l.
Duhgus, ḍīl,	avalanche (of stones, etc.).
Dgrā,	(*adv.*), far.
Durāṭā, dōrāṭā,	ear-ring (for men).
Durkārnõ̃,	to hate.
Durkōṇõ̃,	to bellow (of a cow)
Dūn,	sun, day.
Dūn-kō,	(*adv.*), daily.
Dūyẽ̃ā,	both.

E

Ēb,	(*adv.*), now.
Ēbhī,	(*adv.*), now.
Ēkhālā,	alone.
Ēllā-rāt,	(*adv.*), to-night.

Jaunsārī.	English.
Ēraṇā,	castor oil plant.
Ēsō,	(*adv.*), so.
Ēthī,	(*adv.*), here.
Ēthō,	(*adv.*), thus.
Ēthō-ṭaṭō,	(*adv.*), therefore.
Ēthā-shā,	(*prep.*), upon this.

Gāb-ṭūrō (fem. *-ṭūrī*),	(*masc.*), lamb.
Gachī,	girdle.
Gāḍ,	odour.
Gaḍ,	stream.
Gādgādyā,	cohabiting.
Gaṇṇ,	sky.
Gāj,	muddy water or stream; echo.
Gajānṭ,	spate.
Gājī,	mesh.
Gājīā,	meshes.
Galaṇṭō,	cheek.
Gān, gandā,	mumps.
Gaṇā,	a man who has mumps.
Gāṇṭā,	bald.
Gaṇṇā,	to count.
Garbhīṇ,	pregnant.
Garh,	fort.
Garhaṇ,	eclipse.
Gārhō,	tight.
Garṇṇā,	to growl.
Garū,	heavy.
Gorur,	brown vulture.
Gāt, gaut,	body.
Gawṇā,	to thaw.
Gāyar (fem. *gayarīṇ*),	herdsman.
Ghchpā,	to tread.
Ghā,	ball.
Ghāghrā, ghāghrā,	petticoat.
Ghām,	sun-warmth.
Ghāṇa tāpṇā,	to bask.
Ghāṇā-bi krīṇ,	dawn.
Ghar-bī ātī,	unirrigated rice.
Ghar-kārī,	goods and chattels and house.
Gharṇā,	to manufacture.
Ghaṭāṇā,	to shorten.
Ghāṭī,	ball.
Ghaṭī dānā,	to cover.
Ghaṭī,	the second size goat-skin (of the four kinds).
Ghaṭṇā,	to shut up.
Ghat phēḍāṇ,	to complain to gods.
Ghaurat,	water-mill.
Ghēṭjauṭ,	sparrow.
Ghēṭṭā,	goitre.
Ghēr (plur. *ghārī*),	abdomen, belly, stomach.
Ghēr-ṭurī,	stomach.
Ghēṭī, ghēṭī,	fencing-stick.
Ghīṇ,	pity, mercy.
Ghāṇā,	to carry.
Ghōl,	chamois (Himalayan).
Ghūṭā bēdi-kurī baiṭhṇā,	to kneel.
Ghūṭā (plur. *ghūṭī*),	knee.
Ghūghūṭ,	dove.
Ghūrā,	to snore.
Ghuṭṇā,	to swallow.
Gīlā,	damp (of earth).
Gīt,	ballad.
Gītārī,	singer.

Jaunsārī.	English.	Jaunsārī.	English.
Gāyā̃,	gum (of the mouth).	*Gūh,*	excrement (human).
Gō,	chameleon.	*Gwīṭō, gwṛṭō̃,*	sweet.
Gōānā̃,	to melt.	*Gumān,*	conceit.
Gōbar,	dung (of cattle), manure.	*Gūṇī,*	ape.
Gōbrā,	dunghill.	*Gunā,*	faulty, sinful.
Gōḍē-kā chā̃gā,	foot-print.	*Gural,*	chamois (Himalayan).
Gōḍē-kā gaṭhā,	toe.	*Gurō,*	snake.
Gōḍal,	small pickaxe.	*Gurāwoṭō,*	sweet.
Gōḍnā̃,	to weed.	*Gūṛī,*	hip-bone.
Gōḍā,	foot.	*Gurkānā̃, gurnā̃,*	to thunder.
Gōr,	mud.	*Guṭhā,*	thumb.
Gōrā,	flint.	*Guṭhā,*	finger.
Gōṭṛō̃,	to surround.	*Gūṭhṛā̃,*	to plait.
Gādṛō̃,	raga.	*Gwāhā dēṛā,*	to bear witness.
Gāgar,	incense.		

H

Hāohhā, hāohu,	raspberry.	*Hātau-kā gaṭhā,*	finger.
Hā̃ḍnā̃,	to move, to walk.	*Hoṭawnā̃,*	to halloo.
Hāḍuā,	bone.	*Hashlā, hathhoā, hatnā,*	palm of the hand.
Hāgāo,	armful.	*Hau, hal,*	plough.
Hāgārō dēṛā̃,	to embrace.	*Haā,*	(*adv.*), yes.
Hoiḍ, haṛh,	ghost.	*Hau lāṛā̃,*	to plough.
Hāu-lōbā,	outcry.	*Hāw, hawā,*	sweat.
Hāyar,	present.	*Hāwā,*	wind.
Hal, hau,	plough.	*Hālnā̃,*	to weed.
Halārā,	wave.	*Hāānā,*	winter.
Hālnā̃,	to shake, to quake.	*Hārnā̃,*	to search.
Harṛṛ,	deer.	*Hā, hālā,*	mud.
Harā,	verdant.	*Hwāwa, hāchhā,*	raspberry.
Hārul,	ballad (sung at the Diwāli festival).	*Hārkyā,*	hydrophobia.
Harṛā̃,	to laugh.	*Hārkā,*	mad dog.
Hāṭ,	shop.	*Hōkhā,*	hookah.
Haṭāṛā̃,	to cry to call.	*Hōṛā̃,*	to be.
		Hō parār,	(*adv.*), three years ago.

Jaunsārī.	English.	Jaunsārī.	English.
Hṛṭṭh,	lip.	*Hurlunā̃,*	to descend.
Ha,	owl.	*Hyā̃ṇoṭ,*	avalanche (of snow).
Hāṛ,	a ram with a flock.	*Hyā̃,*	snow, ice.

I

Ijī,	mother.	*Iṇdārā, iṇyārā,*	darkness, dusk.
Indrā-dhanū,	rainbow.		

J

Jabhī,	(*adv.*), when.	*Jaryarā, jirjirā,*	tough meat.
Jāchiṭ, jādiṭ,	enhancement.	*Jāṛā,*	cold.
Jadūyārā,	wizard.	*Jarūr,*	necessary
Jadūyārī,	witch.	*Jāṭā,*	(*conj.*, *adv.*), as.
Jadhā̃-mari,	(*conj.*, *adv.*, *prep.*), since.	*Jau,*	barley.
Jādrā, jā̃drā,	hand-mill.	*Jau-kā kōdwā,*	chapati (of barley).
Jādiṭ, jāchiṭ,	enhancement.	*Jawai,*	younger sister's husband.
Jāgā,	place.	*Jāwiyā,*	fisherman.
Jāgārā jāṇā̃,	to wade.	*Jāhā,*	(*adv.*), where.
Jāirā,	deaf.	*Jāṭh,*	husband's elder brother.
Jāj,	rot.	*Jāṭhā,*	firstling.
Jākhau,	cold in the head.	*Jāṭhā gāṭhā,*	big toe.
Jalābā̃-kā jaṛ,	purgative.	*Jāṭhā,*	wife's elder brother.
Jāman-gaṭā,	surety, bail.	*Jhā̃dā,*	flag.
Jamāṇā̃,	to yawn.	*Jhāgrāṭhā kōdwā,*	chapati (of *jhāgrā*).
Jamāyṭiyā̃,	jaws.	*Jhāgrāṭhā,*	dough (of *jhāgrā*).
Jāmnā,	hail	*Jhagṛāṇā̃,*	to dispute.
Jamyā̃,	to grow.	*Jhā̃yā̃,*	to beat.
Jān,	avalanche (of stones, etc).	*Jhāl,*	bush.
Jāṇā̃,	to go.	*Jhālā,*	insane, mad.
Jar,	fever.	*Jhalmalāṇā̃,*	to twinkle.
Jaram (*sc*),	birth.	*Jhaṭ,*	(*adv.*), soon.
Jārī,	fringe.	*Jhaṭōlā,*	a posthumous child.
Jārī,	adultery.	*Jhālai, jhilā,*	(*adv.*), under, beneath.
Jaṛā,	drug, medicine.	*Jhilā, jhilā,*	(*adv.*), early, morning.

Jaunsāri.	English.	Jaunsāri.	English.
Jhob,	wrinkle.	*Jōgrā* (fem. *jōgrī*),	mendicant, beggar.
Jhōl,	filth, dirt (of the body).	*Jōgṭī*,	bundle of lighted sticks.
Jhōṭā,	(masc.), buffalo.	*Jōgṭurī*,	beggar's daughter.
Jhōṭrī,	weaned calf.	*Jōṭā*,	which.
Jhūmkā,	ear-ring (for women) worn on the lobe of the ear.	*Jōṭhōṭā*, *jōṭhōṭrā*,	marriage, wedding.
		Jōṭhōṭī,	bride.
Jhūn,	moon.	*Jōk*,	leech.
Jhūnā-kī ḍāṛ,	moonlight.	*Jōkhnā̃*,	to weigh.
Jhūṭā,	liar.	*Jōl*,	harrow.
Jhuṭṭhō,	untrue.	*Jōr*,	strength.
Jhūlā,	tree-bridge.	*Jōṛnā̃*,	to add.
Jīndā phūlāṭā,	violet.	*Jōrū*,	wife.
Jīṇā̃,	to wax (the moon).	*Jūdā karnā̃*,	to separate.
Jirjirō, *jarjarō*,	tough meat.	*Jhūṭā*,	moustache.
Jū,	heart.	*Jhūṭī*,	girl's hat.
Jōgīṭā,	firefly.	*Jūtī karnā̃*,	to exercise.

Kā,	what?	*Kāgmorā*,	comb.
Kabīlā,	family.	*Kāī*,	(*adv.*), why? wherefore? (*conj.*), because.
Kachalā̃,	deformity.		
Kachhārī, *kachhāgyal*,	armpit.	*Kanōr*, *kālī*, *kanal*,	*lokla*, the green pigeon.
Kachlā, *kachlō* (fem. *kachlī*),	bad.	*Kājā*, *kājēl*,	a tattoo mark.
Kachlā nīsaṇā̃,	to take offence.	*Kāṛī*,	soup.
Kachlā sotnō,	nightmare.	*Kākā*,	uncle, father's brother.
Kāṛī,	arrow.	*Kākas*,	female bamboo.
Kōṛā,	hook.	*Kākī*,	aunt, father's brother's wife.
Kadhī,	(*adv.*), when?	*Kakyāṭhī chilam*,	portable bamboo pipe.
Kadhī kadhī,	(*adv.*), now and then.	*Kālhā*,	dumb.
Kāṛī,	natural dike.	*Kālī*, *kanōr*, *kanal*,	*lokla*, the green pigeon.
Kāṛīwō,	thorny.	*Kalkūn karnā̃*,	to annoy.
Kāgaī,	paper.	*Kānaṛī*,	blanket.
Kāgrī,	comb (for a man).	*Kamāṛnā̃*,	to earn.
Kāgrīṭā,	wrist.		

Jaunsārī.	English.
Kamḍi, kiṅmā, kiṅmō,	large home-made blanket, weighing eight to twenty seers.
Kamiṭa,	base.
Kiṅmō, kiṅmō, kiṅmḍī,	large home-made blanket, weighing eight to twenty seers.
Kāna,	a one-eyed person.
Kāna bāt,	whisper.
Kaṇḍāī,	archer.
Kaṇḍk kaṇḍk karṇō,	to smile.
Kaṇḍk,	dough (of wheat).
Kaṇḍyār,	soup.
Kanyōṇ,	centipede.
Kaṇṭhāōlī,	ear-ring (for women) worn on the edge of the ear.
Kapās,	tinder.
Kaphan,	shroud.
Kār,	famine.
Karamphāṭṭō,	misfortune.
Karār,	promise.
Karaṇō,	hard.
Kārī,	rent, hire (of land, house, etc.).
Kārtī,	manure, dung (mixed with litter).
Karjā gāḍṇō,	to borrow.
Karuṇō,	bitter.
Kāsī,	pickaxe.
Kāī,	(*adv.*), how?
Kāṭi,	gristle.
Kāṭhaṇḍā dōṇō ṭhōkā,	jail (*lit.*, being tied to a stake or log,—an old punishment).
Kaṭṭā,	several.
Kaṭṇō,	to cut, to bite, to kill.
Kaṭrā,	(*masc.*), buffalo-calf.
Kaṭrī,	(*fem.*), unweaned calf, buffalo-calf.
Kaṭṭhō,	(*adv.*), together.

Jaunsārī.	English.
Kaṭṭhō karnō,	to collect; to gather.
Kounal, koinōr, kōlā,	*kokla*, the green pigeon.
Kouro,	crow.
Kāsī,	blackberry.
Kāwī māṭṭī,	loam, mould, clay.
Kāwā,	black.
Kēṛā-ka ṭāmā,	banana.
-kā,	(*prep.*), to.
Khāb,	mouth.
Khabar karnī,	to cure.
Khād,	a grave.
Khaḍṇōṇā,	to bury.
Khāḍā,	ram.
Khāg,	division of a "Khatt."
Khāī,	artificial dike.
Khaichṇō,	to drag; to tear.
Khāj,	itch; grain (for food).
Khāl,	skin, the largest size goat-skin of the four kinds.
Khalrā,	goat-skin bag; the third size goat-skin of the four kinds.
Khalṭī,	the smallest size goat-skin of the four kinds.
Khān,	quarry.
Khānā,	hare-lip.
Khanḍar,	ruin of a house or village.
Khaṇṇō,	to dig
Khāṇā,	to eat.
Khāṇā jōgā,	eatable.
Khārā,	streamlet.
Kharōg,	grasshopper.
Khaṛā,	cramp.
Kharīk,	oak.
Kharēk,	itch.
Khār,	pit; a grave.
Khāī,	crab; bed.

Jaunsārī.	English.
Khāṭar,	lid, cover.
Khāṭar,	(for) the sake (of).
Khaṭkar,	lattice door for a byre.
Khāṭrā,	raga.
Khauṭā,	chimney-hole.
Khā,	dust, ashes.
Khādṇā,	to drive.
Khēj,	care, grief, melancholy.
Khejārā,	anxious.
Khēj karnā,	to mourn.
Khēṇṇā,	to mourn.
Khēṛā,	tenant.
Khisknā,	to slip.
Khisā,	pocket.
Khōṇā,	to spoil, to waste.
Khōsi gāṭṇā,	to extort.
Khowānā,	to feed.
Khūgā,	cold in the head.
Khulā,	airy.
Khūmṛī, khūmṛī,	committee, panchayat.
Khūrī (plur. *khūrīā*),	razor.
Khūmṛī, khūmṛī,	panchayat.
Khūā,	chaff, etc., removed from the threshing-floor.
Khwālā,	husband.
Kichā-nā,	nothing.
Kīl,	wedge, peg; pimple.
Kīlā,	pimples.
Kīliyārā,	matchlock.
Kīm,	yeast.
Kīmmāṭī (plur. *kīmmāṭīā*),	flying ant.
Kiṭṭurā,	curly.
Kīṛā,	worm.
Kī-iā,	(adv.), or.
Kōdaṭī,	dough (of *māṭhā kōdā*).

Jaunsārī.	English.
Kōdī,	bribe.
Kōdawā,	chapātī (of *māṭhā*).
Kōh,	nest.
Kōhṇī,	story, fable.
Kōiā,	(adv.), where?
Kōhlā,	pheasant.
Kōlai,	nest.
Kōṛī,	leper.
Kōrnā,	to bore holes.
Kūā,	honey-comb.
Kūṭhār,	granary (of wood).
Kūthrā,	bag.
Kūthā uāsā,	(adv.), why?
Kōyar,	husk of *chāsā, jhāgōrā,* or *kānā.*
Kōyārā,	spider.
Kuchil,	filthy.
Kuchnā,	hearth-broom, made of *bōbōī*-grass.
Kudālā,	pickaxe.
Kukhṛā (fem. *kukhṛī*),	cock.
Kukhrā (fem. *kukhrī*),	pheasant.
Kukhrāyalai,	chicken.
Kukhṛī,	hen; Eve's apple (in the throat).
Kukrī,	bitch.
Kukrī,	maize.
Kukṛāiā,	puppy.
Kukur (fem. *kukrī*),	dog.
Kukāṛā,	puppy.
Kul,	conduit, canal.
Kulā,	dam.
Kūṇā,	who?
Kuṇbā,	family.
Kūnā,	irrigated field.
Kūphā,	strawberry.

Jaunsārī.	English.
Kabha,	cuckoo.
Kwārā (plur. *kwāriyā*),	axe.
Kwār,	fog, mist.
Kwrjānā,	to vex.
Kyrā,	house.
Kalam,	misfortune.
Kuligdlā,	pine-martin
Kuliyāl lānā,	to tickle.
Kuligdō,	pine-martin.
Kal,	interest (on loans).
Kwai,	somebody.
Kuā,	any

L.

Jaunsārī.	English.
Labā,	leaf.
Lādā,	stutterer.
Lādā-kari bolnā,	to stutter.
Lāj,	shame.
Lākrā,	wood fuel and dressed planks.
Lalāyānā,	to exclaim, to cry, to shriek, to shriek like a jackal.
Langūr,	ape.
Lānā,	to apply.
Lappar mārni,	to slap.
Larā,	battle.
Lārkolā,	children.
Lāt,	foot.
Lālā,	dumb.
Lāt chhādnā,	to kick
Lāthā,	large walking-stick
Lāthi,	walking-stick.
Lāth-kāṭā,	walking-stick.
Lāt lāpā,	to kick.
Lashāyārā.	flame.
Lauki,	gourd, calabash.
Lauki,	large gourd, calabash.
Lāg,	tail.
Lākhā,	account.
Lākhā-jokhā (plur. *-jokhā*),	account.
Lānt,	cypress.
Lānā,	to bring
Lhās,	corpse.
Lābnā,	to leap (smear with cow-dung and earth).
Likā (or *likā*) *dānt*,	to abuse.
Lilā,	blue.
Lādā,	ladder of wood.
Lānāyā,	reaper.
Lāh,	iron.
Lāhpātah,	dysentery.
Lot,	blood; creeper.
Lārnā,	to search.
Lāhā,	blackguard.
Ladā,	cord (in Bāwar).
Lāgdār,	shrew.
Lārā,	wrinkle.

M

Jaunsārī.	English.
Mach,	veranda.
Māchlā (plur. *māchhā*),	fish.
Māchhī-kā kāṭā,	fish-hook.
Machhayārā,	mosquito, gnat.
Machhelā,	fisherman.
Madat dānt,	to help.

Jaunsari.	English.
Mālṇō̃,	to rub.
Mahish,	(*fem.*), buffalo.
Mahishāwā (fem. *mahish-āsī*)	herdsman for cows and buffaloes.
Maip,	wax, beeswax.
Majgūt,	firm, strong.
Mājhā,	bed.
Mājhandō,	(*adv., prep.*), amid.
Mākwā,	fly (the insect).
Mālak,	owner.
Māmā,	uncle, mother's brother.
Māmī,	aunt, mother's brother's wife.
Mandō (fem. *mandī*),	(*masc.*), bad.
Manjhap,	girdle.
Mānnō̃,	to accept.
Mānakh, manukhā,	man.
Mārā,	poor, thin, feeble.
Marī, mariyā-kā-dukh,	cholera.
Mariyā,	dead.
Mārnō̃,	to beat, to hit.
Mārō,	weak.
Mātā,	friend.
Māthō,	forehead.
Mātjī,	clay, earth.
Matjaur,	floor of mud.
Maugrā,	proud.
Mauh,	honey
Maurnō̃,	to wane (the moon).
Mañsā,	husband of mother's sister.
Mañsī,	aunt, mother's sister.
Mauō̃, mauōō̃,	meat, flesh.
Mēdkō,	frog, toad.
Mēgnā̃,	dung (of goats).
Mēl,	peace, advice.
Mēl dēgā,	to advise.

Jaunsari.	English.
Mēyauj,	floor of stone.
Mērā,	my, mine.
Mēōā,	hush, silence.
Mihnnā,	month.
Milnō̃,	to find.
Minnat,	labour.
Mitar,	brother-in-law.
Mīthā,	sweet.
Mōhal,	temple.
Mōhkual,	the hole of exit and entrance of a hive in a dwelling house
Mōhr,	able-bodied. Cf. *mōrh.*
Mōkī,	honey-bee.
Mōkī-kā gōō,	queen-bee.
Mōkī-kā kūrā,	beehive (in the house).
Mōkī-kā kōt,	honeycomb.
Mōl,	cost.
Mōlā gāṇnō̃,	to buy.
Mōnāu,	pheasant.
Mōrh,	bold, hero. Cf. *mōhr.*
Mōrā,	oak.
Mōriyā-kā bāṭā,	cousin (mother's side).
Mōrōnō̃,	to sprain
Mōṭā,	big, fat.
Mōṭō bānnō̃,	to fatten.
Mūṇḍ,	head.
Mūṇḍa-kā,	(*prep.*), to the head.
Mūṇḍa-chh,	(*prep.*), upon the head.
Mūṇḍō,	hair of the human head.
Mūṇḍyārō,	top.
Mūṇḍ tōṇō̃,	to shave.
Mūṇḍ wārā,	(*adv.*), near the head.
Mūṇḍ-tlā,	(*prep.*), under the head.
Mūṇō,	wax, beeswax.
Mūgarī,	mallet.

Jaunsāri.	English.
Mēji,	miser.
Mukarōṇō̃,	to deny.
Mukh,	me.
Mukrōṇō̃,	to refuse.
Mukto,	sufficient.
Mukkiyā,	competent.
Mūnikō,	(*adv.*), quite, entirely.
Mūṇikō-thaiōkō,	beak.
Murlā,	sarring (for men).
Mūshā,	rat.
Mushṛī,	club.
Mūṭh,	fist.
Muwā hunā,	dead.

N

Na,	(*adv.*), no.
Nachāṇiyā gīt, nachāiniyā gīt.	ballad (song with dance).
Nādṇō̃,	to roar like a tiger or leopard.
Nādnā (fem. *nādnī*),	little, baby.
Nāgā,	bare.
Nāhā,	(*adv.*), nay.
Nāi,	navel.
Nāj,	corn, grain.
Nālaz,	complaint.
Nā-mardā,	coward.
Nānā,	grandfather.
Nāś,	ruin.
Nāś bāṇnō̃,	to destroy.
Nāsī,	the part of a share in which an iron plough-share is fixed.
Nāś karnā,	to destroy.
Nātā,	relation.
Nathṇō,	to depart.
Nātiyā,	grandson.
Nātātā (fem. *nātātī*),	grandson, grandchild.
Nauā (fem. *nauī*),	new.
Naug,	nail (of the body).
Nauwō̃,	to bend.
Naunā,	a worn-down share; it is used for ploughing ground before seed is planted.
Nōṇe,	name.
Nāwā,	brook, ravine.
Nēṇō̃,	to bear off.
Nērō,	(*adv.*), about, near, by beside.
Nhāṇō̃,	to bathe.
Nāirī, nāirō,	green grass.
Nich,	base.
Nidān,	fool.
Nīgalo,	low.
Nīgurā,	misfortune, cruel.
Nikṇō̃,	to climb.
Nikalī, nikāwō,	ringāl-bamboo (*Arundinaria falcata*).
Nonjiyā chāṇō̃,	to fast.
Nir,	clear (water).
Niālā,	just.
Nirāī,	hopeless.
Nī,	new.
Nānā,	girl.
Nēs,	salt.
Nyāō,	justice.
Nyālā dēṇō̃,	to invite.

Jaunsāri.	English.	Jaunsāri.	English.
O			
Ŏbdsaī,	drought.	*Ŏkhā,*	difficult.
Ŏchhōrā, ochhārā,	(*adv., prep.*), over, above.	*Ŏkhar, ŏkhŏr,*	walnut.
Ŏḍār,	cave.	*Okhatī,*	medicine.
Ŏhā,	alas.	*Okhā,*	difficult.
Ŏj,	dew.	*Olnā̃,*	to knead.
Ŏjarī,	bowel.	*Ŏl,*	dew.
Ŏkā,	other, another.	*Ŏlkā,*	basket.
Ŏhārā haṭāṇā̃,	to call back.	*Oto,*	dough (of barley).
P			
Pachhar,	cataract, waterfall.	*Pājā,*	cherry-tree.
Pachhāṭā,	rear.	*Pajhāṛ,*	boughs for fodder, etc.
Pachhā̃, pacchhī̃,	(*adv.*), backward, behind.	*Pākā,*	mature.
Pachhāṛṇā̃,	to return.	*Pakānā̃,*	to cook.
Pachhā̃ dīṇā̃,	to give back.	*Pakaṛnā̃,*	to catch.
Pāchhā̃ naṭhnā̃,	to go back.	*Pakāwaṇā̃,*	to bake.
Pachhlā,	last.	*Pālā,*	wink, fin, feather.
Pachhlā bhlā̃ naṭhnā̃,	to go behind.	*Pālwā,*	persevering.
Pachnā̃,	to digest.	*Pāṇā,*	guest.
Pachrārā,	sharp.	*Panih rākhṇā̃,*	to trust.
Pādīnā,	mint (the plant).	*Pāpī,*	cruel leper.
Pā̃dīnā,	(*adv., prep.*), over.	*Parār,*	(*adv.*), year before last.
Pādrā,	right, straight.	*Parēkhṇā̃,*	to examine, to prove.
Pāgā,	cord, rope.	*Pārlā billā,*	(*adv., prep.*), beyond.
Paharnā̃,	to wear, to put on clothes, etc.	*Par-nānā,*	great-grandfather.
Pahūchaṇā̃,	to approach.	*Pālnā̃,*	to nourish.
Paidāī,	birth.	*Parthai, parihā,*	(*adv., prep.*), beneath.
Pajī,	fatigue.	*Paisurā,*	rib.
Painā, painī (fem. *paiṇā*),	sharp.	*Pāsiyā,*	snare.
Painānā̃, paiyānā̃,	to sharpen.	*Pasiyā lāṇī,*	to snare.
Pain karnā̃,	to sharpen.	*Pasu,*	animal, beast, brute.
Paiṛ,	ladder of stone steps.	*Pataigā,*	spark.

Jaunsāri.	English.
Pāter,	barley.
Pakēr,	slate.
Paṭēṛō,	squint-eyed.
Paṭēṛō hōṇō̃,	to squint.
Pāṭh,	(female) kid.
Pauṇā,	The part of a share in which the iron plough-share is fixed.
Patiāṇō̃,	to believe.
Patiāṇō,	certain.
Pāṭṛō,	lean.
Pāṭṭā,	lease.
Pātthar,	stone.
Patyaur,	floor of planks.
Paṭī piṭṭā,	(*adv.*), afoot.
Paur,	ladder of stone steps.
Pāsā,	frost, hoarfrost.
Pāyāto,	bride's dower.
Pauyēṇō̃, *paiṇaṇō̃*,	to sharpen.
Pēchṇō̃,	to crush.
Pēṭ (plur. *pēṭā̃*),	belly.
Piō,	yellow.
Piṭ-bhārā,	pregnant.
Piṭṭur,	stomach.
Phāchā,	bundle.
Phaṭṭā,	the projecting stone steps in the wall of a terraced field.
Phākāṇō̃,	to dispute.
Phāphrā,	husk of *ṭhā* or wheat.
Pharēb,	deceit.
Pharā,	hale.
Phayā,	board.
Phasal,	crop.
Phāsā,	iron ploughshare.
Phāsi dēṇā,	to spring, to jump.
Phāydā,	profit.

Jaunsāri.	English.
Phāyuā,	heel of the foot.
Phēṭṭāṇō̃,	to cast stones.
Phēṭṭā,	fig-tree.
Phēṭṭā-kā dāṇā,	fig.
Phēr,	(*adv.*), again.
Phēra,	opium.
Phernō̃,	to turn.
Phēch, *phēchā*,	tail.
Phēchhpaṭā tārā,	comet.
Phēchā, *phēch*,	tail.
Phāṇō̃	to ignite.
Phāhyārā,	blow.
Phāl,	flower, blossom.
Phāl bigsyā,	clear moonlight without a cloud.
Phāl chaūrā,	fox.
Phālṛā,	floweret.
Phalāṭā, *phalāṭṭā*,	blossom, floweret.
Phāphā,	husband of father's sister.
Phāphi,	aunt, father's sister.
Phāphyā-kā bēṭā,	cousin (father's side).
Phāṭṭā,	filthy
Pīdā,	dough (of wheat).
Pichhōṛōṇō̃,	to winnow.
Pījrā,	cage.
Pindā,	body
Piunā,	egg
Pīr,	pain.
Pīṭā,	flea.
Pīṭh,	back.
Pīṭhī pāchhā,	(*adv.*), behind one's back.
Pīṭhōṭā,	bath.
Pōchrā,	hollow.
Pōdh,	plank.
Pōyrā (plur. *-rā*),	cherry.

Jaunsārī.	English.	Jaunsārī.	English.
Pōkh,	fermenting.	*Pōyal*,	dāl
Pōkwā,	fat, corpulent.	*Pōyal-kō*,	first.
Pōr,	(*adv.*), last year.	*Pājō*,	(*prep.*), in.
Pōrī,	shin	*Pōjnā*,	to worship, to adore.
Pōrō,	(*adv.*), day before yesterday, day after to-morrow	*Pōwnā*,	to winnow.
Pōthā,	book.	*Pōr*,	bridge.
Pōtā,	stomach.	*Pōrō*,	full.
Pōtōjhō (plur. *-jhā*),	butterfly.	*Purōt*,	priest.

R

Rāḍwā,	widower	*Rit*,	weather.
Rogariyā-ḍā, *ragir*,	backbone.	*Rīlō*, (fem. *rīlī*),	empty vacant.
Rājī khwā,	welfare.	*Rākhnā*,	to abide.
Rālā,	torch.	*Rōj-kō*,	(*adv.*), daily.
Rakhnā,	to have, to keep	*Rōkrī*,	cash.
Rarchnā,	to slip.	*Rauī*,	tinder
Rātrā, *ratiyā*,	morning, dawn	*Rujiyā*,	wet.
Rātiyā,	(*adv.*) early.	*Rujnā*,	to soak.
Rōḍā,	piece.	*Rāpā*,	to weep.
Rīkhā-ki nind, *rīkh-nīnd*,	hibernation (lit., "bear's sleep").	*Rōr*,	sun-warmth.
Rīkhiālā,	bear-cub.	*Rāriyā-kī kāk*,	*rabi'* harvest.
Rup,	debt.	*Rūrnā*,	to fall.
Rūs, *rīs rāg*,	jealousy.		

S

Sabhāai,	all.	*Sāgarī*,	narrow lane.
Sād,	beggar.	*Sāgarī bāt*,	narrow track.
Sād,	sound; echo.	*Sāgarō*,	narrow.
Sadā,	(*adv.*), continually.	*Sāgī*,	woman's large hat.
Sadāī,	(*adv.*), always.	*Sagua*,	omen.
Sāy,	doubt.	*Sāgyōrō*,	snake.
Sāgā,	windpipe.	*Sāh*,	bough.
Sāgar,	dirt (in a house, etc.).	*Sāhṭajī*,	small bough.

Jaunsārī.	English.
Saũṭṇõ,	to cherish.
Sajuũ,	peace.
Sājhī,	partner.
Sājo,	fresh.
Sākh,	honey-comb.
Sākh,	harvest.
Sākhī,	evidence.
Sākh pūrat,	to give evidence, to bear witness.
Sākrā,	small stone, flint.
Sālā, śālā,	locust.
Salā,	wife's younger brother.
Samā,	yoke.
Sambhālṇõ,	to bear.
Sammā,	season.
Sān,	sign.
Sandukrā,	small box.
Sāṅgaḍ,	chain.
Sāṅgal,	chain.
Sangārṇõ,	to dispose (*e.g.* of a dead body).
Sōn mārnā,	to wink.
Śopath,	oath.
Śorak,	road.
Śorṇõ,	to corrupt.
Sorem,	shame.
Sordī,	autumn.
Sordiyō-kā sākh,	*kharif* harvest.
Sorlat, śartyat, śartkā,	contract, bargain.
Sariyai, śariyā,	putrid.
Sārṇõ,	to endure.
Sarū (plur. *sarkuā*),	bug.
Sarū,	hail.
Sarū ghās,	hay left on the ground for use in winter.
Sāṭa,	breath.

Jaunsārī.	English.
Saṭā,	hare.
Saṭeyāpā,	to gasp.
Sāṭa mārṇõ,	to sigh.
Saṭeṇõ,	to pant.
Sastā,	cheap.
Sastāṇõ,	to rest.
Śāsū,	mother-in-law.
Sāthī,	friend.
Śaṭṭī,	paddy.
Sāṭṭī,	small bough.
Śatkuwā,	grasshopper.
Sāṭṭo-paṭṭo,	barter.
Sāthī,	den.
Sāṭṭā,	see *dhāṭa.*
Saũ,	oath.
Sau,	a grave.
Śauk,	desire.
Saũ karnā,	to swear.
Sāyal,	porcupine.
Sayasā,	level.
Sāsāw,	chimney-hole.
Sāj,	after-birth.
Śekṭā, śikhā,	nut, dry walnut-shell, egg-shell.
Sēmī,	seed-pod.
Sōṇṭṇõ,	to wither.
Sōṭṭā,	cool, cold.
Śeikrā,	father-in-law.
Sēitā,	white.
Sī, sem,	furrow.
Siap,	border.
Sīar,	crack (in wood).
Sibṇõ,	to sew.
Sidhā,	righ., straight.
Sīh,	tiger.

Jaunsârî.	English.	Jaunsârî.	English.
Sĕhow,	tigress.	*Sŭā,*	parrot.
Sikhāpā̃,	to teach.	*Suaiṣ,*	broom.
Sikā karī,	crawling	*Sŭgand,*	oath.
Sĭl, ĭtlā, sinā,	moist.	*Sŭgand karnā,*	to swear.
Smōl,	seemul (cotton-tree).	*Sŭgar, sŭigar,*	hog, pig
Sīng,	horn.	*Sŭgōṭā,*	sucking pig
Sūghpā̃,	to smell.	*Sŭgtapā̃,*	to search
Sinā, ĭtl, ĭtlā,	moist.	*Sŭgtōylā,*	sucking pig.
Sir, ĭtr,	sinew, nerve.	*Sakhai,*	(*adv.*), easily.
Sirā,	syrup.	*Sakhā,*	ease.
Sirāṭ,	pillow.	*Sakhā karī,*	(*adv.*), easily.
Sirkar,	Government.	*Sākhaī, sŭkhiyā̃,*	arid, dry.
Sirkārī sanā,	tenant, paying rent to Government.	*Sakla,*	white.
Sisa,	lead (the metal).	*Sāk-tārā,*	evening star.
Sijāpā̃,	to cook.	*Sāk-tārā,*	evening star.
Sitha,	wax, beeswax.	*Sakiyā, sukhaī,*	dry
Sian, sā̃,	furrow.	*Sakhā ghās,*	hay.
Sā.	he, she.	*Sukyar, sŭyar,*	pig, hog.
Sĭāpā̃,	flat.	*Sŭnnā̃,*	to listen.
Sāl.	question.	*Sunā,*	gold.
Sŏanā̃,	to brush.	*Sāpāsī,*	serpent (ophiophagus and cobra class).
Sāltā.	leisure.	*Sāpā,*	winnowing-sieve.
Sĕchpā̃,	to consider.	*Sār,*	spirituous liquor.
Sāyā,	he.	*Sākyārīpā̃,*	to whistle.
Sāyī,	she.	*Sāt,*	interest (on loans); crack (in stone, etc.).
Sāyī,	that very, the same.	*Sŭth,*	dry ginger.
Sŏpnā̃,	to deliver.	*Sālpā̃,*	to sleep.
Sŏpnā̃,	to scratch.	*Sotpā,*	dream.
Sōlā,	club.	*Swipā dĕkhpā̃,*	to dream.
Sŏwā, ĭalā,	locust.	*Syāl, syāā, syālā.*	jackal.

T

Tabhī,	(*adv.*), then, however.	*Tātā,*	copper.
Tabhī tau,	(*adv.*), therefore.	*Tatnā̃,*	to catch.

Jaunsārī	English
Tālhṛṇ,	balance.
Tāl,	pond.
Ṭāl,	bell, such as is fastened to the neck of a cow, etc.
Tambā,	bath; bonnet.
Tamākhū, tamākhū,	tobacco.
Tamākū khāṇō,	to smoke.
Tamākū ṭōṇō̃,	to smoke.
Ṭaṇḍhīē gīt,	ballad (sung in chorus).
Tango,	spark.
Tāō̃-kh,	thee.
Tāṛṇ,	fever.
Tārā,	star.
Tarkhāṇ,	carpenter.
Ṭarṭarō,	tough leather.
Tarwār,	sword.
Tāū̃,	(adv.), at that very time.
Tāto,	warm, hot.
Ṭāṭū,	neck, throat.
Tawō,	(adv.), after.
Tāṇg,	veranda.
Tawṛyā-kī rōṭī,	chapātī (of wheat, fried in oil).
Tēhār,	holiday.
Tēhār,	fetid.
Tēkā,	(adv.), there.
Tēsāō,	(adv.), beyond.
Tēsē-kā,	him.
Tēe-hā,	his.
Ṭēṭṭā,	maize.
Ṭēṭkī āṭhō,	dough (of Indian corn).
Tētsā-chā,	(adv.), upon that.
Ṭēṭkyāṭhā kōdawā,	chapātī (of maize).
Thābṇō̃,	to conceive, to catch, to hold.
Thaṇī,	irrigated field.

Jaunsārī.	English.
Thālā,	(adv.), beneath.
Thaṇṭō,	cool.
Thapāṇ,	mortgage.
Thārnō̃,	to wait.
Thārō hōṇō̃,	to stand.
Thāṭhnō̃,	to decide.
Thāṭṭā,	jest, banter.
Thāṭṭhē (plur.),	banter.
Thauṛā, thāurā,	arrow with a barbed point.
Thēkṇō̃,	to prohibit.
Thēṭṭyāṇō̃,	to stumble.
Thēs khāṇī,	to stumble.
Thēs lāgnī,	to trip.
Thō (plur. *thōāī*),	buttock.
Thōṛō,	short.
Thōṛō kurnō̃,	to abate.
Thōṛō thōṛō,	economically.
Thōth,	snout.
Thūkṇō̃,	to spit.
Thūlā, ṭhūlā,	fat, corpulent.
Thūṇī (plur. *thūṇyō̃*),	neatral.
Tīō̃-kā,	her
Ṭībā,	hill.
Tīkhō,	(adv.), soon, early
Tīkhōṛā,	(adv.), early.
Ṭīkhō ṭīkhō,	(adv.), quickly.
Tīkrāṇī,	moon.
Tū-ṭēk karnī,	to repair.
Tūndō,	wet, damp (of clothes, etc.).
Ṭīpā,	drop.
Tūrā,	hive (in a dwelling house).
Tūrāhā,	sloping.
Tūṭ,	thirst.
Tūṭā,	thirsty.

Jaunsāri.	English.	Jaunsāri.	English.
Ṭiṭṭā,	plover.	Ṭoṛā,	slow match for matchlock.
Ṭiṭrā,	(*masc.*), partridge.	Ṭoṛnā̃,	to break.
Ṭiṭrī,	(*fem.*), partridge.	Ṭūṛṇā̃,	to tease wool.
Ṭīṭ-hi,	their.	Ṭūgaṛ, ṭūhaṛ,	rope-bridge.
Ṭiyāṛ,	persevering.	Ṭukāṇā̃,	to roar like a jackal.
Ṭoī,	(*adv.*), under, below, beneath.	Ṭukṛā̃,	to bite.
Ṭoṛ,	the part of a pipe which holds the fire and tobacco.	Ṭūghā,	calumny.
Ṭoṛī,	cotton cap.	Ṭurūṛ-ṭuṛī,	trickle.
Ṭoṛrī,	basket.	Ṭūā,	husk, husk of rice, *chēnā*, *phāgōrā* or *kaunī*.

U

Ubāṇā̃,	to boil.	Ubhai bōḍ karnā̃,	to exercise.
Ubhan,	(*adv.*), above.	Ubhōṛnā̃,	to sole.
Ubhī,	(*adv.*), (*fem.*), up.	Ubhri dhān,	unirrigated rice.
Ubhō,	(*adv.*), up.	Umrī,	chief.
Ūḍā̃ naṭhnā̃,	to elope with.	Unrā,	rice.
Ūḍaṛā-pūḍaṛā,	(*adv.*), about, near.	Unnī sūṛā,	large needle for sewing home-made woollen cloth.
Ūḍau kāriyā,	runaway couple.	Undā, ūdā,	(*adv.*), down.
Ūḍāwa nēnā,	to abduct (*fem.*, as the verb refers to abducting a woman).	Uparlō pār, upṛlō pār,	loft.
Ūḍāyalī,	basket.	Uṛārō hārnā̃,	to frown.
Ūḍnā̃,	to fly.	Uṛāwnā̃,	to swell.
Ūḍō, undō,	(*adv.*), beneath.	Ūṛnā̃,	descent.
Ūgāṛī,	airy.	Ūṭṭhṇā̃,	to leap, to spring.
Ūgāṛnā̃,	to open (a door).	Ūtrāī (plur. *ūtrāiyā*),	ear-ring (for women) worn on the edge of the ear.
Ūglā,	(*adv.*), above.	Ūtnar karnā,	to hasten.
Ūglō,	high.	Ūtrōṛnā̃,	to descend.
Ūjāṇā̃,	to wake, to arise.		
Ūjyāwō,	light, brightness.		
Ukās,	ascent.		

W

Wah ṭōrā,	claw.	Wāj,	sound.

ENGLISH-JAUNSĀRĪ VOCABULARY.

English.	Jaunsārī.	English.	Jaunsārī.

A

Abandon (vb.),	*chhōḍnā̃.*	Afternoon (1 to 4 P.M.),	*ḍhaṛkēwa.*
Abate (vb.),	*thāṛō karnā̃*	Again,	*phēr.*
Abduct (vb.).	*uḍēwa nēṛā* (fem., as the verb refers to abducting a woman).	Agne,	*dhārnā* or (pl.) *dhārnā̃.*
Abdomen,	*ghēr.*	Air,	*hawā, hāwā, bāī, bāgūr.*
Abide (vb.),	*rōlṇā̃, basṇā̃.*	Airy,	*khōlō, ugārā.*
Able-bodied,	*mōhṛ.*	Alas,	*ōhi, wah tērā.*
Abortion,	*bhārā parnā̃.* To procure abortion, *bhārā pardāṇā̃.*	All,	*sabhā̃ā̃.*
About,	*nēṛō* (near), *ūḍarō-pūḍarō.*	Alone,	*ēkhālē.*
Above,	*uglā, ubhau, ōchhārī.*	Always,	*sadā̃.*
Abscess,	*ōbūr.*	Amid,	*bichaundā, mā̃jhandā.*
Abscond (vb.),	*chōrāṇā̃.*	Animal,	*pain.*
Absent,	*ātthā̃ nā thā.*	Ankle,	*ḍhōmanā, dhōnmanā* (pl. *-nā̃*).
Abuse (vb.),	*lākā dēṇā, lākō dēṇā* (sic.).	Announce (vb.),	*bōlnā̃, bōlā dēnā̃.*
Accept (vb.),	*nāwṇā̃.*	Annoy (vb.),	*kalkāna karnā̃.*
Accidentally,	*chānchak.*	Another,	*ōkā, dūjo.*
Account,	*lēkhā, lēkhā jōkhā,* pl. *lēkhā-jōkhā.*	Ant,	*chiwōṛī; ḍhiung* ant, *kimnōṛā* (pl. *-ḍā̃.*)
Acorn,	*baṇōā, ban-gūṛa.*	April,	*aprēg, ṭrag.*
Add (vb.),	*jōṛnā̃.*	Anxious,	*khejārā.*
Adore (vb.),	*pūjnā̃.*	Any,	*kwē, bhā̃ā-kuā.*
Adultery,	*jārā.*	Ape,	*langūr, gāṇā.*
Advance,	*agāu.*	Apply (vb.),	*lāṇā̃.*
Advance (vb.),	*agāu dēṇā̃* (to give an advance), *āgō nāṭhṇā̃* (to go ahead).	Approach,	*pahōchaṇā̃.*
Advice,	*mēl.*	Apricot,	*chūlē.*
Advise (vb.),	*mēl dēnā.*	Archer,	*kapḍāī.*
Adze,	*bāsī.*	Are,	*asā̃.*
Afoot,	*paū pīādā.*	Arid, dry,	*sūkhnā.*
After,	*tauhī.*	Arise (vb.),	*ujāṇā̃.*
After-birth,	*ōj.*	Arm,	*bā̃h* (pl. *bā̃hā̃*).
		Armful,	*bāgūō.*

English.	Jaunsārī.
Armpit,	*kachhāyal, kachhāyī.*
Around,	*chōgirdō.*
Arrow,	*kōṭ*; with a barbed iron point, *thauṛā, thāurā.*
As,	*jaṭā.*
Ascent,	*wkāī.*
Ashes,	*chhār, khē.*
Ash-heap,	*chhōrīr.*
At that very time,	*taṭī.*
Aunt,	Father's sister, *phēphā, bēbī*; Mother's sister, *maūsī*; Father's brother's wife, *kākī*; Mother's brother's wife, *mānī.*
Authority,	*bhāwī.*
Autumn,	*śarāt.*
Avalanche,	(snow) *hyūṇwā*; (stones, etc.) *jāu, ghī, ghāgus.*
Await (vb.),	*bāṭ dēkhṇā.*
Axe,	*kurārī* (pl. *-riyā*). In Sansagh village, Deogarh Khatt, it is called *barāṭī.*

B

English.	Jaunsārī.
Baby,	(masc.) *chhauṭō* (pl. *-tē*); (fem.) *chhauṭī* (pl. *-tā*); (masc.) *chhōṭā*; (masc.) *nānā* (fem. *-nī*). In Sansogh, *chhauṭā* (pl. *-tē*).
Back,	*pīṭh*; behind one's back, *pīṭhā 'pāchh*; to go back, *pāchhā naṭhnō*; to go behind, *pachhā bhāgā nashnō*; to give back, *pachhā dēṇō.*
Backbite (vb.),	*chugli lānā.*
Backbone,	*rugariyōṇā, vagṛī.*
Backward,	*pāchhā, pachhā.*
Bad,	*bura, mandō, kachhō, kachhā*, (fem.) *burī, mandī, kachhī*
Bag,	*kōthrā.*
Bail,	*jāmun-gaṭī, jāmnā.*
Bake (vb.),	*pakānwanō.*
Balance,	*tākhṛī.*
Bald,	*gānjā.*
Ball,	*gōṭī*; anything round, *ghirdā.*
Ballad,	*gīt*; (song at the Diwāli festival) *kārī*; (sung in chorus) *tandizā gīt*; (song with dance) *nachānwā gīt, nachānwī gīt.*
Bamboo,	*nāl*, (female) *kākau.*
Banana,	*kēpā-kā sōnā.*
Banter,	*ṭhāṭṭhā, ṭhāṭṭhā.*
Bare,	*nāgā.*
Bargain,	*karlyal, karlaṭā.*
Bark (vb.),	*bhōnkō.*
Bark of tree, etc.,	*bakal, bōkṛī, chhaṭhā.*
Barley,	*jau.*
Barren,	*bāj* (of a woman); *bānjō* (in agriculture).
Barter,	*adlā-badlā, ādō-pakṛa.*
Base,	*kaurā, nīch.*
Bask (vb.),	*ghām tāpnā.*
Basket,	*adāyalī, ṭōkrī, ṭōpri, chhaṭṭa.*
Bat,	*ādēru, ādaṭō.*
Bath,	*tambā, pānīdā.*
Bathe (vb.),	*nhānō.*
Battle,	*larāī.*
Be (vb.),	*hōnō.*
Bear (vb.),	*sambhālnō*, to bear off, *nēnō*; to bear in mind, *ādī rākhnō*; to bear witness, *gwāhī dēnā, sākhī purnā.*
Beast,	*pashu.*
Beat (vb.),	*mārnō, jhāgnō.*
Beautiful,	*bānk* (general); *bānkī* (of a woman); *bānkā* (general).

English.	Jaunsārī.
Because,	*kāṭ.*
Bed,	*mājhā, khāṭ.*
Bee (honey-),	*mōkī*; Black bee, *bhaurī.*
Beehive (in the house),	*mōkī-kā tīrā.*
Beeswax,	*maṇ, mōm, sīṭha*; honeycomb, *kōṭ, sākh.*
Before,	*agāṛē, āgāṛō.*
Beggar,	*jōgrā* (fem. *jōgri*), *sādī*; Beggar's daughter, *jōgiṇrī.*
Behind,	*pāchhī.*
Believe (vb.),	*paṭīāṇā.*
Bell,	*ghāṇṭī, jāl* (such as is fastened to the neck of a cow, etc.).
Bellow (vb.),	*ḍurkāṇō* (of a cow); *ḍuḍiyāṇō* (of a buffalo).
Bellows,	*dhaṇbhāl.*
Belly,	*ghēr* (pl. *ghērī*), *pēṭ* (pl. *pēṭā*).
Below,	*tēṭ.*
Bend (vb.),	*naṇṭō.*
Beneath,	*tēṭ, thālā, ēṭā, paethai, jhilā.*
Beside,	*nēṛō.*
Besides,	*bāhir.*
Best,	*bēṛī āchhā, mōṇṭhaiōṭō.*
Better,	*āchhā, āchhā* (fem. *āchhī*), *ḍhabar.*
Beware,	*chaukaṣ.*
Beyond,	*pārlē billā, ēṭāṭō.*
Big,	*baṛā, mōṭā.*
Bill (of a bird),	*chōṇj.*
Bind (vb.),	*bēdhnō.*
Bird,	*chaikārī.*
Birth,	*paidāṣ, jarava.*
Bitch,	*kuṭrī, chhauṭī.*
Bite (vb.),	*kāṭnō, ṭāṭnō.*
Bitter,	*kaṛuwō.*

English.	Jaunsārī.
Black,	*kāṭō.*
Blackberry,	*kāṭī, āchhōṭā, ḍāḍā-kā āchhōṭā.*
Blackguard,	*ṭāṭī.*
Blanket,	*kōmaṛ.* The large home-made blankets weighing eight to twenty seers, are *kōmā, kōmōṭī, kāmbṛī.*
Blind,	*āṭhā.*
Blood,	*lōṭ.*
Blossom,	*phūl, ghuleṭā, phulāṭā.*
Blow,	*phūkyāṛā.*
Blue,	*ṭāṭō.*
Board,	*phaṛkō.*
Body,	*gāṭ, piṇḍ, gauṭ.*
Boil (vb.),	*ubāṭṇō.*
Boil (noun),	*ābēr.*
Bold,	*mōrh.*
Bone,	*kāṛuā.*
Book,	*pōthī.*
Border,	*ṭaṛ, chhēwaṭī.*
Bore holes (vb.),	*kōrnō.*
Borrow (vb.),	*karjā yāṛṇō.*
Both,	*dūyāā.*
Bough,	*ṭāṭh*, a small bough *ṭāṭhjaṛī, sāṭī.*
Bowl,	*ēdī* (pl. *ēdīā*), *ṭjarī.*
Bow,	*dhanu.*
Box (smal.),	*sandukṛī.*
Boy,	*chhauṭā.*
Brave,	*bahādur.*
Break (vb.),	*tōṛnō.*
Breath,	*sās.*
Brethren,	*dāṭi-bhāī.*
Bribe,	*kōdī.*
Bride,	*jōjhōṭṭī.*

English.	Jaunsārī.
Bridge,	*pāṛ*, a rope-bridge, *tōgaṛ*, *tōkaṛ*; a tree-bridge, *phāṭā*.
Brightness,	*ujyāwō*, *āṭō*.
Bring (vb.),	*ānwō*.
Brink,	*chhaṭāṭā*.
Broad,	*bīō*, *chauṛō*.
Brook,	*nāwā*.
Broom,	*ṭhaṛa*; a hearth-broom, made of *bōbōi*-grass, *hacauā*.
Brother,	*dādā* (elder), *bhāyā* (younger).
Brother-in-law,	*saṭar*. Wife's younger brother, *sālā*; her elder brother, *jēṭhū*. Husband's younger brother, *dēwar*; his elder brother, *jēṭh*. Elder sister's husband, *bhauā*; younger sister's husband, *jamāi*.
Brow,	*bhaū* (pl. *bhauā*).
Browse (vb.),	*charnō*.
Brush (vb.),	*ṭōsō*.

English.	Jaunsārī.
Brute,	*pashu*.
Buffalo,	*jhōṭā*; fem. *rahiah*, unweaned calf (fem.), *kaṭrī*, weaned calf (fem.), *jhōṭṛī*.
Bug,	*kuṭā* (pl. *kuṭāā*).
Build (vb.),	*chāṇō*.
Bull,	*baurh*.
Bullock,	*bōdh*.
Bundle,	*phōlhi*, *bōgāṛ*.
Burden,	*bhārō*, *bhāṛā*.
Burn (vb.),	*ḍaunō*, *chāṛō*.
Bury (vb.),	*dābnō*, *khaḍāṇō*.
Bush,	*jhāṛ*.
Butter,	*chōpay*.
Buttermilk,	*chhāṭa*.
Butterfly,	*pōtōlhō* (pl. *pōtōlhō*).
Buttock,	*ṭhō* (pl. *ṭhōaṭ*).
Buy (vb.),	*mōlō gāḍnō*.
By,	*nēyō*.

C

English.	Jaunsārī.
Cage,	*pinjarā*.
Calabash,	*lauki*, *lauki*.
Calf,	*bāchhayā* (fem. *bāchhaṭī*); buffalo-calf, *kaṭrā* (fem. *kaṭrī*). Cf Buffalo.
Call (vb.),	*kaṭānō*, *dāā mārnā*, to call back, *dāā kaṭānō*.
Calumny,	*upchān*.
Canal,	*bāl*.
Cap,	*ṭōpi* (cotton), *ḍigrā ṭōpiā* (woollen)
Care,	*bhēj*.
Carpenter,	*bāḍhōi*, *bāḍōi*, *tarkhān*.
Carry (vb.),	*chāgnō*, *ghānō*.
Cash,	*rōkrā*.
Cast stones (vb.),	*phēṛāṛō*, *chhāṭāṛnō*.

English.	Jaunsārī.
Castor-oil plant,	*ṛuṇā*.
Cat (male),	*ṭhīrā*; wild cat, *ban ṭhīrā*.
Cat (female),	*hrāā*, *birāā*, wild cat, *banna birāā*, *banna hrāā*.
Cataract,	*pachhāṛ*.
Catch (vb.),	*pakaṛnō*, *chhōṛnō*, *ṭaknō*.
Cattle,	*chaun*.
Cause, (for) the sake (of),	*ānā*.
Cave,	*ōṛā*.
Centipede,	*kanyōn*.
Certain,	*pakāwō*.
Certainly,	*bēshāg*.
Chain,	*sāṅgaṛ*, *sāṅgal*.
Chakor,	*chākhurā* (fem. *ri*).

English.	Jaunsāri.
Chamois (Himalayan),	*gural, ghōl.*
Chapāti,	of wheat, fried in oil, *taurīgā-kī rōṭī*; of barley, *jau-kā kōdwā*; of jhāgorā, *jhāgorāṭkā kōdwā*; of chāsi, *chāṇiṭhā kōdwā*; of maize, *ṭāṭkyāṭkā kōdwā.*
Charcoal,	*ādgār.*
Charity,	*dān-pūn.*
Cheap,	*sastī.*
Cheek,	*galaurā.*
Cherish (vb.),	*sāiṇā.*
Cherry,	*pōjuwā* (pl. *-wā*); *kwe, pāyā.*
Chickens,	*kukhrāyalai.*
Chief,	*ūmrā.*
Child,	*chhauṭā* (fem. *-ṭī*); children, *lāykaṭṭā*; a posthumous child, *jhaṭelā.*
Chimney-hole,	*khauṭā, ōdāw.*
Chin,	*chhauṭī.*
Cholera,	*marī, mariyā-kā dukh.*
Chutney (apricot),	*chhāchā.*
Circular,	*ghēṭā.*
Clay,	*māṭṭī, chōgrī.*
Clear (sky),	*bidrā*, (water) *nir*
Climb (vb.),	*nikhnā.*
Clod,	*ghōl.*
Cloud,	*bādā.*
Cloudy,	*bādōyā.*
Club,	*bōṭā, dēṇā, mārhrī.*
Cock,	*kukhṛā.*
Cohabiting	*gādgādiyā.*
Cold,	*jārā, sōrā.*
Cold in the head,	*jākhan, khēṇa.*
Collect (vb.),	*kaṭṭhā karnā.*
Comb,	*kāṇwā*; for a man, *kāṇgā.*
Come (vb.),	*āyā, āinā.*
Come out (vb.),	*bāhrā āyā, bāhirā āinā.*

English.	Jaunsāri.
Comet,	*phūchhwālā tārā.*
Committee,	*khwārī, bhoṭṭāg.*
Competent,	*mukhiyā.*
Complaint,	*nālas*; to complain to gods, *ghāi phēṭṭāsi.*
Conceal (vb.),	*chhrnā.*
Conceit,	*gumān.*
Conceive (vb.),	*thēṇā.*
Conduit,	*kal.*
Consider,	*sōchṇā.*
Continually,	*sadā.*
Contract,	*sarlat, sarlyai, sarlatā.*
Cook (vb.),	*pakāṇā, sēkṇā.*
Cool,	*thaṇḍā, sōrā.*
Copper,	*tāmā.*
Cord,	*pāgrī*; in Bāwar, *laṭṭī*
Corn,	*nāj*
Corpse,	*thāi.*
Corpulent,	*pōlnāi, charāi, phalā.*
Corrupt (vb.),	*sarṇā.*
Cost,	*nāli.*
Count (vb.),	*gannā.*
Cousin,	(mother's side) *nānāyā-kī bēṭā*, (father's side) *phūphiyā-kā bēṭā.*
Cover,	*khālan.*
Cover (vb.),	*ghalā dēṇā.*
Coventry,	to send to, *barjan rākhnā* (used only on account of the enmity of a dead person).
Coward,	*nā-mardā.*
Cowhide,	*chhōrā* (also used for buffalo-hide).
Crab,	*khai.*
Crack,	*sāi* (in stone, etc.), *siār* (in wood).
Cramp,	*bāṭṭā, kharwā.*
Crawling,	*sikī kari.*
Cream,	*chhōpṛī.*

English.	Jaunsāri.	English.	Jaunsāri.
Creeper,	*lōr, bal* (pl. *bālā̃*).	Cuckoo,	*kakhā.* After the Bikru Jatrā festival, the bird becomes ill of fever, and is silent.
Crop,	*phasal.*		
Crow,	*kauwā.*		
Cruel,	*pāpī, nigurā.*	Cure (vb.),	*khabar karnā.*
Cruik (vb.),	*pā̃chnā̃.*	Curly,	*kinḍurā.*
Cry (vb.),	*hatḍāṇā̃, dhā dēṇā, lakiyāṇā̃.*	Cut (vb.),	*kāṭṇā̃.*
Cub,	(leopard-) *bachṭailō*; (bear-) *rikhṭailō.*	Cypress,	*dēwri.*

D

Daily,	*rōj-kō, din-kō.*	Descent,	*utrnā̃.*
Dāl,	*pōyalī.*	Desert (vb.),	*chhōḍi dēṇā̃.*
Dam,	*bhandkoṭā, bālā, bandā*; *fah-dam, bhagāwa.*	Desire,	*tauk.*
Damp,	*gīlā* (of earth); *tendā, bhijyā* (of clothes, etc.).	Destroy (vb.),	*nāś bāṇā̃, nāś karnā̃*; to destroy root and branch, *chhatyānāś bāṇā̃* (or *karnā̃*).
Darkness,	*andērā.*	Dew,	*ōs, ōj.*
Dawn,	*ghāmā-ki kriṇ, rātiyā̃.*	Difficult,	*akhā, akhā.*
Day,	*dās, bār.*	Dig (vb.),	*khaṇnā̃.*
Day before yesterday, and day after to-morrow	*pōrā̃.*	Digest (vb.),	*pachṇā̃.*
Dead,	*marīyā̃, mwā hawā.*	Dike,	*khāl* (artificial); *kā̃ṭā* (natural).
Deaf,	*jairā.*	Dinner,	*bhāl.*
Debt,	*ṛiṇ.*	Dirt,	*jhāl* (of the body); *ā̃gar* (in a house, etc.)
Deceit,	*pharēb.*	Disciple,	*chēlā.*
Decide (vb.),	*ṭhāṭhnā̃.*	Dispose (vb.),	*sangārnā̃* (e.g., to dispose of a dead body).
Deer,	*hariṇ.*	Dispute (vb.),	*phākkāṇā̃, jhagḍāṇā̃.*
Defecunity,	*kachalā.*	Division of a 'Khatī',	*khāg.*
Deity,	*dēo.*	Doctor,	*ōṣā.*
Delay,	*ṭhil karnā, bilā.*	Dog,	*kukur*
Deliver (vb.),	*ṭhāṇnā̃.*	Doll (of wood or rags),	*bhāwarī.*
Den,	*ṭhāṭrī.*	Door,	*dār*: lattice door for a byre, *khaṭkar.*
Deny (vb.),	*nakārṇā̃.*	Doubt,	*āg.*
Depart (vb.),	*nathṇā̃.*		
Descend (vb.),	*utrnā̃, hurlnā̃.*		

English.	Jaunsārī.
Dough,	(of *mādhuā kōdō*), *kodaṣṭ*; (of *chaulāī* or *chauāī*), *chauāīhō*; (of wheat), *pēdō*, *kaṣuk*; (of barley), *ṭōṭō*; (of *chōṭa*), *e h ō s ā ā ṭ h ō*; (of *jhāgōrā*), *jhāgurāīhō*; (of Indian corn), *ṭōṭāī ṭṭhō*; (of gram), *chaṣāṭhō*.
Dove,	*ghēghēṭ*. If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.
Dower (bride's),	*pāgāṭō*.
Down,	*undā*.
Drag (vb.),	*khaīchōṇō*.
Dream (vb.),	*sōṭō dākhṇō*, a dream, *sōṭṭō*. Cf. Nightmare.
Drill holes (vb.),	*bindhṇō*.
Drive (vb.),	*khēṇā*.
Drop,	*ṭṭpō*.
Drought,	*ōbāīō*.
Drug,	*jaṛī*.
Dry,	*sukhyā*.
Dumb,	*kālā*, *lālā*.
Dung,	(of cattle) *gōbar*; (of goats) *mēṇṇē*; (mixed with litter) *kārā*.
Dunghill,	*gobrā*.
Dusk,	*ṇayārō*.
Dust,	*dhūrāṭṭan*, *dhūr*, *khā*.
Dwarf,	*bāwaṇō*. (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit *vāmana*).
Dysentery,	*khupāṭṭh*.

E

English.	Jaunsārī.
Early,	*vālyaī*, *jhāīā*, *jhāīā*. Adverb, *ṭikhō*, *ṭikhōrā*.
Earn (vb.),	*kamāṇō*.
Ear-ring,	(for men) *murkē*, *dōrṭṭā*, *darāṭṭā*. (For women), (on edge of the ear) *nirāī* (pl. *nirāṇō*), *kāṇṭhālā*; (on inside of the ear) *bālā*; (on the lobe) *jhamkā*.
Earth,	*dharṭṭ*, *mālṭṭ*, *bhūmi*.
Earthquake,	*bhūchāl*, *bhūchāl*.
Ease,	*sukh*.
Easily,	*sukhai*, *sukhā kari*.
Eat (vb.),	*khāṇō*.
Eatable,	*khāṇō jōgō*.
Echo,	*gūj*, *ṭūā*.
Eclipse,	*garhan*.
Economically,	*thōṭṭ thōrā*.
Edge (of a field, river, etc.),	*chhāī*.
Egg,	*bāṭṭ*, *pānā*.
Elope with (vb.),	*ṭṭṭāī nathṇō*.
Embrace (vb.),	*hāgāṭṭ dēṇō*.
Empty,	*rīṭṭ*.
Endure (vb.),	*sārṇō*.
Enemy,	*bairī*.
Enhancement,	*jādāī*, *jādāī*.
Enmity,	*bair* (pronounced *beir*).
Enrage (vb.),	*bṭāṇō*.
Enter (vb.),	*bhitōṭṭ nathṇō*.
Entirely,	*mūṇkō*.
Entrails,	*ṭāṇṭā*.
Eve's apple (in the throat),	*kāhhṭ*.
Evening,	*bhuhā*.
Evidence,	*sākhī*; to give evidence, *sākh pānā*.
Ewe,	*bhēṇ*.
Examine (vb.),	*parēkhṇō*.
Except,	*bāṭṭā*.
Exclaim (vb.),	*lāliyāṇō*.

English.	Jaunsārī.
Excrement,	*gūh* (human).
Exercise (*vb.*),	*ukhal bēd karnō̃; jwēi karnō̃.*
Expect (*vb.*),	*āi rākhnā.*
Extort (*vb.*),	*khōsī gāḍnā̃.*

English.	Jaunsārī.
Eye,	*ākh*, one-eyed, *kāṇā*. Such persons are considered to be deceitful. Squint-eyed, *gaṭṭēṛā*. Such persons are said to be untrustworthy.

F

English.	Jaunsārī.
Fable,	*kōhnī.*
Fall (*vb.*),	*rūnō̃.*
Fallow,	*bājō, ōdō.*
Family,	*kunbā, kubīlō.*
Famine,	*kāṛ.*
Far,	*dūrē.*
Fast (*vb.*),	*barat rākhnō̃; uthnālō rōhgō̃, nindjiyā rōhgō̃.*
Fat,	*mōtā, ṭhūlā, ṭhūlā, pōkuā, charhā.*
Father,	*bābā*; (in the hills) *babā.*
Father-in-law,	*bōrā.*
Fatigue,	*paṛ.*
Fatten (*vb.*),	*mōtō kāṛnō̃.*
Faulty,	*gunō.*
Feather,	*pāṅkh.*
Feeble,	*nārā.*
Feed (*vb.*),	*khwāṇō̃.*
Ferment,	*pōkh.*
Fern,	*bārnā.*
Fetid,	*tēhār.*
Fetus,	*bhārā.*
Fever,	*tāp, jar.*
Field,	*ḍōhrō*; irrigated field, *thaṛī, kānā, ṭibā.*
Fig-tree,	*phēḍa*; (fruit) *phēḍa-kā dāyā.*
Fill (*vb.*),	*baḍhnō̃, bādhṛō̃, bhaunnō̃.*
Filth,	*jhōk.*
Filthy,	*kuchēl, phēṛā.*
Fin,	*pāṅkh.*
Find (*vb.*),	*milnō̃.*
Fine (the punishment),	*ḍāḍ.*
Finger,	*gūṭhā, hātau-kā gūṭhā.*
Firefly,	*jōgtā, ūgyārā.*
Firm,	*majbūt.*
First,	*pōyal-kō.*
Fistling,	*jōṭhā.*
Fish,	*māchhā*, (pl. *māchhā*).
Fish-book,	*māchhī-kā kōṭā.*
Fisherman,	*machhuār, jālwiyā.*
Fist,	*mūṭh.*
Flag,	*jhāṇḍā.*
Flame,	*lauhyārā.*
Flat,	*chōrā, ōkāṇō̃.*
Flattery,	*ōp mallabī.*
Flea,	*pisū.*
Flesh,	*mausō̃.*
Fling (*vb.*),	*chhāḍnō̃.*
Flint,	*gōrā, kālārā.*
Floor,	(of mud) *matyaur*; (of stone) *vōrauā*, (of planks) *patyaur.*
Flower,	*phūl.*
Flowret,	*phulāṛō, phulōṛō, phūlyā.*
Fly (the insect),	*mākhā.*
Fly (*vb.*),	*uḍnō̃.*
Fog,	*kuṛī.*
Fool,	*nādān.*
Foot,	*pōṛō, lāt.*
Foot-print,	*pōṛī-kā chāpā.*

English.	Jaunsārī.	English.	Jaunsārī.
Forehead,	*mātkō.*	Friend,	*mītā, mītā.*
Forest,	*bas.*	Fringe,	*jārī.*
Forge,	*ārag.*	Frog,	*mēṅjō.*
Forgive (vb.),	*chhōmā karnā.*	Front,	*agāṭō, āgāṭō.*
Forsake (vb.),	*chhōṛṇā.*	Frost,	*pālā.*
Fort,	*gaṛh.*	Frown (vb.),	*urēṛō kārnā.*
Fortunate,	*bhāgwān.*	Fry (vb.),	*bhāṛṇā, chiṅṇā.*
Fox,	*phāl chaūrā.*	Full,	*pūrā.*
Fresh,	*nājō.*	Furrow,	*sī, sun.*

G

Gasp (vb.),	*sāriyāṇā.*	Gold,	*sunā.*
Gather (vb.),	*kaṭṭhā karnā.*	Good,	*āchhā.*
Ghost,	*bhūt, bhūth.*	Goods and chattels and house.	*ghar-kūṛī.*
Ginger,	(green) *ādā*; (dry) *sūṇṭh.*	Gourd,	*lauki*, (large) *lauka.*
Girdle,	*manjhas, pāchā.*	Government,	*sirkār*
Girl,	*chhauṛī, nānī*; (married girl at her father's house) *dhyāṭwī, dhiṅna.*	Grain,	*nāj*; (for food) *bhā*; (for seed) *bīj.*
Give (vb.),	*dēṇā.*	Granary,	(of stone) *bhārā*, (of wood) *kōṭhār, ṭōbrī.*
Glass (looking-),	*ārsi.*	Grandchild,	*nātīnā*; (fem.) *ṭi.*
Glaze (vb.),	*chiṅṇā.*	Grandfather,	*nānā*; great-grandfather, *par-nānā*; great-great-grandfather, *baṛhā par-nānā.*
Glisten (vb.),	*chikkhāṇā.*	Grandson,	*nātīnā, nātiyā.*
Gnash (vb.),	*dāṇā karchnā.*	Grass (green),	*nārā, nārō.*
Goat,	*bākrā* (fem.) *bākrī.* A goat eating upon its hind legs is a very bad omen, and the animal is killed and sold at once. Goat-kids, *chhōrī*; goat-skin bag, *khalrā.* There are four kinds of goat-skins. The biggest is called *khāl*; then *phoṭṭī*; then *khalrā*; and the smallest *khalōṭṭī.*	Grasshopper,	*bhardāg, ṭaṛlawā.*
God,	*āsō.*	Grave (noun),	*ṭōkhr, khāt, khād, ṭau.*
Goitre,	*ghēppā.*	Grief,	*khāj.*
		Gristle,	*hāṭ.*
		Grow (vb.),	*jamnā.*
		Growl (vb.),	*garrānā.*
		Guest,	*pāhunā.*
		Gum (of the mouth),	*gāyā.*

English.	Jaunsārī.	English.	Jaunsārī.

H

Halt,	*bẽṛḍ.*	Hedge,	*bārh.*
Hail,	*ṣorū, sorū.*	Heel,	(of the foot) *phāyuā.*
Hair,	(of human head) *mūḍāo*; (of human body) *bāu, bāl.* Hair on the breast denotes truthfulness. A man without hair is suspected of being unreliable. Hair of goats, *bakrūō.*	Help (vb.),	*madat dēṇi.*
Halloo (vb.),	*hajāwṇõ.*	Hemp,	*bhāg*
Halo,	*pharīl.*	Hen,	*kukhrī.*
Handle,	*bẽṛḍ.*	Hen,	*tiḕ-kā.*
Handmill,	*jẽṭāro.*	Herdsman,	*gāyar* (f. *gayarīṇ*); (for cows and buffaloes) *mahshāwā* (f. *mahshāwī*); (for goats), *bakrāwā* (f. *bakrāwī*), (for sheep) *bhēḍāwā* (f. *bhēḍāwī*).
Hard,	*karaṛō.*	Here,	*ettẽ.*
Hare,	*chhaṭā, saṭā.*	Hero,	*mūṛh.*
Hare-lip,	*khāsnā*	Hibernation,	*rikhā-kā nind, rikh-nind* (lit. "bear's-sleep").
Harlot,	*pātur.*	Hiccough,	*ḍikār*
Harrow,	*dādau, jal.*	Hide (vb.),	*chōrnõ*
Harvest,	*kāth.* (Kharif harvest) *kardyā-kā kāth*; (Rabi harvest) *rūriyā-kā kāth*; (August harvest) *bhadōṭi.* The last-named includes *chōnī, kāyni, phāṭāwī,* and unirrigated rice (*ākhrī dhān* or *ghar-kā kāṭī*).	High,	*ūplō.*
Hasten (vb.),	*ulaw karnī.*	Hill,	*ṭibā.*
Hat,	(woman's large hat) *chaūrī, ṭāgī*; (girl's) *jāṭī.*	Him,	*tāsā-kā.*
Hatch (vb.),	*bāṭī ṣōṇā.*	Hip-bone,	*gārī.*
Hate (vb.),	*darkārnõ.*	Hire,	(of land, house, etc.) *kārī.*
Have (vb.),	*rākhṇõ.*	His,	*tāsā-kā.*
Hay,	*sukhā ghās.* (Left on the ground for use in winter) *sārū ghās.*	Hit (vb.),	*mārnõ.*
Head,	*mõḍ.*	Hive (in a dwelling-house).	*tirā* The hole of exit and entrance is *mōkhau.*
Heart,	*jīṭ.*	Hoarfrost,	*pāwā.*
Hearth,	*chūl.*	Hog,	*suāgar, sāgar*; wild hog, *bag sāgar.*
Heaven,	*ugās, agās.*	Hold (vb.),	*thāṭṇõ.*
Heavy,	*garū.*	Holiday,	*tehār.*
		Hollow,	*pōchrō.*
		Honey,	*mash.*
		Honeycomb,	*mōkhā-kā kōṭ.*
		Hook,	*kõḍā.*
		Hookah,	*hōkhā, chilam.*

English.	Jaunsârî.	English.	Jaunsârî.
Hope,	*âś.*	Husband,	*khoṅā.*
Hopeless,	*nirâś.*	Hush,	*nōnā.*
Horn,	*śīṅg.*	Husk,	*ṭāś*, (of barley) *bhōś*, *bhūs*; (of rice) *ṭāś*; (of *chēnā*, *jhāgōrā*; or *kaunṭ*) *kōyar*, *ṭāś*, (of *gehū*, or wheat) *phāphrā*; (of *maskūr*, *māś*, or *lohiyā*) *bhōś*; (of *chonlāī*, or *madhuś*) *bhūs*. Chaff, etc., removed from the threshing-floor is *ishōś*.
Hornet,	*aṅgāo*, *taunbrā*; (the small hornet) *bachh*, *bachhas*.	Hyena,	*chanakh*. The animal is not found in Jaunsar-Bawar.
Hot,	*tāṭā.*	Hydrophobia,	*lurlayā.*
House,	*kūrā.*		
How?	*kaśā*		
However,	*tabhā.*		
Hump,	*chāṭ.*		

I

Ice,	*kyā.*	Interest (on loans),	*sūd*, *byāj*, *kūt.*
Ignite (vb.),	*phalkyā*, *ṭōṅā.*	Invite (vb.),	*nyūtā ḍēṇō.*
Ill,	*dākhrā*, *aukhiyā.*	Iron,	*loh.*
In,	*bhāṭrā*, *pēṭā.*	Is,	*asā.*
Increase,	*dhāṇ*, *pūgāṇ.*	Issue, family,	*ārī.*
Industrious,	*dhāu ḍēṭā.*	Itch,	*khāj*, *kharās.*
Insane,	*jhālā.*		

J

Jackal,	*ḍyāōṭā*, *ḍgāō*, *ṭyāl*. Its cry at night is a bad omen.	Jest,	*ṭhāṭṭā.*
Jail,	*kōṭhaṅōdā dāṇō thāṭā*, lit. being tied to a stake or log,—an old punishment.	Jump (vb.),	*phānā dāṇā.*
Jaw,	*ḍāṭhō*; *jawa*, *jamāyiyā.*	Just,	*nyāōl.*
Jealousy,	*ṭrā*, *ṭrā-rāg.*	Justice,	*nyāō.*

K

Keep (vb.),	*rākhṇā.*	King,	*bōchhā.*
Kernel,	*ḍēr* (a whole kernel); *chōṭṇō* (a broken kernel); *chāṅā* (kernel of a peach or apricot).	Kiss (vb.), lick (vb.),	*chāṭṇō.*
		Knead (vb.),	*ṭhōṅō.*
Kick (vb.),	*lāt kāṇā*, *lāt chhāṭṇā.*	Knee,	*ghāṅō* (pl. *ghāṅṭā*).
Kid,	*chōlkhōṭā*; (female) *pāṭṭā.*	Kneel (vb.),	*ghāṅṭā bēdā-karā baṭhṇō.*
Kidney,	*bālā.*	Kokla (the green pigeon).	*kaiwār*, *kaunsl*, *kālā.*
Kill (vb.),	*kāṭṇō*		

English.	Jaunsārī.	English.	Jaunsārī.
L			
Labour,	*mānat, dhāṇ, ṭṭhāwō.*	Lemon,	*chūkh.*
Lad,	*chhauṭa.*	Leopard,	*bāgh.*
Ladder,	(of wood) *lāṭṭe;* (stone steps) *pow, pair.* The projecting stone steps in the wall of a terraced field are *phāṭṭā.*	Leper,	*kōṛī, pīpī.*
Ladle,	*chāḍōi, ṭauka.*	Level (adj.),	*sayapī, chōrāī.*
Lamb,	*gōb-ṭṭōṛō,* (f. *-ṭṭōṛī*).	Liar,	*jhūṭṭā.*
Last,	*pachhlā.*	Lick (vb.),	*chāṭṇō.*
Late,	*bisā, abārā.*	Lid,	*khaṭṭaṇ.*
Laugh (vb.),	*hasṇō.*	Lift (vb.),	*chāṭṇō.*
Lead (the metal),	*sīsō.*	Light,	*ādō ujyāwō.*
Leaf,	*pābū.*	Lightning,	*bijurī, bij.*
Leak,	*bhōkā;* (a small leak) *bhōb-ṭṭōṛī.*	Lip,	*kōṭh.*
Lean,	*pāṭṭrā.*	Liquor (spirituous),	*sūr*
Leap (vb.),	*ādṭṭṇō.*	Listen (vb.),	*sūṇō.*
Lease,	*pāṭṭā.*	Little,	*nādrā.*
Leech,	*gōl.*	Lizard,	*gō* (chameleon).
Leep (smear with cow-dung and earth) (vb.),	*lēbṇō.*	Loam,	*kāwī mātṭī.*
Leisure,	*sōbā.*	Locust,	*ṭōwā, ṭalā.*
		Loft,	*ṭpṭō pūr, uparlō pūr.*
		Low,	*nīgalō.*
		Lunch,	*dōpārī.*

M

English.	Jaunsārī.	English.	Jaunsārī.
Mad,	*jhalā,* a mad dog, *kūṛhā.*	Marvel,	*chambā.*
Maize,	*kūlṛī, ṭṭōṭṭā.*	Matchlock,	*dōrā-kā ṭhōṭa, dāgaṇ, hilā-ṭṭārō.*
Mallet,	*mūgarī.*	Mature,	*pākā.*
Man,	*mānukh, manukhā.*	Me,	*mukh.*
Manufacture (vb.),	*gharnō.*	Meat,	*masō.*
Manure,	*gōbar, kārtī.*	Medicine,	*jaṛī, ōkhatī.*
Many,	*bhurī, bahutā, alākh.*	Meet (vb.),	*bhōlṇō.*
Mark (tattoo),	*kāṭṭī, kāṭṭī.*	Melancholy,	*khāṭ.*
Market,	*bajār.*	Melt (vb.),	*gōdṇō.*
Marriage,	*ṭṭōbhōṭṭā, ohyāh.*		

English.	Jaunsârî.
Memory,	*ŭd.*
Mend (ob.),	*bŭnnŏ.*
Mendicant,	*jŭgrŭ.*
Mercy,	*gŭzŭ.*
Mesh,	*gĕjĭ* (pl. *gĕjĭŭ*).
Mill (water),	*ghaurŭ*; hand-mill, *jĕtŭrŭ*, *jĕtŭrŭ.*
Mine,	*mĕrŭ.*
Mint (the plant),	*pudinŭ.*
Miser,	*mĕjĭ.*
Misfortune,	*kurumphĕlĭŭ*, *nigurŭ*, *kŭlunŭ.*
Mist,	*kurŭy.*
Mistake,	*bhŭl, bisur, bhŭl-bisur.*
Moist,	*ŭlŭ, ŭlŭ, sinŭ.*
Monsoon,	*chaumŭsŭ.*
Month,	*mŭhnŭ.*
Moon,	*ŭhrŭyĭ, jhŭn.*
Moon-light,	*jhŭnŭ-kŭ ŭjŭ*; clear moonlight without a cloud, *phŭl biyŭnĭ.*
Mortgage,	*thapŭ.*
Morning,	*rŭlŭ, jhŭlŭ.*

English.	Jaunsârî.
Mosquito,	*machhmyŭrŭ.*
Mother,	*ŭji.*
Mother-in-law,	*ŭŭŭ.*
Mould (clay, loam),	*kŭwŭ, mŭŭŭ.*
Mountain,	*ŭŭŭ.*
Mourn (ob.),	*khŭjunŭ, khŭj kurnŭ.*
Moustache,	*jĭŭgŭ.*
Mouth,	*khŭb.*
Move (ob.),	*hŭŭnŭ.*
Mud,	*kilŭr, gŭr, kil.*
Muddy (of water or a stream),	*gŭj.*
Mumps,	*gosŭ.* A man having mumps is called *gosŭ*, and the mumps themselves are called *gŭn.*
Munch,	*chabŭnŭ.*
Mushroom,	*chyŭŭ-myŭŭ.*
Musk-pod,	*bŭnŭ.*
My,	*mĕrŭ.*
Myself,	*ŭpŭ.*
Mystery,	*bhŭd.*

N

English.	Jaunsârî.
Nail (of the body),	*naug.*
Name,	*nŭw.*
Narrow,	*nŭgurŭ*; a narrow lane is *nŭgurĭ.*
Navel,	*nŭr.*
Nay,	*nŭhŭ.*
Near,	*nĕrŭ, jhŭiyĭ, dhoiyĭ*; near the head *mŭŭ nĕrŭ.*
Necessary,	*jurŭr.*
Neck,	*ŭŭŭ.*
Needle,	(a large one for sewing home-made woollen cloth), *sunŭ nŭŭ.*
Nerve,	*sir*

English.	Jaunsârî.
Nest,	*koh, kolud.*
New,	*nŭ, nauŭ*, (f. *naui*).
Nice,	*unŭ, ŭchhŭ.*
Nightmare,	*kochŭ ŭwŭŭ.* A nightmare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brâhman (*bŭman*) must be consulted (*dĕo ŭekhŭnŭ*).

English.	Jaunsārī.	English.	Jaunsārī.
No,	*nā.*	Nourish (sb.),	*pāyṇā.*
Nostril,	*thaṇṭ* (pl. *thaṇṭyā*).	Now,	*ab, abhā*; now and then, *kadhi kadhi.*
Nothing,	*kuchh-nā.*	Nut,	*ākhṭā, ākhṭā.*

O

English.	Jaunsārī.	English.	Jaunsārī.
Oak,	*bān, mōrū, khaṛā.*	Our,	*amānū.*
Oath,	*dā, ādgand, ādpath.*	Outcry,	*hāt-tobā.*
Obscene,	*bā-garam.*	Outside,	*bāhāṛ, bāhā, bāhāṛ.*
Odour,	*gāṛ.*	Over,	*ochhāṛ, pāchhā.*
Offence (to take) (vb.),	*kachlā mānaṇā*	Owl,	Ā. The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	*bhaṭ.*		
Omen,	*ādgin.*		
Open (a door) (vb.),	*uṭāṛnā.*		
Opium,	*pāin.*		
Or,	*ki-tā.*	Own,	*āpṇā.*
Other,	*ōhā, dusṛā.*	Owner,	*mālak.*

P

English.	Jaunsārī.	English.	Jaunsārī.
Paddy,	*ādhi, dhān.*	Persevering,	*tyāṛ, pākkā.*
Pain,	*pīr.*	Petticoat,	*ghāghrī, ghāghrā.*
Palm (of the hand),	*hatni, hathli, hathnali.*	Pheasant,	*kākhrā* (f. *kākhrī*), *kakhā, bhuī-ohli, mānāu.*
Pant (vb.),	*sāṇā.*	Pick (vb.),	*chāgnā.*
Papa,	*bābā.*	Pickaxe,	*kāsi, kudāwa*; a small one, *gōdni.*
Paper,	*kāgat.*	Piece,	*rōṛā.*
Paramour,	*ār.*	Pig,	*sāgar, suāgar.*
Pardon (vb.),	*chhamā karnā.*	Pillow,	*sirāni.*
Parrot,	*sāā.*	Pine-martin,	*kaṭiyā, kaṭiyāli.*
Partner,	*sājhā.*	Pimple,	*kā* (pl. *kiā*).
Partridge,	*titrā*, (f. *titri*).	Pinch (vb.),	*chāṛnā.*
Past,	*bāt, batāit.*	Pipe,	*chilam*; a portable bamboo pipe *kakyāṛi chilam*; the part which holds the fire and tobacco is *ṭop.*
Peace,	*sajali, mēl.*		
Peg,	*kā.*		
Permission,	*chhā.*		

English.	Jaunsārī.
Pie,	*khāī.*
Pity,	*ghēṇ.*
Place,	*jāgā.*
Plait (vb.),	*gūthṇõ.*
Plant,	*bijār, gōdh.*
Plough,	*hau, hal.*
Plough (vb.),	*bōṇõ, hau lāgõ.*
Ploughshare (iron),	*phāvā.* The part of the share in which the iron ploughshare is fixed is *nāsī* or *pēthā.* When worn down the share is called *nasauā* and is used for ploughing ground before seed is planted.
Plover,	*ṭiṭōr.*
Pocket,	*khussā.*
Pod (seed-),	*sōmī.*
Poison,	*bīsh, bikk.*
Pomegranate,	*dārō, dārnõ, dāṛim.*
Pond,	*tāl.*
Poor,	*mārā.*
Porcupine,	*sāyuk.*
Powder (gunpowder),	*dārū.*
Precipice,	*ghāṭag, ghūgh.*
Pregnant,	*pēṭ-bhārī, garbhiṇ, dō-pastā.*
Present,	*hājar.*
Press (vb.),	*dābṇõ.*
Prick (vb.),	*chubāṇõ.*
Priest,	*purōt.*
Profit,	*phāydā*
Prohibit (vb.),	*ghākṇõ.*
Promise,	*karār.*
Prophet,	*bākī.*
Proud,	*maugrā.*
Prove (vb.),	*parkhṇõ.*
Punchayat,	*bhāṭag, khūṭṭ.*
Puncture,	*bhōlā*; a small one, *bhōkṭ.*
Puppy,	*kuchāīlō, kukuṭō.*
Purgative,	*jaldhī-ki jart*
Purse,	*bajuā.*
Push (vb.),	*dhakiyāṇõ*
Put (on clothes, etc.) (vb.),	*paharnõ, bhirnõ*
Putrid,	*bariyai, bariyā.*

Q

English.	Jaunsārī.
Quake (vb.),	*hālṇõ.*
Quarry,	*khān.*
Quean-bee,	*mākī-kā gōṇ.*
Question,	*sāl.*
Quickly,	*jīkhō ikhī.*
Quiet,	*chalag.*
Quite,	*mānsīkō.*

R

English.	Jaunsārī.
Rags,	*khālṭō, gūdrā.*
Rainbow,	*indrā-dhanū.*
Ram,	*khāṭā*; a ram with a flock is *kōṭ.*
Raspberry,	*hisū, hēchkō.*
Rat,	*mūshā.*
Ravine,	*nāwā.*
Raw (crops),	*dlō.*
Razor,	*khūrā.* (pl. *khūrā*).
Reaper,	*kānāyā.*
Bear,	*pachhāṭṭ.*

English.	Jaunsârî.
Refuse (vb.),	*mukrōṇõ.*
Relation,	*nātā.*
Remember (vb.),	*ōd rakkṇi.*
Rent,	*kārī.*
Repair (vb.),	*ṭīl-ṭēk karnī.*
Request (vb.),	*darkhāst karnī.*
Rest (vb.),	*sastāṇõ.*
Retire (from a case) (vb.),	*bhājṇõ.*
Return (vb.),	*pachhāṇõ, bauṇõ.*
Rib,	*pasauṇī.*
Rice,	*chas*; cooked rice, *bhāt.*
Right,	*sīdhā, pādrō*
Ricgāl-bamboo (*arundinaria falcata*),	*mōdāwo, nihāls.*
Road,	*sarāk.*
Roar (vb.),	(like a tiger or leopard) *nāḍnõ*, (like a bear) *ḍaḍyānõ, bhabhkānõ*; (like a jackal) *laiyānõ, ṭukānõ.*
Roof,	*chhāppar.*
Rope,	*pāgōi.*
Rot,	*sāj.*
Rub (vb.),	*mālṇõ.*
Rule,	*nāa*; of a house or village, *khamār*
Run-away couple,	*uḍau hūriyā.*

S

English.	Jaunsârî.
Sake (for the — of),	*khātar, ārthā.*
Salt,	*nūn.*
Same (that very),	*sōjī.*
Sand,	*bāu, bāṭa.*
Scratch (vb.),	*ōṭṇõ.*
Search (vb.),	*ṭūṭiaṇõ, lōṭṇõ, hēṇõ.*
Season,	*samanā.*
Semul (cotton tree),	*sumla.*
Separate (vb.),	*judō karnõ.*
Serpent,	*dhyāṇõ* (ophiophagus and cobra class).
Several,	*kaṭhā.*
Sew (vb.),	*sīṇõ.*
Shade, shadow,	*chhāyai.*
Shake (vb.),	*hālnõ.*
Shale,	*ḍāk, ḍāhōr.*
Shame,	*lāj, saram.*
Share,	*bōṭā.*
Sharp,	*painā, painī* (fem. *painī*); *dātrā* (fem. *dātluṭhi*); *dāgrā*; *pachhāṇō.*
Sharpen (vb.),	*painānõ, pais karnõ, paṇyāṇõ.*
Shave (vb.),	*mālṇ lōṇõ*; to shave the head, *bhadar karnõ.*
She,	*sō, sōṭī.*
Sheep,	*bhēḍ* (pl. *bhēḍā*)
Shell,	(green walnut-shell) *chīch*; (dry walnut-shell) *ṭēkṭā ṭēhlā*; (apricot-, peach- or nut-shell) *ṭēlkōnā, ṭēlī*; (egg-shell) *ṭēhlā, ṭēhlā.*
Shepherd,	*see* Herdsman.
Shin,	*pōrī.*
Shiver (vb.),	*dhūrṇõ.*
Shop,	*hāṭ*
Short,	*ṭhārī.*
Shorten (vb.),	*ghaṭānõ.*
Shoulder,	*bauṇō* (pl. *bauṇā*).
Shriek (vb.),	*chīgāṭṇõ, lalīyānõ.*
Shrew,	*lāgdēr.*
Shroud,	*kaphan.*
Shut (vb.),	(a dog) *dār dēṇõ lāi, dār lauṇõ*; (to shut up) *ghaṭṇõ.*
Side,	*ākhōṭ.*
Sigh (vb.),	*ās nāṇõ.*

English.	Jaunsārī.
Sign,	*sān.*
Silence,	*mēnā.*
Sinful,	*gunāh.*
Since,	*jadhē-asyē.*
Sinew,	*sir.*
Singer,	*gīārī.*
Sister,	(elder) *dādī*; (younger) *bhāṭṭī*; sister-in-law, *bhauj.*
Skin,	*khāl.*
Sky,	*agāṭ, gaiṇ.*
Slap (vb.),	*lappar mārnā.*
Slate,	*paṭāṛ.*
Sleep (vb.),	*sūtṇō.*
Sleet,	*athārī.*
Slip (vb.),	*rapchṇō, khiskṇō.*
Sloping,	*tirchhō.*
Slow match for matchlock,	*ūrā.*
Smell (vb.),	*sūghṇō.*
Smile (vb.),	*kanēk kanēk hasnō*; (in the western Pargana) *dāṭnā kanēk hasnō.*
Smoke (tobacco) (vb.),	*tamākhū, ḍāṭṇō, tamākhū khānō.*
Smoke,	*dhuā, dhūdhāyāṭ.*
Smooth (vb.),	*chiphlāṇō.*
Smooth,	*chiphlō.*
Snake,	*sāgyārō, gurāo.*
Snare,	*pāhyā.*
Snare (vb.),	*pāhyā lānā.*
Snore (vb.),	*ghūrnō.*
Snout,	*thūth.*
Snow,	*kyā.*
So,	*ādō.*
Soak (vb.),	*rujṇō.*
Sole (vb.),	*ṭhikhōṇō.*
Somebody,	*kōī.*
Somehow,	*kāṭṭā-kaṭṭā.*
Somewhere,	*khāṭṭā-khāṭṭā.*
Soon,	*jhaj, ikhō.*
Sound,	*wāj.*
Soup,	*kahjyār, khiṭṭ.*
Sour,	*āmlō.*
Spark,	*patanjā, tangā.*
Sparrow,	*ghēṭjauṭṭ.*
Spate,	*gujēṇī.*
Spider,	*kōyārā.*
Spit (vb.),	*thūk-ṇō.*
Spoil (vb.),	*khōṇō.*
Spoon,	*chāṭṭī, ḍaubī.*
Spot,	*chāṭā, chāgā.*
Sprain (vb.),	*mōṛānō.*
Spring (vb.),	*nāṭṭnō, phāwī dēnā.*
Squint (vb.),	*paṭārō hōṇō*, squint-eyed, *paṭārō.*
Stand (vb.),	*ṭhārō hōnō.*
Star,	*tārā*; evening star, *duk-tārā, sīk-tārā.*
Stick (walking-),	*lāṭh-kāṭṭ, lāṭhī, ḍēṇī*, larger, *lāṭhā, ḍēṇā*; a fencing-stick, *ghēṭṭī, gūlī.*
Stomach,	*ghēr, pēwī, pōṭī, ghēr-ṭēṛī, pēṛī.*
Stone,	*pālhar, ḍhūṛī*, a small stone, *kākrā*; stone of fruit, *gōlī.*
Story,	*kāhnī.*
Straight,	*pādrō.*
Strain (vb.),	*chānṇō.*
Strangle (vb.),	*dāu lānā.*
Strawberry,	*kāphā, bhūlhā.*
Stream,	*gāṛ*; a streamlet, *khāyā.*
Strength,	*jōr.*
Strong,	*majbūt.*
Stumble (vb.),	*ṭhōr khānā, ṭhōrāyānō.*

English.	Jaunsarî.
Stutter (vb.),	*lẽṛṛẽ-kari bōlnõ.*
Stutterer,	*lẽṛṛẽ.*
Sucking pig,	*sũgōṛā, sũgṛāyla.*
Suckle (vb.),	*dūdhī dēṇī, dūdh dēṇõ.*
Suddenly,	*chāṇchak.*
Sufficient,	*bhaiārō, mākō.*
Sun,	*dūs.* Sun-warmth, *ghām, rōr.*
Sunday,	*aitār.*
Surety (bail),	*jāmān-gati.*
Surprise (vb.),	*chambhā karnõ.*
Surround (vb.),	*gōṛṇõ.*
Swallow (vb.),	*ghēṛṇõ.*
Swear (vb.),	*sōgand karnī, kuā karnī.*
Sweat,	*hāwā, hāw.*
Sweet,	*mīṭhō, gulṇõ, gulō, gurawalō.*
Swell (vb.),	*uṭhwṇõ.*
Swim (vb.),	*bāwā lēṇī.*
Sword,	*tarwār.*
Syrup,	*sirā.*

T

English.	Jaunsarî.
Tail,	*phẽch, phẽchūṇ, lẽg.*
Taste (vb.),	*bhāṛṇõ.*
Teach (vb.),	*sikhāṇõ.*
Tear,	*āsū* (pl. *āsuā*).
Tear (vb.),	*khaichṇõ.*
Teat,	*dūdhī, dudhs.*
Tease (wool) (vb.),	*tẽdṇõ.*
Teeth,	*dõd.*
Temple,	*mōhal.*
Tenant,	*khēṛā*, (if paying rent to Government) *sirkārī-ādmī.*
Tether,	*dõw.*
Thaw (vb.),	*gawṇõ.*
Their,	*tẽ-kā.*
Thee,	*tẽ-kā.*
Then,	*tashī.*
There,	*tẽkī.*
Therefore,	*ēkō ēsē, tabhī tow.*
Thigh,	*charwō.*
Thin,	*mārā.*
Thirst,	*tīs.*
Thirsty,	*tīsā.*
This,	*aiyā, aiyō*, fem. *aiyī.*
Thorny,	*kāṛṛāiwā.*
Thread,	*dhāgā.*
Throat,	*tāṛṛ.*
Thumb,	*gōṛhā.*
Thunder (vb.),	*gurṇõ, gurkāṇõ.*
Thus,	*ēhoī.*
Tick,	*chakrwā.*
Tickle (vb.),	*kātāyā lēṇī.*
Tie (vb.),	*bāṇõ.*
Tiger,	*ēh; tagrwa, ēlhaṇ.*
Tight,	*gārhō.*
Time,	*bakhat.*
Tinder,	*rudā, kapās.*
To,	*-kā*; To the head, *mẽṛā-kā.*
Toad,	*mẽṛkā.*
Tobacco,	*tamākhū, tamākū.*
Toe,	*gōṛē-kā gāṛhā*; big toe, *ṭhāṛhā gōṛhā.*
Together,	*kaṛhō.*
To-morrow,	*dōtiyā, ṛōtiyā, dautī.*
To-night,	*ēlā-rāt.*

English.	Jaunsārī.	English.	Jaunsārī.
Tooth,	*dẽdā.*	Tread (vb.),	*gẽchṇõ.*
Top,	*mẽṭṭiyṇrō.*	Tree,	*bāṭ.*
Torch,	*rẽkā, byāṭhẽ kā rẽkā* (a bundle of lighted sticks) *jāgṭi*; (of chir-wood) *dali.*	Trickle,	*ṭarār-ṭarī.*
		Trip (vb.),	*ṭhēṭ lāgṇā.*
		Trust (vb.),	*pantīh rākhṇõ.*
Tough (of meat),	*jarjarō, jirjirō*; Tough (of leather) *fartarō.*	Turn (vb.),	*phirnõ, bauṇnõ.*
		Twinkle (vb.),	*jhalmalāṇõ.*
Track,	*bāṭ*; a narrow track, *sēgarī bāṭ.*	Twitter (vb.),	*chaūchiyāṇõ*

U

Udder,	*ain.*	Untrue,	*jhūṭhā.*
Uncle,	(father's brother) *kākā*; (mother's brother) *māmā*, (husband of father's sister) *phāphā*; (husband of mother's sister) *māsā.*	Unwilling,	*bīgā.*
		Up,	*ūbhā* (fem. *ūbhi*), *chaū.*
		Upon,	*-chh*; upon the head, *mūṇḍa-chh*; upon this, *ēthā-chh*, upon that, *tēthā-chh.*
Under,	*tlē, parthā, jhalas*; under the head *mūṇḍ-tlē.*		
Unripe,	*ālō.*	Us (acc.),	*amā-kh.*
Unsafe,	*achāyihō, aukhā.*	Use,	*chāi.*

V

Vacant,	*ritā* (fem. *rīti*)	Vessels (of metal),	*bhāḍē*; (of earthen-ware or basket-ware), *bāsaṇ.*
Vagrant,	*bhaṇā, bhank phirnõ* (to be a vagrant).	Vex (vb.),	*kūrjāṇõ.*
Various,	*bhāli-bhāli-ki.*	Violet,	*jindā phūlō.*
Vend (vb.),	*bīkṇõ.*	Virgin,	*ua-byāi.*
Venom,	*bish, bīsh.*	Vomit,	*ḍāsi.*
Veranda,	*ṇāch, ṇāṅg.*	Vomit (vb.),	*chhāḍṇõ.*
Verdant,	*harō.*	Vulture (brown),	*garur*, (black) *chhāṇḍō.*

W

Wade (vb.),	*jāgārā jāṇõ.*	Wall,	*bāṭi*; the retaining wall of a hill-field, *bāṭṭa.*
Wait (vb.),	*ṭhārnõ.*		
Wake (vb.),	*ujṇõ.*	Walnut,	*ākhar, ākhar.*
Walk (vb.),	*hāṭṇõ, ḍāṇõ.*	Wane (vb.),	*ṇaurnõ* (e.g. of the moon).

English.	Jaunsārī.	English.	Jaunsārī.
Warm,	*tāīs.*	Whisper,	*kānā kānā.*
Waste (vb.),	*khōṇā.*	Whistle (vb.),	*sāhṇāṛāṇā.*
Water-fall,	*pachkāṛ.*	White,	*kuāṛā, chāṭṭā, ṭāṭā.*
Wave,	*kalāṛā*	Who?	*kūṇa.*
Wax,	*maṇa, muṇa, ṭāṭa.*	Why?	*kāī, kāṭhā wāṭā.*
Wax (vb.),	*jōṇā* (*e.g.* of the moon).	Wick,	*bāṭī.*
Way,	*bāṭ.*	Widower,	*rāṇuā.*
We,	*ām.*	Wife,	*jōrā, chhōṛā.*
Weak,	*nāṛā.*	Will-o'-the-Wisp,	*bhāṭīā.*
Wean (vb.),	*dūdh chōṛnā.*	Wind,	*hāwā, bāī.*
Wear (vb.),	*bhṛṇā, pahṛnā.*	Windpipe,	*āgā.*
Weather,	*rāī.*	Wink,	*pālh.*
Weave (vb.),	*bunnā.*	Wink (vb.),	*ākh mārnā,*
Wedding,	*jōjhōṛā, chṛāh.*	Winnow (vb.),	*pichhḍṛōṇā, pūṇnā.*
Wedge,	*kīl.*	Winnowing-sieve,	*ṭūpā.*
Weed (vb.),	*gōṇā, hālnā.*	Winter,	*hāōṇd.*
Weep (vb.),	*rūnā.*	Witch,	*jādūṛī.*
Weigh (vb.),	*ṭōlṇā.*	Wither (vb.),	*ṭōmṭōṛā.*
Welfare,	*rāṛā khāī.*	Within,	*bhāṛāī.*
Wet,	*bhijiyaī, ṭindā, rujyaī.*	Wizard,	*jādūṛā.*
What?	*kā.*	Woman,	*bēṭī mānukh, bajhṛī.*
When,	*jabhī.*	Wood,	(fuel and dressed planks), *lākṛā*; (boughs for fodder, etc.) *pajhār*
When?	*kabhī.*		
Where,	*jēkā.*	Worm,	*kīṛā.*
Where?	*kēkā.*	Worship (vb.),	*pūjnā.*
Wherefore?	*kāī.*	Wrap (vb.),	*bēṭṛnā.*
Which,	*jōjā.*	Wrinkle,	*ṭēṛī, jhōl.*
		Wrist,	*kāgōṭṭī.*

Y

Yawn (vb.),	*jumāṇā.*	Yeast,	*khā.*
Year,	*barā, barāī*; last year, *pōr*; year before last, *parār*; three years ago, *hā-parār*; next year, *āgī*; two years hence, *agōrā.*	Yellow,	*pēō.*
		Yes,	*hāī.*
		Yesterday,	*bāyā.*
Yearling,	*barāṭā.*	Yoke,	*ṭamāī, samāī.*

SIRMAURĪ.

Where spoken.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patiālā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahāṛī dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsārī to its east.

Name of the language.

The language of Sirmur itself is called Sirmaurī. This language is not, however, confined to this State. It is also spoken in some hill tracts of Ambala, bordering on Sirmur, and over most of the State of Jubbal.

Sirmur Dialects.

The river Girī runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmaurī is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Girīpārī. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahāṛī as Girīpārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

Jubbal Dialects.

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying Barār tract lying still further to the north, and separated from Jubbal proper by the State of Tarhoch (in which the Kīrnī dialect of Kiūṭhalī is spoken), and the Punur tract of Keonthal. This Barār tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Girīpārī locally known as Bíśau. The dialect of Barār and the neighbourhood is called Barāṛī, and is more closely connected with Kiūṭhalī than with Sirmaurī It is dealt with under the head of the Kiūṭhalī Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmaurī :—

Dhārṭhī		
Ambala	6,075	
Sirmur	76,664	
		82,739
Gripārī		
Sirmur	24,364	
Jubbal (Biśśan)	17,459	
		41,823
TOTAL . . .		124,562

Authorities and Literature.

Nothing of consequence has hitherto been written concerning Sirmauri, nor, so far as the present writer knows, does it possess any literature.

SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet.—The alphabet used is a variety of the Ṭākrī alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsārī section of the Survey

The following table shows this alphabet, as it has been employed in writing the specimens:—

The Sirmaurî Alphabet.

a		da	
ā		dha	
i, ī & ĭ	or	na	
u & ū		pa	
ē	or	pha	
ai		ba	
ŏ & ō		bha	
au		ma	
ka		ya	
kha		ra	
ga		la	
gha		wa	
cha		śa	
chha		sha	
ja		sa	
jha		ha	
ṭa		kâ	
ṭha		ki, kī	
ḍa		ku, kū	
ḍha		ke, kē	
ṇa		kai	
ta		ko, kō	
tha		kau	

Pronunciation.—The vowel scale is very uncertain. The letter *a* is pronounced like the *ó* in 'hot' and is sometimes written *a*, sometimes *ŏ*, and sometimes *au*. Thus, the word pronounced *ghŏr*, a house, is sometimes written घर, *ghar*, and sometimes घोर, *ghōr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ó*, it will be transliterated *ŏ*. Thus, घर will be transliterated *ghar*, and घोर will be transliterated *ghŏr*. This *ó* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ó*, so there is a short *é*, sounded like the *ĕ* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, *tés*, him, is sometimes written तिस, *tis*, and sometimes तेस, *tēs*; so *sétī*, with, is sometimes written सिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *é* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *é*, I shall transliterate it by *ĕ*, thus, तेस, *tés*.

The vowels *ī* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *ik* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *u*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bēṭā* or *baiṭā*, a son; *khech* or *khaich*, pull: *ō* and *au*, as in *ghōṛā* or *gauṛā*, a horse; *mõ* or *maũ*, by me; and even *ẽ* and *õ* in *hẽ* or *hõ*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hẽ* or *ẽ*, I; *āth*, a hand; *iraṇ*, a deer; *ōnā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *ḍh*, *dh*, *bh* is dropped, as in *gauṛā* or *ghōṛā*, a horse; *ghŏr* or *gŏr*, a house; *bẽd* (not *bẽdh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hor*, and.

There is a tendency to soften hard consonants, as in the word *dẽd* (for *dẽt*), a tooth; *pẽj* (for *pẽch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissa*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagāṇā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *bīś*, twenty; *pajāś*, fifty; *śau*, a hundred. The Sanskrit *sh* (ष) becomes *ś* as in *māṇaś*, a man, sometimes written *māṇachh*, which points to interchange between *chh* and *ś*.

Nouns.—In most forms of Central Pahāṛī *Tadbhava*[1] nouns which in Hindī end in *ā*, end in *ō*. But in Jaunsārī, the most Eastern form of the Western Pahāṛī group and lying immediately to the east of Sirmaurī they end optionally either in *ā* or in *ō*. In Sirmaurī the ending in *a* is much the more common, *ō* being rarely met with. Examples of such nouns are *gauṛā*, a horse; *kutā*, a dog; *bēṭā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *ē*. Thus, *gauṛē*, *kutē*, *bēṭē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gauṛō*, *kutō*, etc.

[1] A *tadbhava* noun is one which has descended to Sirmaurī from Sanskrit through Prakrit, and which has not (like *bālak*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *paiṛ-hēṭhē*, under the tree; *bāw-khē*, (he said) to his father; *mānaś*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēkī jŏnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghŏrō-rē nēyē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gītō sunē*, dancing and songs were heard; *ṭhōṛē dinō pāckhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālsō dittī*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bēṭē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bāwē dekhā*, the father saw him; *sādwē dittī*, the complainant gave (a false charge); *sōbyē* (for *sōbi-ē* or *sōbē-ē*) *chŏraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	*ē* or *dā*
Dative	*khē* or *gē*
Ablative	*dā*
Genitive	*rā*
Locative	*dā*, in; *mō*, in; *pā̃dē*, on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā, kē, kī*. Thus we have *rā* (or *rō*), *rē, rī*; *dā* (or *dō*), *dē, dī*. Similarly, *pā̃dē* is an oblique masculine adjective, and has its feminine *pā̃dī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bēṭē dūr dēsō-khē ḍō-gōwā*, by the younger son it was gone away to a far country; *i.e.* the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

muktī rōṭī khāō̃, they eat much bread.

ai rupayā tēs dē, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, *i.e.* may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōhtē chēṭē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguī-dā bā̃d*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:

āpṇē bāw-khē bōlō, he said to his father.

dūr dēsō-khē ḍō-gōwā, he went away to a far country.

sē āpṇē bāw-gē ḍōā, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-da lōā*, from whom did you buy that?

gā̃w-rē bāṇiyē-dō, from a shop-keeper of the village.
hāē-dā chiś khaich, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are:—

tēs-rā jēṭhā bēṭā, his eldest son.
bāw-rā nāw Sādō, (my) father's name (is) Sádô.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pā̃dē*, on, are also used. Examples are:—

mērā bāpū tēs chhauṭē-sē ghōr-dā raũ-sa, my father lives in that small house.
tōṇyē tēsē bāgṛī-dā sũṛṭū jāgnē lāyā, he put him in the field to watch swine.
saped gauṛē-rī jīn ghōr-mō sa, in the house is the saddle of the white horse.
sē gauṛē pā̃dē asa, he is on a horse.
mī-pā̃dē pharādlā, he will make a charge upon (*i.e.* against) me.

Adjectives are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *ī* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *a*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms:—

gā̃w-rē bāṇiyē-dō, from a shopkeeper of the village.
tēvē bāw-rē ghōr-dē kaitnē bēṭē, how many sons are there in your father's house?
mērē chāchē-rē bēṭē-rā bayāh tēs-rī bōbō sāthē hōa, the son of my uncle is married to his sister.
es gauṛē-rī umar kā, what is the age of this horse?
ghōr-de kaitnā bēṭē, how many sons in the house?
maũ tēs-rē chhōṭē-dē bohtē chhīṭē lāē, I applied many blows upon his son.
Kaśmīr āē-dī kaitnā dūr, how far is Kashmir from here?

The postposition *pā̃de* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pā̃dī*. Thus:—

se gauṛē-pā̃dē asa, he is on a horse.
sē ṭibē-pā̃dē ḍā̃gar chār, he is grazing cattle (masc. plur.) on the hill top.
hōmē ēkī ghōnē pā̃dē ḍōē, we (masc. plur.) went on (*i.e.* about) a wall.
tēs-rī pṛṭhī-pā̃dī jīn pā, put the saddle (fem.) upon his back.

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus:—

tēs-rā bhāī tēs-rī bōbō-dā baṛā asa, his brother is taller than his sister.
sōbī dā āchhā, best of all, best.

PRONOUNS.

The pronoun of the first person is :—

sing. nom. *hã̃, ã̃, hõ̃,* or *ã̃o.*
ag. *mẽ̃, maũ, mõ̃, moẽ̃.*
obl. *mẽh, mẽ, mẽ̃, mā.*
gen. *mĕrā, mĕhrā.*

plur. nom. *hām, hāmẽ, homẽ.*
ag. *hāmẽ, hōmẽ.*
obl. *hāmō.*
gen. *mārā.*

The pronoun of the second person is :—

sing. nom. *tu.*
ag. *tẽ̃, taĩ, tõẽ̃.*
obl. *tẽ̃.*
gen. *tĕrā.*

plur. nom. *tum.*
ag. *tumẽ.*
obl. *tumo*
gen. *tumārā.*

A few examples may be given of some of these forms :—

hã̃ bhūkhẽ mōrnẽ lāgā, I am dying of hunger.
hõ̃ tĕrā bẽṭā bōlṇẽ-khẽ nā ōā, I am not (worthy) to be called thy son.
ã̃o pañchō lẽ-rō ḡ ōā-thā, I had taken away assessors.
ã̃ āj bahōt chālā, I walked much to-day.
maũ pap kiyā, I did sin.
mõẽ̃ sādu nā chhẽtā, I did not beat the plaintiff.
mā apṇẽ nōkrō-dā rākh-lō, place me amongst thy servants.
hisab mā-khẽ dẽ, give the share to me.
mĕrā bāpu tĕs ghŏr-dā raũ-sa, my father lives in that house.
hām ghōnẽ-gẽ pūjẽ, we arrived at the wall.
hōmẽ ekī ghōnẽ-pẽ̃dẽ ḍōẽ, we went about a wall.
hāmō khusī hōṇẽ pŏṛõ̃, for us rejoicing is proper.
nā hāmō-dā kŏjyā ōā, there was no quarrelling among us.
tu mĕrā sāthī sōdā royā, thou wast always with me.
taĩ parāwan-chārī lōī, thou preparedst a feast.
tõẽ̃ mẽ̃ ik bākṭū bī nā diyā, thou didst not give me even one kid.
tĕrā hukam nā moṛā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

ai, this, sing. obl. *ĕs ;* plur. *ai,* obl. *iṇ* or *iṇī.*
sẽ, he, she, that ; ag. *tĕṇiye* or *tĕṇyẽ,* obl. *tĕs, tĕsī ;* plur. *sẽ,* ag. *tiṇẽ,* obl. *tiṇ, tiṇī.*

Examples are :—

ai rupayā tĕs dẽ, give this rupee to him.
ai gauṛā kitnẽ din-rā, how old is this horse?

ēs gauṛē-rī umar kā, what is the age of this horse?
sē ṭibē-pāḍē ḍāgar chār, he is grazing cattle on the hill-top.
tēṇiyē tiṇī-khē hisab baṇḍē-diyā, he divided the shares to them.
tēṇyē mānō burā, he considered (it) bad.
tēṇyē tēsī bāgṛī-dā lāyā, he sent him into the field.
sē tēs-rē bāwē dēkhā, his father saw him.
sē apṇā ōjrā tiṇī-rē ohhāṛē ohhilkō khay-rō bhōrnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

ik bākṭu jaiē khusī lāwdā, a kid, with which I might have made merry.
tērā dujā bēṭā jēṇiyē tērī māl laṭāy-diyā, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

tāī-pāchhē kas-rā chhōṭū āw, whose boy comes behind you?
sē kas-dā lōā, from whom did you buy that?
tēra nāw kā, what is your name?
kōī is 'anyone' and *jō-kīē* is 'whatever'; thus:—
kōī tēsī khāṇē-khē nā dēō̃-thā, no one was giving him to eat.
jo-kīē mī-gechhe ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. *asū, ōsū*	*asa, ōsō*
2. *asē, ōsē*	*asa, ōsō*
3. *asa, ōsō, ōsō̃*	*asa, ōsō*

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindī *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōā* or *ōa*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōū*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāī tēs-rī bōbō-dā baṛā asa, his brother is bigger than his sister.
jō-kīē mī-gechhē ōsdiyā, tērā ōsō̃, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.
jēṭhā bētā bāgṛī-dā thā, the elder son was in the field.
ēkī jōnē-rē dū bēṭē thiyē, of a certain man there were two sons.
hāmō khusī kōṇē pōṛō̃, it is proper for us to be joyful.

kõ̃ bōlṇē-khē têrā bēṭā nā ōā (or *hōā*), I became not (*i.e.* I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ōā* and in the other *hōā*.

B. **Active Verb.** -The **Infinitive** or **Verbal Noun** is formed by adding *ṇā* to the root. Thus, *ṭīpṇa*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r* or *ṛ*, then *nō* is added instead of *ṇo*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmaurī character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *ṭīpṇō*. As examples of the infinitive we may quote :—

sũrṭū jāgṇē lāyā, he was appointed to watch swine.

ōjrā bhŏrnē lāgā, he began to fill his belly.

kōṭ tĕsī khāṇē-khē nā dēõ-thā, no one used to give him (anything) for eating.

hōṭṇē-rī pāwan-chārī, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṭīpdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṭīpā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *ṭīpō*.

There are the usual irregular past participles; we may quote :—

	Past Participle.
karnā, to do	*kiyā* or *kŏrā*
dēṇā, to give	*diyā* or *dittā*
lēṇā, to take	*liyā* or *littā*
jāṇā, to go	*gawā* or *gōā*
āṇā, to come	*āyā*
marnā, to die	*mōā*

With all these there are variations of spelling. Thus, *gōā* may be found spelt *gawā* or *gŏwā*.

The **Conjunctive Participle** is formed by adding *ī* (or, after *ā*, *y*) to the root. Thus, *ṭīpī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṭīpī-rō*, having struck. As irregular, we may quote *mōī*, having died, from *marnā*.

Examples are :

nōkrō bēdī-rō, having called a servant.

taras khāy-rō, having eaten (*i.e.* felt) pity.

khōī-khaṇḍāy-rō, having lost and squandered.

Owing to the frequent interchange of *ī* and *ĕ*, we have forms like *bāṇḍē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōṇē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *w*. Thus :—*ṭīp*, beat thou; *pī*, put (the saddle on his back); *dē*, give; *lōō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlṇā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present,** used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Sing.	Plur.
1. *ṭīpū, ṭīpũ*	*ṭīpū, ṭīpũ*
2. *ṭīpē*	*ṭīpō*
3. *ṭīp, ṭīpŏ, ṭīpõ*	*ṭīpō, ṭīpõ*

Similarly we have *chŏlũ*, let me go (to my father); *bōlũ*, let me say to him.

sē ṭibē-pãdē ḍãgar chār, he grazes cattle on the hill top.

tŏī-pāchhē kas-rā chhōṭu āw, whose boy comes behind you?

pŏrõ, it is proper (for us to be joyful).

mukti roṭī khāõ dēõ, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future** :—

I shall strike.

Sing.	Plur.
1. *ṭīpūẽ*	*ṭīpõgē*
2. *ṭīplā*	*ṭīple*
3. *ṭīpla*	*ṭīplē*

The only other examples are both in the second specimen, *viz.: kŏrwẽ*, for *kŏrũẽ*, I will make, and *pharādlā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṭīpõ sa*, he is striking; *raũ sa*, he dwells (sentence 228).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *ṭīpõ thā*, he was striking; *nā dēõ-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindī. Thus, *tāwdā*, I might have arranged (a feast with my friends).

The **Past, Perfect** and **Pluperfect** are formed from the Past Participle, exactly as in Hindī, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlṇā*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples :—

ẽ āj bahōt chālā, I walked much to-day.

kāl pŏrā, a famine fell.

bēṭē āpṇē bāw-khē bōlō, the son said to the father.

bāwā āpṇē nōkrō-khē bōlā, the father said to the servants.

tēs-rē bāwē papē diyē, his father gave (him) kisses.

tērē bāwē pāwan-chārī kŏrī, thy father made a feast.

mōī guwā thā, he had died.

Compound Verbs are as in Hindī. **Intensives** are common, and often drop the final *ī* of the conjunctive participle. In other cases there is the usual change of *ī* to *ē*. Thus :—

mōī guwā thā, he died.

sārā mal laṭāy hōṭā, all the property was squandered.

ḍō-gōwā, he went away (to a far country).
rākh-lō, put (me among thy hired servants).
hisab bāṇḍō-dāyā, he divided the share.

As examples of **Inceptives** we may quote:—

sē rōṇē lāgā, he began to dwell (with a man of that country).
bhŏrnē lāgā, he began to fill (his belly).
hã̃ mŏrnē lāgā, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

[No. 3.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀRĪ (SIRMAURI).

DHĀRTHĪ DIALECT.

SPECIMEN I.

ਤਿਨ੍ਹੇ ਜੀਨੇਨੇ ਦੁ ਨੇਟੇ ਪਾਈਆ ॥
ਪਾਨੇਖ ਨੇਟੇ ਤਾਪਨੇ ਨਾਨ੍ਹ ਪੋ ਨੋਨੇਨ ॥
ਨਾਪਨ੍ਹ ਨੋਨੇ ਨਾਨੇਤ ਦੁਪਨ ਨਾਪੋ ਦ ॥
ਨੋਨਪੇਖ ਨਪੁਨਪੇਖ ਦੁਪਨ ਨਾਂਤੇਦੁਪਯਾ ॥
ਪੋਨੇਤ੍ਰ ਦੁਨੇ ਨਾਖੇ ਪਾਨੇਖ ਨੇਟੇ ਤਾਪਨਾ
ਨਾਂਤਾ ਦੁਪਨ ਨੇਨੇ ਦੁਨ ਦਪੋ ਪੋ
ਤੇਨਾਨੇਨ੍ਹ ॥ ਦੋਨ ਤਾਪਨਾ ਨਾਨ ਨੋਨਿਨੇਨਾਖ
ਨੇ ਨੋਨੇਨ੍ਹ ਦੁਪਯਾ ॥ ਨੋਨੇ ਪਨਾ ਨਾਨ
ਨਨਾਖ ਦੋਨ ਨੋਨੇ ਨੋਪੁਨ ਦਪੋਦ ਪਨ
ਪੋਤ੍ਰ ਦੋਨ ਪੇ ਨਾਨੇ ਪ੍ਰਯਾਨ ਦੋਨੋਤ ॥
ਨੋਪੁਨ ਦਪੋਨੇ ਤਿਨ੍ਹੇ ਜੀਨੇਨੇ ਪਾਖਨ ਪੁ
ਨੋਨੇਨਾਨਾ ॥ ਨੋਨਪੇਖ ਨੋਪੁਨ ਨਾਨਾਤੁਦ

ઉનદુ નાગાને નાયા કેઆમના ઉગના
મારણે ઝાડે ઘરેક ખાયના ઉગને નાગા.
દોન ચાર મેગરે નાનેકે ના દેઉંગા.
નાને મેગરે દોગ ગાયા મો ગુમા ક
મેં નાદ્ન ગેને નોચના મુચમરે
નોપ મોગો, દેઉં દોન ગાં ઘો
ઉને નોનને નાગા " દો ગાયને નાપુગાને
મોમું દોન મોમું " દે નાપુ મોં
મેં ગાયો નાનગરે ગરમરે ખાનચરેયા.
દોં મેના મેયા મોનેન મો નાગાગા.
મરે ગરે ગાયને નોચના દા નાયના
મોને ગરે ગાયને નાનગા કોના, દનરેને
દુનેક મારેયા કે મેગને નાદ્ન દેમો "
મનગ નાયુ નો મેગરે મોને નાયુ નો
મરેના દોન ખાને દરેયે " મેગને મેને
મોના દે નાપુ મોં મેં ગાયો નાનગરે
કેમરે ખાન ચરેયા " દોં મોનનેકે મેના

ਲੋਟਾ ਨਾਹੀਤਾ। ਸੋਨੇ ਨਾਲੇ ਤਾਮਲੇ
ਲੋਖਨੇ ਖੀ ਲੋਨਾ ਲੋਨੇ ਤਾਖਰੇ ਨਾਮਨੇ
ਲੇਤੇ ਨਾਮਲੇ ਖੀ ਏਤੇ। ਤੁਰੇ ਦੇ
ਖਾਨਾ ਏਨ ਨਾਲੇਖੀ ਖਰੇਨਾ ਏ।
ਖਾਤ ਨਹੇਤੇ ਸੰਤਾਲ ਤਾਤ ਲੋਨਾ ਲੋਟਾ
ਲੋਰ ਤੁਨਾਖਾ ਤਾਖਰੇ ਨਹੇਨਾ ਨਾਲੇ
ਲੇਤਾ ਖਾ ਤਾਖਰੇ ਨਹੇਨਾ। ਮਨੇ ਲੋਨਖੇ
ਲੇਤਰੇ ਨਾਰ।

ਲੋਤਨਾ ਤੋਰੇ ਲੋਟਾ ਨਾਤਾਤਰੇ ਏਖਾ
ਲੋਨੇ ਤਰੇ ਖੋਨੇ ਨੇ ਲੋਤੇ ਤਾਖਾ ਲੋਨਖੇ
ਨਾਲ ਤਾਖੇ ਲੋ ਏਨ ਲੋ ਲੋਖਨੇ ਲੋਤਖੇ
ਤਾਖਾ ਲੋਨੇ ਖ ਤੋਖਨ ਨਾਰ ਨਾਲੇ।
ਲੋਨਖੇ ਲੋਨੇ x ਲੋਨੇ ਤਾਖਤ ਤਾਖੇਨੇ।
ਲੋਨ ਨੇਲ ਲੋਤਨ ਨਾਨੇ ਲੇਤਰੇ ਏਨਲੇ
ਨੇ ਖਾਤਨਲਾਨੇ ਖਾਨੇ। ਲੋਨਖੇ ਨਾਲੇ
ਤਨ, ਤੁਖਲੇ ਖੋਨੇ ਖੀ ਤੇਨੇ

ਕੁਝ ਤਾਂ ਤੇਰੇ ਪਾਸ ਹਾਂ ਕਰਦੇ ਹਾਂ ਤਾਂ
ਤੇਰੇ ਪਾਸ ਹਾਂ ਕਰਦੇ ਹਾਂ ਤਾਂ ਤੇਰੇ ਪਾਸ
ਹਾਂ ਕਰਦੇ ਹਾਂ ਤਾਂ ਤੇਰੇ ਪਾਸ ਹਾਂ ਕਰਦੇ
ਹਾਂ

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēkī-jŏnē-rē dū bĕṭā thiyē. Kānchhē-bĕṭē āpṇē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to

bōlō, 'hāpu, mērē-bāndē hisab mā-khē dē.' Tĕṇiyē
it-was-said, 'father, (of-)my-portion the-share me-to give.' By-him

tiṇi-khē hisab bāndē-diyā. Thōṛē-dinō-pāchhē kānchhē-bĕṭē
them-to the-share was-divided-out. A-few-days-afterwards by-the-younger-son

āpṇā-bāndā hisam lē-rō(*for* lēī-rō) dūr-dēsō-khē ḍo-gōwā, hōr
his-own-portion share taken-having a-far-country-to it-was-gone-away, and

āpṇā māl khōī-khaṇḍay-rō gŏway-diyā. Jŏbē sārā māl
his-own property lost-squandered-having was-wasted. When all the-property

laṭay-hŏṭā, tŏbē tĕsī-dēsō-dā kāl pŏṛā, hōr sē tabē kaṅgāl
was-spent-away, then that-country-in a-famine fell, and he then poor

hō-gōa. Tĕsī dēsō-rē ēkī-jŏnē-rē sāthī sī (*for* sē) rōṇē lagā.
became. That-country-of a-man-of with he to-remain began.

Tĕṇiyē tĕsī bāgṛī-dā sūrṭū jāgṇē lāyā. Sē āpṇā ōjrā
By-him as-for-him the-field-in swine to-watch he-was-put. He his-own belly

tiṇī-rē chhāṛū-chhilkē kháy-rō bhŏrnē lāgā; hōr kōī tĕsī
them-of abandoned-husks eaten-having to-fill began; and anyone to-him

khāṇē-khē nā dēẽ-thā. Jŏbē tĕsī hōś āyā, tō samā (*for* japā)
eating-for not giving-was. When to-him sense came, then he said

jē, 'mērē-bāw-rē ītnē-nōkro muktī rōṭī khāẽ dēẽ, hōr
that, 'my-father-of so-many-servants much bread eat (and) give-away, and

hā̃ ĕthī bhukhē mŏrnē lāgā. Hā̃ āpṇē-bāpū-gē (*or* -khē) chŏlī̃ hōr
I here by-hunger to-die began. I my-own-father-to may-go and

bōlī̃, "hai bāpū, maũ tērē-āgē, Rām-jī-sitī pāp kiyā; hõ
may-say, "O father, by me of-thee-before God-with sin was-done; I

tērā bĕṭā bōlṇē-khē nā ōā. Mī bhī āpṇē-nōkrō-dā
thy son calling-for not became. Me also thine-own-servants-among

rākh lō."' Tŏbē sī(*for* sē) āpṇē-bāw-gē ḍōa. Hēbhiyē dūrkē thiyā,
put."' Then he his-own-father-to went. As-yet distant he-was,

sē tĕs-rē-bawē dēkhā. Taras khā̃y-rō, tĕsī gŏlē
he by-his-father was-seen. Compassion eaten-having, him on-the-neck

lāy-rō milā, hōr pāpē diyē. Tĕs-rē-bēṭē bōlā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
'hē bāpū, mȭ tērē-āgē Rām-jī-sĕtī pāp kiyā, hȭ bōlṇē-khē
'O father, by-me of-thee-before God-with sin was-done, I calling-for
tērā bēṭā nā hōā.' Tŏbē bāwē āpṇē-nōkrō-khē bōlā,
thy son not became.' Then by-the-father his-own-servants-to it-was-said,
'bōlō, āchhī bāmṇā lēō, bāṃṇē-khē dēō; gūṭhī-dā chhālā, hōr
'say, good clothes bring, for-clothing give; the-finger-on a ring, and
lātō-khē chhitrā dō. Khāw, pīō, maṅgal gāw; mērā bēṭā
the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son
mōī-guwā-thā, girī jīwā; rāchē-gōwā (*for* gōā)-thā, girī milā.' Tabē
dead-gone-was, again lived; lost-gone-was, again was-got.' Then
tĕṇyē khusī lāī.
by-him rejoicing was-arranged.

Tĕs-rā jēṭhā bēṭā bāgṛī dā thā. Jŏbē
Him-of the-elder son the-field-in was. When
sī (*for* sē) ghŏrō-rī (*for* rē) nēṛē āyā, tĕṇyē nach-gītō suṇē.
he the-house-of near came, by-him dance-songs were-heard.
Tō nōkrō bēdī-rō śāyā, 'bōlō, kā uchhab
Then a-servant called-having it-was-asked, 'say, what festival
lāy-rākhā ?' Tĕṇyē bōlā kā, 'tērā bhāyaṛ āy-rōā,
has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
têrē-bāwē tĕs-rē rāji-khusī hŏṭṇē-rī pāwan-chārī - kŏrī.' Tĕṇyē
by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
mānō burā; tis-rē-ghŏrē-khē daĩwdā bhājā. Tĕs-rā bāwā bāiḍā
it-was-thought bad; his-house-to entering he-refused. His father outside
āyā, tĕsī manāw. Bēṭē bōlā, 'bōlō, maũ tōrī ṭōl
came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
itnī-bŏrsō kī; tērā hukam nā mōṭā, tȭ mĩ̄ īk
for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
bākṭū bī nā dimā (*for* diyā) jaiē hȭ āpṇē-mitrō-sŏgē khusī
kid even not was-given by-which I my-own-friends-with rejoicing
lāwdā. Jŏbē tērā dūjā bēṭā āyā, jĕṇiyē tērī māl
might have-arranged. When thy second son came, by-whom thy property
kañjaṇī-rōṛā-khē laṭāy-diyā, taĩ tĕsī-khē parāwan-chārī lāī.'
harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
Bāwē bōlā, 'hē bēṭā, tū mērā sāthī sŏdā rōyā;
By-the-father it-was-said, 'O son, thou my companion always remained;
jō-kīē mī-gēchhē ŏsdiyā, tērā ŏsȭ. Hāmō khusī hōṇē pōṛȭ, ērō
whatever me-to is, thine is. For-us happy to-be is-proper, because
kē tērā bhāyaṛ mūī-gōā-thā, sī (*for* sē) jīw-gōā; rāchē-gōā-thā, miṭī-gōā.'
that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

[illegible]

[illegible]

[illegible]

ਸੀ ਰਾਵਤੇ ਪੋਰਾਨੂ ਪੋ ਸਾਲਾਨੂ ਦੇਵ ॥
ਨਾਲੋ ਸਾਨੂ ਵੁਮਦਾ ਦੋਤੇ ਪੋਰਾਨੂ
ਪੋਰਾਨ ਸਾਲੋ ॥ ਤਾਪਨ ਨੂ ਪੋਰਾ
ਪੋ ਕੁਰਾ ॥ ਦੋਂਲਾ ਸੈਦ ਪੋਰੇ ਪੋਰਾ
ਰਾਰਾ ॥ ਰਾਰਾਤ ਨੂ ਤੋਲ ਲਾਸ
ਪੋਸਕਿਰ ॥ ਪੋਰਾਰਦ ਸਾਲ ਦੇਨਾ ਲੋਰਤ
ਪੋਤੇ ਲਾਤੇ ॥ ਰਾਤੂਪੂ ਸਾਸਾ ਨੂ ਸਾਲ
ਪੋਤੇ ਤਾਲਾਲਾ ਸਾਤ ਪਸਾਤਸਾ ॥
ਲਾਲਾ ਤੇਪਨ ਪੋ ਪਾਸਾਲ ਰਾਤੂਪੂ ਨੂਲ
ਪਸਾਤ ੪੧ ॥ ਤਾਲਾ ਨੂ ਸਾਲੋਤੇਦ ਸਰਨ
ਪਸਾਤ ਪੋਰਾਨੂ ॥

ਰਤੇ ਰਤੂ ਲਾਤੂ ॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō nāw Mádhō, Bāw-rā nāw Sādō, jāt Kanait, rōnōālā
My name Madhō, Father-of name Sādō, caste Kanait, inhabitant

gāw Kōṭi-rā ŏsū.
village Kōṭi-of I-am.

Sāduē mō-p̃ādē jhūṭhī nālsō ditū (*for* dittā). Mōẽ
By-Complainant me-upon false complaint was-given. By-me

Sādu nā chhētā, nā hāmō-dā kŏjyā ōā. Hōmē
the-Complainant not was-beaten, not us-among quarrelling became. We

ākī-ghŏnē-p̃ādā ḍōē. Tāthē ã̃w paṅchō lē-rō ghōnē-rī sīõ̃
a-wall-upon went. There I assessors taken-having the-wall-of foundation

lāwṇē lē-gōā-thā. Jōbē hām ghŏnē-gē pūjē, tō Sāduē
to-mark brought-had. When we the-wall-to arrived, then by-the-Complainant

sŏbī-khē gālī dī. Jōbē mī ṭīpdā dōṛā, sŏbyē
all to abuse was-given. When to-me beating he-ran, by-all

chŏraj mānō, āpṇē-āpṇē-ghŏrō-khē bhāgē. Hõ̃ bī tai-dā
amazement was-felt, each-his-own-house-to fled. I also him-from

ḍŏrē pŏrā bhāgā. Bhāgdē-bhāgdē mērō lāt ṭhōkurwā.
in-fear fallen ran-away. In-running-running my foot was-hurt.

Ghŏrō-dā tīn-dinō bēsud pŏrā rōhā. Sāduē
House-in for-three-days unconscious fallen I-remained. By-the-Complainant

thāpā jō, 'mī-p̃ādē gālī-rī tai pharādlā.'
it-was-considered that, 'me-upon abuse-of for he-will-make-a-charge.'

Nālsō ṛaknē (*for* ṛŏknē)-rē (*for* rī) khatrī Sāduē jhūṭhī pharād
Complaint stopping-of for by-the-Complainant false charge

kī. Gālī jō mī-khē dī, tĕs-rī pharād kŏrwẽ̃.
was-made. Abuse which me-to was-given, that-of charge I-will-make.

Sahī, Sadhu (*for* Mādhō) Bādū.
Signed, Mādhō Bādū.

SIRMAURĪ GIRĪPĀRĪ.

I. Vocabulary.—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahāṛī languages spoken more to the east, such as Jaunsārī, Gaṛhwālī and Kumaunī, and we shall meet many more in the Western Pahāṛī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rajput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages of the North-West Frontier—Shiṇā, Khōwār, Bashgalī Kāfir, etc.

ãokī jānā, to be lost.
āglī, sin.
ājnā, to come.
aulāõ, a shoe.
bāgnā, the foot.
banṭyā, beautiful.
bẽṭh, all, entire.
chhĕwṛā, a man.
chhĕwṛī, a woman.
chīn or *chōn*, three.
chīś, water.
chiśnā, to give.
chhōṭā, a son.
dēś, a day.
ḍēwnā, to go.
dhiṭū, a daughter.
dōnā or *dānā*, to run.
gāś, *gāśī*, *gēś*, or *gēśī*, up, upon.
hōrnī, to run.
hōṭnā, to move, to go.
jhẽgnā, to beat.
jhēṭnā, to see.
kā, a house, home.
khēch, a field.
lāt, the foot.
mãḍal, hair.
pānā, to cause to fall, used in compound verbs as the equivalent of the Hindī *ḍālnā*.
pōṛnā, to be proper, to be meet.
rāgaṛ, a servant.

sā̃ḍnā, to commit (sin).
śanā, to ask.
śūṭnā, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Ḍēwna* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *ṭū* is often added to a noun without changing its meaning. Thus, *sū̃r-ṭū*, a pig; *chhēl-ṭū*, a kid; *dhī-ṭū*, a girl; *pāgē-ṭū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhīṭū*, a good girl.

II. Pronunciation.—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ŏ* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jŏbē*, is sometimes written जबे and sometimes जोबे. In transliterating the *ō*, when it is certain that it has the sound of *ŏ*, is represented by *ŏ*, not by *ō*. Thus, जबे is transliterated *jabē*, and जोबे by *jŏbō*. Other examples are *dēśa* and *dēśŏ*, the oblique form singular of *dēś*, a country; *raā* and *rŏā*, (he) remained; *ghar* and *ghŏr*, a house; *mardā* or *mordā*, dying. Sometimes this *ŏ* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūthalī, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrkā* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahāṛī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhūkhā*, hungry; but *śūnō*, gold; *āchhō*, good; *nāchṇō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhāṛā*, sent; *sū̃chō*, thought, and so on. In other Western Pahāṛī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *é*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *téī*, him, is written both तिशो and तेशो. In such cases I shall transliterate *i* by *i*, but *é*, when it represents *é*, by *ē*.

The vowels *ē* and *ī* are absolutely interchangeable. Thus, *ēkī* or *īkī*, oblique form of *ēk*, one; *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find; *kā̃ī* or *kā̃ē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *ī*. Thus, *gharchī* or *ghaurchē*, property; *bāṛ-bauchī* or *bāṛ-bauchē*, fields; *āpṇē ghaurchī*, for *āpṇē gh°*, his own property, *bēkē*, for *bīkī*, having sold; *bōṇī* or *bōṇē*, a sister. As examples of the reverse, in which *i* is used for *é*, we have *rīgaṛō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (*ib.* 231, 235, 237, 241)

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hŏṭnā* or *ŏṭnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhōṭnō*, *bōṭnō*, or *bīṭnō*, to find.

There is no doubt that the cerebral *ṇ* is as common as in the other Pahāṛī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṇ* is in the word *Paṇēśur*, a corruption of *Parmēśur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēśūj* for *bēśūd(h)*, senseless, and *dālij* for *dālid*, poor. Especially interesting is the root *jhēṭ*, see, derived from the Prakrit *diṭṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisī*, and much more often *teśī*, him, and *deś*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindī, it always becomes *s*. Thus, *śūṇō* (Hindī *sunā*), heard; *dēś* (Hindī *dēs*), a country. The Sanskrit *sh* (ष) also becomes *ś*, as in *mānaś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pīlulā*, or *pīluā*, I shall beat, *dōnā* (for *davṛ(a)nā*), to run; *pānā*, to cause to fall, for *pārnā*. So also, an initial *r* is dropped in the phrase *ā̃chī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *pīṭnā* or *ṭīpnā*, to beat. With this we may compare the transfer of aspiration in *jhēṭ* for *jīṭh*, mentioned above.

NOUNS.

Gender and Case

As in Dhārṭhī, masculine *tadbhava* nouns, which in Hindī end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bā̃ḍā*, a share, we have also words such as *śūnō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānśē*, by a man, and from *ghōr*, a house, the locative is *ghórē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēśa-khē*, to a foreign country; *lātō-khē*, on the foot. The nominative plural is the same as the singular, as in *rīgaṛ*, servants, and the oblique plural is the same as the oblique singular, as in *rīgaṛō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindī end in *ī*, in Giripari also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bār-bauchā* and *bar-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

Instrumental.—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē, ēkh, gē*, to or for; *rī* (*rē*) *tāẽ*, for.

Ablative.—*dō* (or *dū*), from.

Genitive.—*rā*.

Locative.—*dā, mē, mũjē*, in; *gēś, gēśī, gāśī*, on.

We may therefore thus decline *chhōṭā*, a son.

	Singular.	Plural.
Nom.	*chhōṭā*	*chhōṭē*
Agent	*chhōṭē*	*chhōṭē*
Acc.	*chhōṭā* or *chhōṭē-khē*	*chhoṭē, chhōṭē-khē*
Instr.	*chhōṭē*	*chhōṭē*
Dat.	*chhōṭē-khē*	*chhōṭē-khē*
Abl.	*chhōṭē-dō*	*chhōṭē-dō*
Gen.	*chhōṭē-rā*	*chhōṭē-rā*
Loc.	*chhōṭē-dā*	*chhōṭē-dā*
Voc.	*hē chhōṭā*	*hā chhōṭē*

We may quote the following examples:—

Nominative.—*jēṭhā chhōṭa khēchō-dā thiyā*, the elder son was in the field.
ēkī chhēwṛē-rē dū chhōṭē thē, there were two sons of a certain man.

Agent.—*kaṇchhē chhōṭē āpṇē bābā-khē bōlō*, the younger son said to his father. (Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sādūē ērī jālsājī kī, the complainant has made a causelessly false complaint (Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.
sũṛṭū-rē chhāṛē śalēkṛē khāy-rō, having eaten the husks left by the swine.

Instrumental.—*pāgēṭūē bān*, tie (him) with ropes.
chhēllṭū, jē-rē mõ āpṇē mitrō sāthē khuśi lẽwadā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpṇē bābā-khē bōlō*, he said to his father.
mērē latikh ṭhōk lāgi, a blow happened to my foot (Specimen II).
pharādō rōknē-gē, for stopping the complaint (Specimen II).

For *rē-tāẽ*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūē-dū chiś gaṛō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstāni *kā* becomes *kē* and *kī*. But, as *ē* and *ī* are interchangeable, we often find *rī* instead of *rē* and *vice versâ*. Examples are:—

mērē bāpa-ra nāw Sādō, my father's name (is) Sādō (Specimen II).
ṭēśī dēśō-rē ēkī mānśō-rē sāth, with a certain man of that country.

āpuē rīgaṛō-rī (for *-rē*) *sāthī* (for *sāthē*), with one of your own servants.
sũrṭũ-rē chhāṛē śalēkṛē, the abandoned husks of the swine.
tēs-rī pīṭhē-gāśī jīn pāṛō, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālish*, a complaint of this, is evidently borrowed from Hindī.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēśī dēśa-dā ghāṭā āyā, a famine came in that land.
tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house?
jō ghar-gharchē mērē bāḍē-dī ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gãw Kōṭī-mē rōũ, I live in village Kōṭī (Specimen II).
nā āpō-mũjē ṭipayē-ghūlayē, we did not quarrel among ourselves (Specimen II).
Sādūē mõ-gēś ērī jālsājī kī, the complainant made a causelessly false complaint on me (Specimen II).
mõ-gēśē (for *-gēśī*) *gālī dēṇē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).
ēūs-rī pīṭhē-gāśī jīn pāṛō, put the saddle on his back.

Note that here *pīṭhē* itself is in the locative.

ghōrē kōṭdā bhājā, he refused to go into the house.

Vocative.—

hē babā, O father, (I have sinned).
hē chhōṭā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *ī* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus:—

tēs-rā dādā tēs-rī dādī-dū tāḷbā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēwṛē-rē*, of a certain man (there were two sons); *tēśī dēśō-rē īkī mānśō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

FIRST PERSON.

	Singular.	Plural.
Nom.	*hãwē, ãw, ã, mõ.*	*hāmē, āmē, hãwē.*
Agent	*mõ, mō, maũ, mã, ma, maẽ.*	*hāmē, āmē.*
Obl.	*mõ, mō, mã, maũ, mã.*	*hāmē, āmē.*
Gen.	*mērā.*	*āmrā.*

SECOND PERSON.

	Singular.	Plural.
Nom.	*tū, tũ.*	*tũẽ.*
Agent	*tuẽ, tõĩ, tã.*	*tũẽ.*
Obl.	*tũ, tõ*	*tāmū.*
Gen.	*tērā, tĕārā, tuãkā.*	*tumrā, tuãra.*

Of the above, the Agent forms *maũ, mã, maĩ, tã, āmē* and *tũẽ* (plur.) will be found in the List of Words (Nos. 185 ff.); and *ãw, āmē, āmrā, tũ, tĕārā, tuũkā, tũẽ* (nom. plur.), *tuãrā*, and *tumrā* in Nos. 14 and ff. The following are examples of the other forms:—

hãwē ōṛē lāwdā nāyā-thā, I had gone to fix the boundary (Specimen II).
ã̃ tērā chhōṭā bōlnē jōgā nā rōā, I am not worthy to be called thy son.
mõ̃ bhukha mōrdā lāgē raā, I am dying of hunger.
mõ̃ sādū nā jhã̃gā, I do not beat the complainant (Specimen II).
mõ āglī sã̃ḍī, I have committed sin.
sādūē mõ̃-gēś ērā jālsājī kī, the complainant has made a causelessly false charge upon me (Specimen II).
jō mō-khē asō, what is to me (is thine).
mō bī āpṇē rīgaṛō-rī sāthi rīgaṛ ṭhō, make me also a servant with thy servants.
sē mũ dē, give that (share) to me.
mũkh jō galī dittī, the abuse which was given to me (Specimen II).
mērē bābā-rē iinē rīgaṛ as, there are so many servants of my father.
jōbē hāmē sĩ-kã̃ē hōṭē, when we arrived near the boundary (Specimen II).
hãwe khuśi hōnā pōṛō, it is proper for us to rejoice.
sādūē hāmēkh gālī dittī, the complainant gave abuse to us (Specimen II).
tū ma sāthē dēsyā rōā, thou art always with me.
tũã sē kas-dū gīnā, from whom didst thou buy that?
tõĩ mũ chhēltū bī nā dittō, thou didst not even give a kid.
sē tō khō thōī-thō, (whatever is mine) that was kept for thee.
tērā chhoṭā pujā, thy son arrived.
tāmū-dō pāchhē kas-rā chhōṭā āj, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

ē, he, she, this; sing. obl. *ēs* (or *ēś*): plural, *ē*, obl. *in* or *inī*.
sē, or *sē-jē*, he, she, that; ag. *tēnō, tiniyē* or *tēnyē*; obl. *tēs* (or *tēś*), *tēsī* (or *tēśī*), *tisī* (or *tiśī*); plur. *sē*; ag. *tēnẽ*; obl. *tin* or *tinī*.

The forms with *n* (*in, inī, tēne, tiniyē, tēnyē, tēnẽ, tin* and *tinī*) should all probably have cerebral *ṇ*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsī, tisī*) should all probably have *ś*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

ō rupayā ēs-khē dē, give this rupee to him.
ēs ghōṛē-rē kā umar sa, how old is this house?
sē ṭīr-gāśī bāchē chār sa, he is grazing cattle on the hill.

sē mũ̃ dē, give that to me.
tēnyē āpṇā bā̃ḍā bēkē-chīśī pāyā, he sold and gave away his share.
tōbē tinīyē sũchō, then he considered.
tōs-rē bābē sē jhēṭā, his father saw him.
tēśī dēśa-dā ghāṭā āyā, in that country a famine came.
tisī kīyē bī na dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpnā*, and its oblique plural *āpō*. Thus:—

jōbē āpṇā bā̃ḍā lai pāyā, when (the younger son) had got his own share.
nā āpō-mũjē tipayē-ghūlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēś*, but no example occurs. We have:—

jō mō-khē asō, what I have (is thine).
jō ghar-gharohē bāṛ-bauchē mērō bā̃ḍē-dī ājō, the property, fields, etc. which come into my share.
jēnyē tērī garwēchī khalāā, (he) who caused thy property to be devoured.

The correctness is very doubtful of:—

jē-rē mõ̃ āpṇē mitrō sāthē khuśī lāwdā, (a kid) with which I might have rejoiced with my friends. We should expect *jēś-rē*.

The **Interrogative** pronouns are *kuṇē*, who? and *kā*, what? The agent of the former is probably *kuṇiẽ*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōṭā āj*, whose boy comes behind you? *tūẽ sē kas-dā gīnā*, from whom did you buy that? For *kā* we have:—

kā asō, what is it?
tumrā kā nāw sa, what is your name?

There are no examples of the oblique form of *kā*.

kōē is 'any one,' 'some one,' and
kīyē is 'anything,' 'something.'
tisī kīye bī nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. *sũ* or *sā*, *sō*, *as* (*ōs*), *asō* (*ōsō*)	*sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*).
2. *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*)	*sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*).
3. *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*)	*sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of other Western Pahāṛī dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē;* feminine (both numbers) *thī*.

Examples of the Verb Substantive are :—

tumrā kā nāw sa, what is your name ?

mērē bēbā-re ittē rigaṛ as, jō muktī rūṭī khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread.

tēārē bāwē-rē ghar-dē kēttē chhōṭē sa, how many sons are there in your father's house ?

abyē sō durkō thigā, he was yet afar off.

ēkē chhēwṛē-rē dū chhōṭē thē, of a certain man there were two sons.

sē tō-khē thōī thō, that was kept for thee.

Instead of *sā*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā̃ terā chhōtā bolnē jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *ṇā* (or *ṇō*) to the root, but as, in writing, distinction is seldom made between *ṇ* and *n*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīṭnā*, or *pīṭnō* (for *pīṭṇā*), to beat. If the root of the verb ends in *ḷ*, *ḷh*, *ṇ*, *r*, or *ṛ*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *ṇē*). Examples are :—

tēśī dēsō-rē īkī mānśō-rē sāth rōnē lāgā, he began to dwell with a man of that country.

muktī rūṭī khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō śūṇō, he heard dancing.

pharādō rōknē-gē, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīṭdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōre hoṭdā bhajā*, he refused to go into the house ; *hā̃wē ōṛē lāwdā nāyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahāṛī dialects. For the ordinary sense of the participle, we have :—

jabē mā̃-kā̃ī-khē ṭipdā dōyō, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭēpnā*, to beat, the same word as *pīṭnā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pīṭā*, beaten. There are the usual irregular past participles. We may quote :—

	Past Participle.
karna, to do	*kiyā*
dēnā, to give	*dittā*
lēnā, to take	*lattā*
jānā, to go	*gōa* or *gēyā*
ājnā, to come	*āyā*
marnā, to die	*muā*
laggnā, to be attached	*laga*

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karnī*, a claim is to be made, *i.e.* will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *i* (*ē*) (or, after *á*, *y*) to the root. Thus, *pīṭē*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sũṛṭū-rē chhāṛē śalēkṛē khāy-rō*, having eaten the husks left by the swine. In *hōṛī-dō-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pāṭiyā*, having beaten; and with this we may probably connect *bŏjyē*, having arisen (he went to his father), and *bãḍyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhī also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hāḍrē-yũḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus:—

dē, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

	Singular.	Plural.
1.	*pīṭũ, pīṭē*	*pīṭã, pīte*
2.	*pīṭē*	*pīṭē, pīṭ*
3.	*pīṭ, pīṭē, pīṭō*	*pīṭē, pīṭ*

It will be observed that *pīṭē* may be used for any person of either number. Examples are:—

gãw Kōṭī-mē rōũ, I dwell in the village of Kōṭī (Specimen II).

jō ghar-gharchē bāṛ-bauchē mērē bãḍē-dī ājō, the property, etc. which comes into my share.

tāmū-dē pāohhō kas-rā chhōṭā āj, whose boy comes behind you?

hãwē khuśī hōnā pōṛō, it is proper for us to rejoice.

The **Future** is conjugated as follows:—

	Singular.	Plural.
1.	*pīṭūlā, pīṭūẽ*, or *pīṭwā*	*pīṭūlē*
2.	*pīṭēlā, pīṭlā*	*pīṭēle, pīṭlē*
3.	*pīṭlā*	*pīṭlō*

Examples are:—

āpṇō bāwē āgē ōṭūẽ hōr bōlūẽ, I will go before my father, and will say.

nālīś kōrwā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus:—

I strike, etc.

	Singular.	Plural.
1.	*pīṭū sũ* (or *sa*)	*pīṭū* (or *pīṭē*) *sa*
2.	*pīṭē sa*	*pīṭē* (*pīṭ*) *sa*
3.	*pīṭ* (or *pīṭē*) *sa*	*pīṭē* (*pīṭ*) *sa*

Similarly we have :—

I go, etc.

	Singular.	Plural.
1.	*ḍêwũ sã̃*	*ḍêwē sa*
2.	*ḍêwē sa*	*ḍêwē sa*
3.	*ḍêwē sa*	*ḍêwē sa*

As an example, we have :—

sē ṭir-gāśī bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērā bābā tēs chhōṭē ghara-dā raā (for *raō*) *sa*, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rönā* added to the present participle, as in :—

mōrdā lāgē raā, I am dying (of hunger).

ãw piṭdā lāgē raā sã̃, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

ãw piṭã̃ thā, I was striking (List No. 192).

ŏjrā bhórō thā, he was filling his belly.

sē tō-khē thōī (for *thōē*) *thō*, that was being kept for thee. In this sentence *thōī* exactly corresponds to the Kāshmīri *thōw'*.

tisī kīyē bī nā dēndā-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindī.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindī, e.g.—

bōṭhā sa, he is seated, he has sat, in sentence 230, and

muā-thā, he had died.

The **Passive** is formed with *jānā*, as in Hindī. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindī. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, "thy son who devoured thy living among harlots").

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *ī*, as in *ãchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindī we should use *ḍālnā*. Thus, *lāī pāyā*, he took away completely; *bēkē* (for *bīkī*) *chīṭī pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindī. *Rönē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHARI (SIRMAURI).

GIRIPARI DIALECT.

SPECIMEN I.

एकी छेवड़े रे दू छोटे थे । कणछे छोटे आपणो बाबा खे बोलो जे जो घरघरचे बाड़बीचे मेरे बाँडे दी आजी से मूँ दे । तेन्ये आपणे घरघीरचो बाड़बीचो दूंडने छोटे बाँड्यो दित्तो । कणछे छोटे जोवे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा बेचे चीशी पाया । जबे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ रोने लागा । तेशी मानशे तिसी खेचो दा सूँरटू चाराई खे छाड़ा । सूँरटू रे छाड़े शलेकड़े खाय रो ओजरा भोरो था । होर तिसी कोये बी ना देंदा था । तोबे तिनिये सूँचो जे मेरे बबा रे इतने रोगड़ अस जो मुकती रूटी खाने देने खे असो । मों भूखा मोरदा लागे रआ । आपणे बावे आगे ओटूएँ होर बोलूएँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रोगड़ो री साथी रोगड़ ठो । होर बोज्ये आपणे बावे काँई होटा । अब्बे से दूरको थिया तेसरे बाबे से भेटा । तेसी विन बेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकटी दित्तो । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रोगड़ो खे बोला जे तेसी बानव्या परावा देओ । गूठी खे छाप होर लातो खे औलाओ देओ । खाव पीवे राजी हो के मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जबे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रोगड़ बेद्यो शाया के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बावे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने री आदरो की । से रूशवा । घोरे होटदा भाजा । तेस रा बाबा

बाईंडा आथा तेसी सरचा परचाओ। छोटे बोलो मौं तेरी इतनी बोरसो टोहख बी। तेरा बोल मानो। तोईं मूँ छिलटू बी ना दित्तो जी रे मौं आपणे मितरो साथे खुशी लाँवदा। जबे तेरा छोटा पूजा जेन्ये तेरी गरवेची राँडो छेवड़ी खे खलाईं तोईं तेस री आदरो दित्ती। बाबे बोलो हे छोटा तू म साथे देख्या रोआ। जो मो खे असो से तो खे थोड़ थो। हाँवे खुशी होना पोड़ो केथ के तेरा दादा मू गोआ था जी गोआ। आँची गेयो यियो बेटा गेयो॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēkī-chhĕwṛē-rē dū chhoṭē thē. Kaṇchhē-chhoṭē āpṇē-bābā-khā bōlō
One-man-of two sons were. By-the-younger son his-own-father-to it-was-said
jē, 'jo ghar-gharchē bāṛ-bauchā mērē-bā̃ḍē-dī ājō, sē mī̃ dē.' Tĕnyē
that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him
āpṇē ghar-ghaurchī baṛ-bauchī dūinē-chhōṭē bā̃ḍyō dittī.
his-own house-property fields-etcetera (to-)both-sons having-divided were-given.
Kaṇchhē-chhoṭē jŏbē apṇā bā̃ḍā laī-pāyā, tō pŏrdēśa-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
dūrkā-hŏṭā. Tĕnyē āpṇā bā̃ḍā bēkē-chīśī-pāyā. Jabē āpṇā
far-away-he-went. By-him his-own share was-sold-given-completely. When his-own
bā̃ḍā khōlthērī-pāyā, tō tĕśī-dēśa-dā ghāṭā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
dālij khaṅkhāmālī hō-gūā. Tĕśī-dēśō-rē ikī-mānśō-rē sāth rŏnē
poor left-without-eating became. That-country-of one-man-of with to-remain
lāgā. Tĕśī-mānśē tisī khēchō-dā sū̃rṭū chāraī-khē chhāṛā.
he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.
Sū̃rṭū-rē chhāṛē śalēkṛē khāy-rō ōjrā bhŏrō-thā, hōr tisī
The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
kīyē bī nā dēndā-thā. Tŏbē tinīyē sū̃chō jē,
anything even not he-giving-was. Then by-him it-was-thought that,
'mērē-bābā-rē itnē rigaṛ as, jō muktī rūṭī khānē-dēnē-khē
'my-father-of so-many servants are, so-that much bread eating-giving-for
asō. Mõ bhūkhā mŏrdā-lāgē-rāā. Āpṇē-bāwē āgē ŏṭuẽ hōr bōlū̃ẽ,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
"mō tērē āgē hōr Rām-jī āgē āgu sā̃ḍī. Ā̃ tērā chhŏṭā
"by-me of-thee before and God before sin was-committed. I thy child
bōlnē jōgā nā rōā. Mō bī āpṇē-rigaṛō-rī sāthī rigaṛ
to-say worthy not remained. Me also thine-own-servants with a-servant
ṭhō." Hōr bŏjyē āpṇē-bāwē kā̃ī hŏṭā. Abyē sē durkō
make." And having-risen his-own-father to he-went. Yet he distant

thiyā, tĕs-rē-bāhē sē jhĕṭā. Tĕsī ghin-bēdan lāgī. Hōrī-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having
kumṛāī-pāyā, hōr pŏkṭī dittī. Chhōṭē bōlā, 'hē
he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O
bābā, mō tērē āgĕ āglī sā̃ḍī. Tērā chhōṭā bōlnē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
nā hōā.' Tĕnyē āpṇē-rīgaṛō-khē bōlā jē, 'tĕsī bānṭyā
not (I-)was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
parāwā dēo. Gūṭhī-khē chhāp hōr lātō-khō aulāō dēō. Khāō-pīwē rājī
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
hō, kē mērā chhōṭā muā-thā, jīwō-gōā; ā̃chī-gōā, bhēṭō goā.'
be, because my son dead-was, alive-went; lost-went got went.'

Tĕs-rā jēṭhā chhōṭā khēchŏ-dā thiyā. Jabē sē ghara-rē
Him-of the-elder son fields-in was. When he the-house-of
nēṛē pūjā, hōr gīt wa nāchnō śuṇo, tō rīgaṛ
near arrived, and song and dancing was-heard, then a-servant
bēdyō śāyā kē, 'kā asō?' Tĕnyē tĕsī bōlā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
jē, 'tērā dādā āyā. Tērē-bābē tĕs-rō rājī khuśī
that, 'thy brother came. By-thy-father him-of happy joyful
bīṭnē-pūjnē-rē tā̃ī khānē-rī ādrō kī.' Sē rūśwā,
meeting-arriving-of for eating-of respect was-made.' He became-angry,
ghŏrē hŏṭdā bhājā. Tĕs-rā bābā bā̃iḍā āyā, tĕsī
in-the-house going refused. Him-of the-father outside came, him
sarchā-parchāō. Chhōṭē bolō, 'mō̃ tēri itnī bŏrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
ṭŏhal kī. Tērā bōl mānō. Tō̃ mū chhēlṭū bī nā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
dittō, jē-rē mō̃ āpṇē-mitrō sāthē khuśī lā̃wdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
Jabē tērā chhōṭā pūjā, jĕnyē tērī garwēchī rā̃ḍī-chhĕwṛī-khē
When thy son arrived, by-whom thy property harlot girls-for
khalāī, tō̃ tĕs-rī ādrō dittā.' Bābē
was-caused-to-be-devoured, by thee him-of respect was-given.' By-the-father
bōlō, 'hē chhōṭā, tū ma sāthē dēsyā rŏā. Jō mō-khē
it-was-said, 'O son, thou me with always remainedst. What me-to
asō, sē tō-khē thōī-thō. Hā̃wē khuśī hōna pŏṛō, kēth-kē
is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because
tērā dāda mū gōā-thā, jī-gōā; ā̃chī gĕyō-thiyō, bōṭā gĕyō.'
thy brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚÎ (SIRMAURÎ).

GIRIPARI DIALECT.

SPECIMEN II.

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव कोटी मे रोजँ ॥

साटूए मौं गेश एरी जालसाजी कौ । मौं सादू ना झाँगा ना आपो मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोबे हामे सौं काँए होटे तबे साटूए हामेख गाली दित्ती । जबे मूँ काँई खे टीपदा दोयो सोबे जोनी चोरज मानो । आपणे आपणे का खे होटे हाडरे थूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घोरे चीन देशे बेशूज रोआ । साटूए सूँचो जो मौं गेशे गाली देणे रौ फराद कारनी । फरादो रोकने गे तेनी एरी नालिश कौ । मूँख जो गाली दित्ती इसके नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚÎ (SIRMAURÎ).

GIRÎPĀRÎ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mērā nāw Mādhō. Mērē-bāpa-rā nāw Sādō. Jāt Kónēt.
My name Madhō. My-father-of name Sādhō. Caste Kanēt.
Gā̃w-Kōṭī-mē rōū̃.
Village-Kōṭī-in I-dwell.

Sadūē mõ̃-gēś ērī jālsājī kī. Mõ̃
By-the-complainant me-upon causeless forgery was-made. By-me
sādū nā jhā̃gā; nā āpō-mū̃jē ṭīpayē-ghūlayē.
the-complainant not was-beaten; not ourselves-among were-quarrels-etcetera-made.
Hā̃wē āpṇē-daichārē ōṛē lāwdā nāyā-thā. Jōbē hāmē
I (with-)my-own-brethren the-boundary (to-)fixing gone-was. When we
sī-kā̃ē hōṭē, tabē sādūē hāmēkh gālī dittī.
the-boundary-near arrived, then by-the-complainant us-to abuse was-given.
Jabē mū̃-kā̃ī-khē ṭīpdā dōyō sōbē-jōnē chōraj māṇō.
When my-direction-to beating ran by-all-people astonishment was-experienced.
Āpṇē-apṇē-ka-khē hōṭē, hāḍrē-yū̃dā dāyō-dāyō-dāyō mērē-lātīkh
Our-own-our-own homes-to we-went, while-going running-running-running my-foot-to
ṭhōk lāgī. Āpṇē-ghōrē chīn-dēśē bēśū̃j rōā.
a-blow happened. In-my-own-house for-three-days senseless I-remained.
Sādūē sū̃chō jō 'mõ̃-gēśē gālī dēṇē-rī pharād
By-the-complainant it-was-thought that 'me-upon abuse giving-of claim
kārnī.' Pharādō rōknē-gē tēnē ērī nāliś kī.
will-be-made.' The-claim stopping-for by-him a-causeless complaint was-made.
Mū̃kh jō gālī dittī is-kē nāliś kōrwā.
Me-to what abuse was-given that-of complaint I-will-make.

BIŚŚAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biśśau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barāṛī. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biśśau	17,459
Barāṛī	3,898
Other languages	55
Total population of Jubbal (1891)	21,412

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahaṛī, the dialects not being defined.

Of the two dialects, Biśśau and Barāṛī, the latter is a form of Kiūṭhalī, and will be described later on (pp. 599 ff.). Here we are only concerned with Biśśau.

As specimens of Biśśau, I give the usual list of words on pp. 531 ff. and also a short extract from the version of the Parable. These will show that Biśśau is identical with Girīpārī. It will be seen that there are only a few differences of spelling, such as *chhōaṭā* for *chhōṭā*, a son. We may also observe that, in this specimen the cerebrals *ṇ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोअटे थिये । काणछे छोअटे आपणे बावे खे लिखो जे ए बावा जो मेरा बाँडा पड़ तेईं मूँ ओरा दे । तेणिये आपणे बाँडी घरचे बरोबर दुई बाँडे दे बाँडे । काणछे छोअटे ज आपणा बाँडा बाँठ लये पा त एकी दूर देश दा डेवा । जू-कीये तेस कौं थो बाँठ खरचो । ज तेईं बाँठ खरची चुका तेथा पड़ा काऊ । से गोदया दोळिज । तेणे तेस देश रे एकी बसणा साथे साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Ēkī-mānchhē-rē duī chōaṭē thiyē. Kāṇchhē-chhōaṭē āpṇē-bawē-khē
One-man-of two sons were. By-the-younger-son his-own-father-to

likhō jē, 'ā bābā, jō mērā bā̃ḍā paṛa tēī mū̃ ōrā
it-was-written that, 'O father, what my share falls that to-me here

dē.' Tēṇiyē āpṇē-bā̃ḍī-gharchē barōbar duī-bā̃ḍē-dē bā̃ḍē.
give.' By-him his-own-share-property equally two-shares-in was-shared

Kāṇchhē-chhōaṭe ja āpṇā bā̃ḍā bā̃ṭh layē-pā, ta ēkī-dūr-dēśa-dā
By-the-younger-son when his-own share all was-taken, then a-far-country-in

ḍēwā. Jū-kīyē tĕs-kŏ̃ thō bā̃ṭh kharchō. Ja tēĭ bā̃th
he-went. Whatever him-near was all was-spent. When he all

kharchī-chukā, tĕthā parā kāḷ. Sē gōiyā (*for* gōā) dāḷij.
had-spent-completely, there there-fell a-famine. He went poor.

Tĕṇē tĕs-dēśa-rē ēkī-basaṇ sāthē sāth kiyō.
By-him that-country-of a-dweller with accompanying was-done.

BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmaurī of the State of Sirmaur, to its north the Kiūṭhalī of the Śrīnagar Thānā of Patiala, to its west the Haṇḍūrī of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	7,337
Patiala	6,000
Simla (Bharauli)	4,000
Kuthār	3,789
Bija	1,069
TOTAL	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmaurī Its principal point of difference is the universal use of the letter *a* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dā* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghaṭı that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmaurī and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *mahrā* for *mhārā*, our; *gōhṛā* for *ghōṛā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindī has *s*, as in *daś*, ten. The letter *ṭ* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī *khet*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārṇā*, to graze (cattle); *tsāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśācha languages of the North-West Frontier, including Kāsh-

mīrī. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmīrī under the form *ta*.

Declension.—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

Tadbhava[1] nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *éā* in the singular, and to *éō* in the plural. Thus, *gōhṛā*, a horse; *gōhṛē-rā*, of a horse; *gōhṛē*, horses; *gōhṛē-rā*, of horses; *gōhrēā*, O horse! *gōhrēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *a* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghāṭī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīe*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garō*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmīrī, in which, e.g., *kar*, a bracelet, becomes *kor** in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *e*. Thus nouns ending in a consonant or in *ī* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baiḥṇa*, a sister; *baiḥṇā*, sisters; *baiḥṇā-rā*, of a sister or sisters; *baiḥṇē*, by or in a sister or sisters; *baiḥṇē*, O sister! *baiḥṇō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāī*, the agent and locative being *gāīē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghāṭī noun.

The above forms are succinctly shown in the following table:—

Nominative.		Vocative.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
gōhṛā	*gōhṛē*	*gōhṛéā*	*gōhṛéō*	*gōhṛē*	*gōhrē*
bāw	*bāw*	*bāwā*	*bāwō*	*bāwā*	*bāwē*
hāthī	*hāthī*	*hāthīā*	*hāthīō*	*hāthī*	*hāthīē*
baiḥṇ	*baiḥṇā*	*baiḥṇē*	*baiḥṇō*	*baiḥṇā*	*baiḥṇē*
dī	*dīā*	*dīē*	*dīō*	*dīā*	*dīē*

[1] See note on p. 379 *ante*.

The commonest postpositions are:—

Accusative, *khē*.

Instrumental, *sāī*, with.

Dative, *khē*, to or for; *kāē* or *kāē-khē*, to, towards; *rī-tāī*, for

Ablative, *dē*, from; *mē-dē*, *mẽ-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mẽ*, *manjhē*, in; *dē*, in, on; *pẽdē*, on; *pāē*, on.

As examples of the above we may quote the following:—

Nominative. *chhōṭā baghēr chaḷā gōā*, the younger son went away.

ēkī admī-rē dō baghēr thyē, of a certain man there were two sons.

Accusative.—This takes *khē* where in Hindi *kō* would be used. Otherwise it is the same as the nominative. Thus:—

āpṇā pēṭ bharnā chāō-thiyā, he was wishing to fill his belly.

rōṭī pākō, they cook bread.

sẽr ṭgārnē bhējyā, sent him to feed pigs.

mōẽ tēs-rē baghērā-khē khūb ṭzpā, I have well beaten his son.

Instrumental.—

rassī-sāī bān, bind him with ropes.

aũ majī sāī khāndā, I might have eaten with pleasure.

sāī also means 'together with', as in—

tū sadā-ī mā-sāī ōssō, thou art ever with me.

Dative.—

dūjē mulkā-khē chaḷā-gōā, he went away to another country.

āpṇē āpṇē garā-khē chālē gōē, they went away, each to his own house.

bāwē āpṇē nōkrā-khē bōlyā, the father said to his servants.

mā-khē ṭaṇē-rī tāī, for stopping me.

Ablative.—

kūē-dē pāṇī āī, draw water from the well.

itnē barsā-dē, from so many years

gharchī-mē-dē jō merā hĩsa ō, (that) which may be my share from in (*i.e.* of) the property.

tēs mulkā-rē raunewāḷē-mē-dē, (with one) from among (*i.e.* of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī*; masc. sing. obl. and plural, *rē*. Thus:—

mērē chachē-ra baghēr tēs-rī baihṇā-sāī byā ōā, the son of my uncle is married to his sister.

mērē bapū-rā nẽw, the name of my father.

kitnē hāḷī-rē khāṇē-dē, from the food of how many servants.

ēkī ādmī-rē dō baghēr thiyē, of a certain man there were two sons.

tēs mulkā-rē raunēwāḷē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gāṇē-nāchṇē-rī wāj, the sound of music, of singing (and) dancing.

dhauḷē gōhṛē-rī jīn garē ōssō, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpaṇē-mē dīn gujārdē gujārdō, passing his days in debauchery.
tēnnyē sē āpuē khechā-mē bhējyā, he sent him into his fields.
jēṭhā bēṭa khēchā-dē thā, the elder son was in the field.
hāthā-dē chhāpa, pairā-dē jōṛā panyāō, put a ring on his hand, shoes on his feet.
hamẽ sab ādmā sẽwā-pẽdē pōchē, we all arrived upon (*i.e.* at) the boundary.
sē gōhṛē pāē chaṛē rōā, he is seated on a horse.

The postpositions *pāē* and *pẽdē* are often added to the locative in *ē*, as in :—
jin piṭhē-paē rākhō, put the saddle on his back.
sē ṭibbē-pẽdē ḍaṅgrā ṭsārō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bāwā*, O father, (I have sinned), and *bēṭēā*, O son, (thou art ever with me).

Adjectives. All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindi. Thus, *chaṅgā*, good; masc. obl. sing. and all cases of the plural *chaṅgē;* fem. throughout both numbers *changī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *ṭsazā-rā*, good, beautiful; masc. obl. sing. *ṭsazā-rē*, and so on. This termination will also be noted in Kiūthali, and we may recall the fact that the Khas-kura of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *ga*) is often added to adjectives and participles, as, for instance, the Pashai *hanī-k*, struck; the Khowar *gani-ka*, taking; the Shiṇā *shidē-gō*, struck; and the Veron *pesumtio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēkī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyyā tēs-rī baiḥṇā-de lābā ōssō*, his brother is taller than his sister; *sabbhī-dē ṭsazā-rē ṭalkhū*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows :—

		I.	Thou.
Sing.	Nom.	*aū*	*ṭū*
	Ag.	*mōẽ*	*tōẽ*
	Obl.	*mā, mẽ*	*tā, tẽ*
	Gen.	*mērā*	*terā*
Plur.	Nom.	*hamẽ*	*tumẽ*
	Ag.	*hamē*	*tumẽ*
	Obl.	*hammā*	*tummā*
	Gen.	*marā, mahrā*	*tārā, tāhrā*

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mẽ̃* and *tẽ̃* for the locative singular, giving *mẽ̃ manjhē* and *tẽ̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms The ablatives singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

aũ bhukhā maru, I d.e hungry.
mõẽ̃ pāp kiyā, I have sinned.
mā-khē bī āpṇe kulī-mē-dē ēkī barābar samjhē, consider me also as one of thy coolies.
sē mā-khē dēē-dē, give that to me.
man-dē-āōkā haṇḍ, walk before me.
jō mērā hissā ō, what may be my share.
hamẽ̃ khāũ, let us eat.
tū sadā-ī mā-sāī ōssō, thou art ever with me.
tōẽ̃ mā-khē ēk chhilṭā bī nī dittā, thou didst not give me even a kid.
tẽ̃ khusī ōṇā chāyō-thā, it was proper for thee to become happy.
jō-kuchh mēra ōssō, sab tērā ōssō, whatever is mine is all thine.
tāhrā bayyā āē-rō, tarē bāwē tsazā-rā khāṇē-khē pakāē rākhā, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms, —thus, *tes-rā*, of him; *tēẽ̃-rā*, of her.

	He, she, it, this.		He, she, it, that.	
	Mas.	Fem.	Mas.	Fem.
Sing.				
Nom.	*ēh*	*ēh*	*sē*	*sē*
Ag	*ēnnē, ēnnyē*	*ēẽ̃*	*tennē, tēnnyē*	*tēẽ̃*
Obl.	*ēs*	*tẽ̃*	*tēs, tyēs*	*tēẽ̃*
Plur.				
Nom.	*ēh*	*ēh*	*sē*	*sē*
Ag.	*īnnē*	*īnnī*	*tīnnē*	*tīnnī*
Obl.	*īnnā*	*īnnā*	*tīnnā*	*tīnnā*

Mr. Bailey gives *īnne* and *tīnnē* as optional forms of the locative plural, beside *īnnā-mē* and *tīnnā-mē*. He also notes the use of *jaṇā*, as a mere expletive after these pronouns, as in *sē jaṇē rupayyē*, those rupees; *tēs jaṇē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsārī *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens:—

ēh kāh ōssō, what is this?

sē rupayyē ĕs-dē lō, take those rupees from him.

ēs-rī nalaś ab karūē, I will now make a complaint of this.

jabbō sē sab kuchh ḍubāĕ mukyā, when he had completely squandered everything.

sē mā-khē dēē-dē, give that to me.

tēnnyē tīnnā khē āpṇī gharchī bā̃ḍē-dittī, he divided to them his property.

bāwā-khe tēs dēkhē-rō daya āī, to the father, having seen him, compassion came.

tēs-khē kōī kuchh nā dēō-thiyā, no one was giving anything to him.

tēs-rā bāw tēs-khē manāṇē lāgyā, his father began to advise him.

tēs mulkā-dē baṛā kāḷ paṛē-gōā, a great famine fell in that country.

mēra bāpū tēā̃ (fem.) *chhōṭī chhānīā-dē rauō*, my father lives in that small house (sentence 233).

sē khuśī ōē, they became happy.

tīnnā-mē̃-dē chhōṭō, from among them the younger (said to his father).

The **Reflexive Pronoun** is probably *āpā*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpṇā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindī.

The **Relative Pronoun** is *jo*, sing. ag. *jĕnnē* or *jĕnnyē*, obl. *jĕs*; plur. nom. *jō*, ag. *jinnē*, obl. *jinnā*. No feminine forms (sg. ag. *jeē̃*, obl. *jēā̃*, plur. ag. *jinnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

chhēlṛū, jō aū āpṇē sāthī-mē majī-sāī khāndā, a kid, which I might have eaten pleasantly with my own companions.

ēh chhōkrā jĕnnyē tērī daulat khuḷāī, jēs-ī bakhtā āyā, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are:—

kuṇ, who? and *kāh*, what? The sg. ag. of *kuṇ* is *kuṇīē* and its obl. *kōs*; plur. nom. *kuṇ*, ag. *kīnnē*, obl. *kīnnā*. *Kāh* has its sing. obl. *kannī*.

Examples of these are:—

tārō pachhkā kōs-rā baghēr āō, whose boy comes behind you?

sē tumē̃ kōs-dē lōō, from whom did you buy that?

tārā kāh nā̃w, what is your name?

ēh kāh ōssō, what is this?

The **Indefinite Pronouns** are *koī*, anyone, someone; *kuchh*, anything, something. *Kōī* has a sing. ag. *kuṇīē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō kōī* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōī kuchh nā dēō-thiya, no one was giving anything to him.

jō kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

	Sing.	Plur.
1.	*ŏssũ*	*ŏssũ*
2.	*ŏssõ*	*ŏssõ*
3.	*ŏssõ*	*ŏssõ*

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi.

There is a negative verb substantive *nẽhai*, I am not, not changing for person or number. Mr. Bailey also gives *nĩh āthī*, used in the same way, with which we may compare the Jaunsāri *āthẽ̃ nẽ̃*, I am not.

Examples of this verb are :—

tũ sadā-i mā-sai ŏssõ, thou art ever with me.

jõ kuchh mērā ŏssõ, whatever is mine.

tēs-rā jēṭhā bētā khēchā-dē thā, his elder son was in the field.

sõ dūr-hī thā, he was still afar off.

dõ baghēr thiyē, there were two sons.

The past tense *roā*, of the verb *rauṇā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rōā* is used to form a present definite.

Corresponding to the Hindi *hōnā*, we have *ōṇā*, to become, to be. Its past participle is *ōā*, and its present is :—

	Sing.	Plur.
1.	*ōũ*	*ōũ*
2.	*ō*	*ō*
3.	*ō*	*ŏ*

Thus :—

mērē chāchē-rā baghēr tēs-rī baiṅhṇā-sai byā ōā, the marriage of the son of my uncle with his sister has taken place.

tabbē sē khuśī ōē, then they became happy.

nā mārī kabbē larāī ōī, no fighting ever took place of (*i.e.* between) us.

jõ mērā hīsā ō, that which may be my share.

B. **Active Verb. The Infinitive,** or **Verbal Noun,** is formed by adding *nā* to the root.

If the root ends in *ṇ*, *r*, or *ṛ*, *nā* is used instead of *ṇā*. Thus, *ṭīpṇā*, to strike; but *baṇnā*, to become; *ṭsārnā*, to graze; *poṛnā*, to fall.

Examples of the use of the infinitive are :—

sũr ṭsārnē bhējyā, he sent him to feed swine.

aũ tērā put baṇnē jōgā nẽhai, I am not worthy to be made thy son.

gāṇē nāchṇē-rī wāj, the sound of singing and dancing.

mā-khē ṭīpṇē āyā, he came to beat me.

mā-khē ṭāṇē-rī tẽ̃ī, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṭīpdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being; *khāndā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus:—

luchpaṇē-mē dīn gujārdē gujārdē, passing his time in debauchery.

naṭhdē naṭhdē mērē pairā-dē pīṛ lagī, as I ran, I hurt my foot.

A similar force of the present participle is observable in:—

jabbē sē āundē-bārē garā nērē pōchyā, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṭīpdē-ā* or *ṭīpdē-i-sār*, in striking, and *ṭīpdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus:—

tēs chēwa-rī sīw landē baṇḍār lēē gōá-tha, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṭīpā* or *ṭīpyā*, struck. Mr. Bailey does not mention the form *ṭīpyā*, which is probably borrowed from Paṅjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṭīpā-dā*, fem. *ṭīpī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhidī ōssō yā nīh āthī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular:—

karnā, to do.	Past participle		*kiyā*.
dēṇā, to give.	„	„	*dittā*.
lauṇā, to take.	„	„	*lōá*, *lāwa*.
jāṇā, to go.	„	„	*gōá*.
rauṇā, to remain.	„	„	*roá*.
marnā, to die.	„	„	*mruā*.
auṇā, to come.	„	„	*āyā*.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭīpṇa*, it is to be beaten, *i.e.* (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *dā*.

Thus:—

mērē . . . . āpṇē bāwē-kāē-khē jāṇā, tēs-khē bōlṇā, I must (*i.e.* I will) go unto my father, and will say to him; *lit.* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṭīpē-rō*, having struck. *Rauṇā*, to remain, makes *rōē-rō*, and *auṇā*, to come, *āē-rō*.

Examples are :—

sab-kuchh kaṭṭhā karĕ-rō dūjē mulkā-khē chaḷā-gōā, having collected everything, he went to a far country.

tettī-dē jāĕ-rō, having gone from there.

bāwā-khē tēs dēkhē-rō daya aā, hor dauṛē-rō, tēs-rē gaḷa-dē lapēṭē-rō, to his father, having seen him, compassion came, and having run, having embraced him, (he kissed him).

tāhrā bāyyā aĕ-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindī.

The **Noun of Agency** is formed by adding *wāḷā* to the oblique infinitive, as in *ṭipnē-wāḷā*, a striker; *rauṇē-waḷa*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ō, sē mā-khē deē-dē, give the share which falls to me.

tēs khūt mār, hŏr raśśī-sāī bān, beat him well, and tie him with a rope.

sabbhā-dē ṯsazā-rē ṭālkhū tēs-khē paināō . . . . . pairā-dē jōṛa panyāō, dress ye him in the best garment . . . . . put ye shoes on his feet.

ēh rūpayyā tēs-khē dō, give ye this rupee to him.

sē rūpayyē ēs-dē lō, take ye those rupees from him.

In *mā-khē bī apnē kuli-mē-dē ēkī barābar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindī *samjhiyē*.

The **Present Indicative,** also used as a **Present Subjunctive,** is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	*ṭipu*	*ṭīpū*
2.	*ṭipō*	*ṭīpō*
3.	*ṭipō*	*ṭīpō*

Some verbs have slightly irregular forms. We may quote :—

		1 Sing.	3 Sing.
ona,	to become,	*oū*	*ō*
rauṇā,	to remain,	*rōū, rauū*	*rō, rauō*
lauṇā,	to take,	*laū*	*lō*

The following are examples of the use of this tense :—

aū bhukha marū, I die of hunger.

sē ṭibbē-pāḏē ḍaṅgrā ṯsārō, he is grazing cattle on the top of the hill.

mērā bapū tēs chhōṭī chhāuṇā-dē rauō, my father lives in that small house.

tārē pachhkā kŏs-rā bagher āō, whose boy comes behind you?

khānē-dē jādē rōṭī pākō, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lāgē-rōā*, as in *aũ itnē barsā-dē ṭērī sēvā karnā lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

apna pēṭ bharnā chāō-thiyā, kōr tēs-khē kōī kuchh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything.

Or we may say : *aũ ṭipṇē lāgē rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindi

Thus :—

aũ āpṇē sathī-mē majī-sāī khāndā, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :

I shall strike, etc.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1.	*ṭipuā*	*ṭipuā*	*ṭipuā, ṭipmẽ*	*ṭipmẽ*
2.	*ṭipiā*	*ṭipīā*	*ṭipiā*	*ṭipīā*
3.	*ṭipiā*	*ṭipīā*	*ṭipiā*	*ṭipīā*

As examples, we may quote :—

ēs-rī nālaś ab karūē, I will now make a complaint of this.

mērī gāl-rī nālaś karlā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tīn dēṛē paṛē rōā, (I) remained lying down in the house for three days.

aũ āz bahut-hī haṇḍā, I walked a long way to-day.

chhōṭō bagkēr dūjē mulkā-khē chaḷā-gōa, the younger son went to another country.

tēs mulkā rē rauṇēwāḷō-mē-dē ēkī-rē ṭhāẽ rauṇō lāgyā, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchyā, when he arrived.

jabbē hamẽ sab ādmī sẽwā-pāḍē pōchē, when we all arrived at the boundary.

sab ādmī ḍarē-gōē, āpṇē āpṇē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

bāwā-khē tēs dēkhē-rō dayā āī, compassion came to the father on seeing him.

mērē pairā-dē pīṛ lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōẽ pāp kiyā, I did sin.
mōẽ tēs-rē baghēra-khē khub ṭīpā, I beat his son well.
chhoṭē āpṇē bāwā-khē bōlyā, the younger said to his father.
sē tumẽ̃ kōs-dē lōā, from whom did you buy that?
tēnnyē tīnnā-khē apṇī gharchī bāḍē diṭṭī, he divided out his property to them.
gānē-nāchṇē-rī wāj śuṇī, (he) heard the sound of singing and dancing.
jhūṭhī jāl-sāṭī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindī. Thus, *mōẽ̃ ṭīpā ōssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindī. Thus, *mōẽ̃ ṭīpā-thā* (or *thiyā*), I had struck. So :—

bahut din nā ōē-thiyē, many days had not passed.
muā-thā, he had died.
ẽ̃w lāndē baṇḍār lēē gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindī. Thus :—

śuṇāṇā, to cause to hear; *mārnā*, to beat. Irregular is *khuḷāṇā* or *khḷāṇā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindī. Thus :—

dēē-dēṇā, to give away.
paṛē-jāṇā, to fall, to happen.
lēē jāṇā, to take away.
chaṛē-raunā, to be mounted.

Completives, as in *ḍubāē mukya*, he had squandered completely.

Desideratives :—

āpṇē pēṭ bharnā chāō-thiyā, he was wishing to fill his belly.
tā̃ khuśī ōṇā chāyō-thā, it was proper for you

Inceptives :—

raunē lāgyā, he began to dwell.
manāṇē lāgyā, he began to advise.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHARI (BAGHATI).

SPECIMEN I.

एकी आदमीरे दो बघेर थिये। तीना मेंदे छोटे आपणे बावा खे बोल्या बावा आपणी घरची-मे-दे जो मेरा हिंसा ओ से मा-खे देइ दे। तबे तिन्ये तीना-खे आपणी घरची बाँडि दिती। बहुत दिन ना ओए थिये के छोटा बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चला गोआ। तेती लुचपणे-मे दिन गुजारदे गुजारदे आपणी घरची डुबाइ दिती। जबे से सब कुछ डुबाइ मुक्या तबे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ। तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-मे-दे एकी-रे ठाएँ रौणे लाग्या। तिन्ये से आपणे खेचा मे सूँर चारने भेज्या। से तीना-रे जूठे छिलका साई आपणा पेट भरना चाओ थिया होर तेस खे कोई कुछ ना देओ थिया। जबे तेस खे होश आई तबे तिन्ये बोल्या मेरे बावा-रे कितने हाळी-रे खाणे-दे जादे रोटी पाको हर औं भूखा मरू। मेरे ऊठि-रो आपणे बावे काए-खे जाणा तेस-खे बोलणा बावा मोएँ सुरगा रे बरोध हर तेरे सामणे पाप किया औं तेरा पुत बणने जोगा नीहै। मा खे बी आपणे कुली मे दे एकी बराबर समझे। तबे से ऊठि-रो आपणे बावे काए-खे गोआ। पर से दूर-ही था कि तेस रे बावा खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गळा-दे लपेटि-रो तेस-दा फाँयाँ लायाँ। बेटे तेस-खे बोल्या बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया। औं तेरा पुत बणने जोगा नीहै। तो बावे आपणे नोकरा खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर तेस-रे हाथा-दे छापा पैरा दे जोड़ा पन्याओ। तबे हमें खाऊ बैठि-रो चैन करू। कीए के मेरा बेटा मुआ-था नइये जीआ राचि गोआ था तइये मिला। तबे सी खुशी ओए॥

तेस-रा जेठा बेटा खेचा-दे था। जबे से आउंदे-बारे गरा नेरे पौंच्या तबे बाजे-री गाणे नाचणे-री वाज शुणी। अर तिन्ये आपणे नोकरा-मे-दे एक बल्याइ-रो पूछ्या एइ काइ असो। तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बावे चजारा खाणे-खे पकाइ राखा कीएकी से जीउंदा आइ-गोआ। पर तिन्ये

बुरा मान्या। बीइतरे जाणे-खे तेस-रा जीउ ना बोल्या। एतेरी-ताँई तेस-रा बाव बाइरे आइ-री तेस-खे मनाणे लाग्या। तिन्ये जवाब दिता औं इतने बरसा-दे तेरी सेवा करने लगे रोआ कभी तेरे हुकमा-दे बाहरे नी गोआ हर तोएँ मा-खे एक छिलटू बी नी दिता जो औं आपणे साथी-मे मजो साई खांदा। तेरा एइ छोकरा जिन्ये तेरी दौलत राँडा-दे खुकाई जेसी बखता आया तेबू तेस खे चजारा खाणा किया। बावे तेस-खे बोल्या बेब्या तू सदाई मा साई असो। जो कुछ मेरा असो सब तेरा असो। ताँ खुशी ओणा चायो-था कीएकी तेरा बाया मुआ था नइये जीआ राचि गोआ-था तइये मिला॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—*In this and the following specimen, so far as was possible, words have been spelt as in the Rev. T. Grahame Bailey's account of Baghāṭī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short ĕ, or for representing the short ŏ. The first is sometimes written as i, and sometimes as ĕ, and the latter as a or ŏ. In such cases, ĕ and ŏ have been written in the transliteration instead of . or ĕ, or a or ŏ, respectively.*

Ēkī-ādmī-rē dō baghēr thiyē. Tīnnā-mẽ-dē chhōṭē
One-man-of two sons were. Them-in-from by-the-younger

āpṇē-bāwā-khē bŏlyā, 'bāwā, āpṇī-gharchī-mē-dē jō mērā
his-own-father-to it-was-said, 'father, your-own-property-in-from what my

hĩsā ō, sē mā-khē dēē-dā.' Tabbē tĕnnyē tīnnā-khē āpṇī
share may-be, that me-to give-up.' Then by-him them-to his-own

gharchī bãḍē-dittī. Bahut din nā ōē-thiyē kĕ chhōṭa baghēr
property was-divided-out. Many days not become-had that the-younger son

sab-kuchh kaṭṭhā karē-rō dujē-mulkā-khē chaḷā-gōā. Tēttī
everything together made-having another-country to went-away. There

luchpaṇē-mē din gujārdē-gujārdē āpṇī gharchī ḍubāĕ-dittī. Jabbē
debauchery-in days a-passing-a-passing his-own property was-squandered. When

sē sab-kuchh ḍubāĕ-mukyā, tabbē tĕs-mulkā-dē baṛā kāḷ
he everything squandered-completely, then that-country-in a-great famine

paṛĕ-gōā, hŏr sē garib ōĕ-gōā. Tēttī-dē jāē-rō, tĕs-mulkā-rē
fell-down, and he poor became. There-from gone-having, that-country-of

rauṇē-wāḷē-mē-dē ēkī-rē ṭhāẽ rauṇē lāgyā. Tĕnnyē sē āpṇē-khēchā-mē
inhabitants-in-from one-of near to-dwell he-began. By-him he his-own-fields-in

sũr tsārnē bhèjyā. Sē tīnṇā-rē jūṭhē-chhilkā-sāī āpṇā pēṭ bharnā
swine to-feed was-sent. He them-of left-husks-with his-own belly to-fill

chāō-thiyā, hŏr tĕs-khē kōī kuchh nā dēō-thiyā. Jabbē tĕs-khē
wishing-was, and him-to any-one anything not giving-was. When him-to

hoś āī, tabbē tĕnnyē bōlyā, 'mērē-bāwā-rē kitnē-hāḷi-rē
sense came, then by-him it-was-said, 'my-father-of how-many servants-of

khāṇē-dē jādē rōṭī pākō, hŏr aũ bhūkhā marū.
food-from superfluous bread they-cook, and I hungry am-dying.

Mērē ūṭhē-rō āpṇē-bāwē-kāē-khē jāṇā, tĕs-khē bōlṇā,
By-me arisen-having my-own-father-near-to is-to-be-gone, him-to it-is-to-be-said,

"bāwā, mōẽ surgā-rē barōdh hŏr tērē sāmṇē pāp kiyā; aũ
"*father, by-me heaven-of against and of-thee before sin was-done; I*

tērā put baṇnē jōgā nihai. Mā-khē bī āpṇē-kuli-mē-dē
thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
ēkī barābar samjhē."' Tabbē sē ūṭhē-rō āpṇē-bāwē-kaē-khē gōā.
one like consider."' Then he arisen-having his-own-father-near-to went.
Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō
But he distant-even was, that him-of the-father-to him seen-having
dayā āī, hōr daurē-rō tēs-rē gaḷā-dē lapēṭē-rō tēs-dā
compassion came, and run-having him-of neck-on wrapped-having him-of
phāyā̃ lāyā̃.[1] Bēṭē tēs-khē bōlyā, 'bāwā, mōē surgā-rē
kisses were-taken. By-the-son him-to it-was-said, 'father, by-me heaven-of
barōdh hōr tērē sāmnē pāp kiyā. Aŭ tērā put baṇnē jōgā
against and of-thee before sin was-done. I thy son to-be-made worthy
nihai.' Tō bawē āpṇē-nōkra-khē bōlyā, 'sabbhī-dē tsazā-rē
not-am.' Then by-the-father his-own-servants-to it-was-said, 'all-than good
ṭālkhū tēs-khē paināō; hōr tēs-rē hāthā-dē chhāpā, pairā-dē joṛā
garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes
panyāō. Tabbē hamē̃ khāū, baiṭhē-rō chain karū. Kiē-kē mērā
put-on. Then we may-eat, sat-having ease may-make. Because my
bēṭā muā-thā, naiyē jīā; rāchē gōā-thā, taiyē milā.' Tabbē
son dead-was, now lived; having-been-lost gone-was, now was-got.' Then
sē khuśī ōē.
they happy became.

Tēs-rā jēṭhā bēṭā khēchā-dē thā. Jabbē sē āundē-bārē
Him-of the-elder son the-field-in was. When he coming-at-time
garā-nērē pōchyā, tabbē bājē-rī gānē-nāchṇē-rī wāj śuṇī.
the-house-near arrived, then music-of singing-dancing-of noise was-heard.
Ōr tennyē āpṇē-nōkrā-mā-dē ēk balyāē-rō pūchhyā, 'ēh
And by-him his-own-servants-in-from one called-having it-was-asked, 'this
kāh ōssō?' Tēnnyē tēs-kāē bōlyā, 'tāhrā bēyyā āē-rō,
what is?' By-him him-near it-was-said, 'your brother come-having,
tārē-bāwē tsazā-rā khāṇē-khē pakāē-rākhā, kiē-kē sē
by-your-father good (feast) eating-for cooking-was-caused-to-be-done, because he
jīundā āē-gōā.' Par tēnnyē burā mānyā. Bīhtrē jāṇē-khē
living arrived.' But by-him bad it-was-thought. Within going-for
tēs-rā jīu nā bōlyā. Ēttē-rī tā̃i tēs-rā bāw, bāhrē
him-of the-soul not was-said. Here-of for him-of the-father, out
āē-rō, tēs-khē manāṇē lāgyā. Tēnnyē jawāb dittā, 'aū
come-having, him-to to-advise began. By-him answer was-given, 'I
itnē-barsa-dē tērī sēwā karnē lagē-rōa; kabbhī tērē-hukmā-dē bahrē
so-many-years-from thy service to-do continued; ever thy-order-from outside

[1] The last three words appear to be corrupt Panjābī.

nī gōā; hŏr tōẽ mā-khē ēk chhilṭū bī nī dittā, jō aũ
not I-went; and by-thee me-to a kid even not was-given, that I
āpṇē-sāthī-mē majī-sāī khāndā. Tērā ēh chhōkrā jĕnnyē
my-own-friends-with pleasure-with might-have-eaten. Thy this son by-whom
tērī daulat rãḍā-dē khuḷāī, jĕs-ī-bakhtā āyā,
thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,
tĕbbū tĕs-khē ṯsazā-rā khāṇā kiyā.' Bāwē tĕs-khē bōlyā,
then-even him-for good food was-made.' By-the-father him-to it-was-said,
'bēṭĕā, tū sadā-ī mā-sāī ŏssō. Jō-kuchh mĕrā ŏssō, sab tērā
'son, thou always-even me-with art. Whatever mine is, all thine
ŏssō. Tã khuśī ŏṇā chāyō-thā, kiĕ-kē tēra bayya mua-thā, naiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
jīā; rāchĕ gōā-thā, taiyē milā.'
lived; having-been-lost gone-was, now was-got.'

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

SPECIMEN II.

मेरा नाँव माधो । मेरे बापू-रा नाँव माधो । जाते-रा कनेत । गाँव कोटी-रा जिला शिमला ।

साढ़ूए मा पाए चाणक झगड़ा किया । मोएँ तेस-खे नी घाया ना मारी कबे लड़ाई ओई । एकी चेवा पाँदे लड़ाई ओई । तेस चेवा-री सौंव लांदे बंडार लेए गोआ-था । जबे इसें सब आदमी सौंवा पाँदे पौंचे तबे साढ़ूए सभी-खे गाली दिती । मा-खे टौपणे आया । दौड़ि-रो सब आदमी डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ बी डरि-रो नठि गोआ । नठदे नठदे मेरे पैरा दे पीड़ लगी । गरे तीन देड़े पड़ि रोआ । साढ़ू-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाणे-री ताँई झूटी जाल-साजी की । कीए मा-खे गाली दिती एस-री नालश अब करूए ॥

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mērā nãw Mādhō. Mērē-bāpū-rā nãw Sādhō. Jātē-rā Kanēt.
My name Mādhō. My-father-of name Sādhō. Caste-of Kanēt.
Gãw Kōṭī-rā, Jilā Śimlā.
Village Kotī-of, District Simla.

Sādūē mā-pāē chāṇak jhagṛā kiyā. Mōẽ
By-the-complainant me-on causeless quarrel was-made. By-me
tēs-khē nī ghāyā, nā mārī kabbō laṛāī ōī. Ēkī-chēwā-pãdē
him-as-for not it-was-beaten, not of-us ever fighting became. A-wall-upon
laṛāī ōī. Tēs-chēwā-rī sĩw lāndē bāṇḍār lēē
fighting became. That-wall-of boundary to-put the-neighbours having-taken
gōā-thā. Jabbē hamẽ sab ādmī sĩwā-pãdē pōchē, tabbē
(I)-gone-was. When we all men the-boundary-upon arrived, then
sādūē sabbhī-khē gālī dittī. Mā-khē ṭīpṇē āyā.
by-the-complainant all-to abuse was-given. Me-to to-beat he-came.
Dauṛē-rō sab admī ḍarē gōē. Āpṇē-āpṇē-garā-khē
Run-having all men being-afraid went. Their-own-own-houses-to
chālē-gōē. Aũ bī ḍarē-rō naṭhē-gōā, naṭhdē-naṭhdē
they-went-away. I also feared-having ran-away, a-running-a-running
mērē-pairā-dē pīṛ lagī. Garē tīn dēṛē paṛē
my-foot-on pain happened. In-the-house three days having-fallen
rōā. Sādū-khē ēh sũch paṛī kē, 'mērī-gālī-rī
(I-)remained. The-complainant-to this thought fell that, 'my-abuse-of
nālaś karlā.' Mā-khē ṭāṇē-rī tãī jhūṭhī jāl-sājī
complaint he-will-make.' Me (acc.) stopping-of for a-false forgery
kī. Kiē mā-khē gālī dittī, ēs-rī nālaś ab
was-made. Because me-to abuse was-given, this-of complaint now
karūē.
I-will-make.

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thanas named, from south to north, Pinjaur, Dharampur and Śrīnagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrīnagar, with Keonthal to its east, the language is Kiūṭhalī. To the south of Pinjaur thānā the language is the Hindī of Ambalā.

The State returned the language of all these thanas as simply "Pahāṛī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṛī" in each thanā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghaṭī at 6,000 and the Kiūṭhalī speakers of Śrīnagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,[1] but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

[1] One grave omission is that, throughout, no distinction is made between the cerebral ṣ and the dental s, or between the cerebral ḍ and the dental d.

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghaṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *śiyōkaṛ*, a husk, which may be compared with the Sirmaurī *śalēkaṛ*. Other reminders of Sirmaurī are *gihchē*, evidently the same as the Sirmaurī *gēēī*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōṛī rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shē* instead of *sē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōṇā* and *hā̃* for *aā̃*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *taā̃*, *tēhnē̃* and *unhē̃*. Similarly instead of *jēnnyē*, by whom, we have *jēhē̃*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōssō* appears under the form *āsō̃*, and the first person of the present tense is nasalized, as in *bōlā̃* for *bōlū*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āē-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānā*, I must (*i.e.* I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ).

PINJAUR DIALECT. (PATIALA STATE.)

SPECIMEN I.

ایکے آدمي رے دو پُتر تھے تِنسرے چھوٹے نے باپو کے بولا کہ باپو
مال کا بنڈا جو میرا ہے میکے دیدے تب تنئے مال تنانکھے بنڈ دیا اور
تھوڑے دن پاچھے چھوٹے پُتر نے سب کچھہ لے رو ایک دوراڑے مُلکہا کے
چلا گوا تنئے اپنا مال بدچالي مین برباد کردیا اور کھي نا روزا تِس
ملکہا مین بڑا کال پڑا تب سے بھوکا مرنے لگا تب تِس مُلکہارے ایکے
خاندانا رے جا روزا تنئے تِس کے اپنے باگئي مین سورا کے چارنے بھیجا
تِس کے جیوا مین تھي نینا شیوکڑادے جنا کے سُور کھاو ھوں پیٹ
بھروں کوئي تِس کے دیو نہ تھا تب عقل مین آئي رے بولا میرے
باوا رے کتنے محنتي کے بھوتي روٹي ہے آسوں بھوکھوں مروں میرے
اُٹھ رے اپنے باوا کے چلے جانا تِس کے بولوں رے باپوا موں اسمانا
اور تیرے سامنے گناہ کیا اور اب ایدے جوگا نے کہ پھر تیرا بیٹا کہاؤں
اپنے محنتي مین دے ایکے جیسے بنا تب اوٹھے رو اپنے باوا کے چلا
اور شي ایھ دور تھا تِس کے دیکھے رو تسرے باوا کے دیا آئي اور دوڑے
رو تِس کے ملنے لگا اور بہت پاپے لئے پُتر تِس کے بولا رے باپو مُوں

اسمانا را اور تیرے سامنے گناہ کیا ایدے جوگا نے کہ تیّن تیرا بیٹا کوہاڑوں باونے اپنے نوکرا کے بولا کہ اچھے سے اچھے کپڑے گڈ لو اور تس کے پہرادو اور تسرے ہاتہا مین موندي اور پیرا مین جوتي پہراؤ اور ہم کہاؤ اور موجا کروں کیونکہ میرا بیٹا موا تہا اب جیوا ہے راچ گوروا تہا اب ملا ہے تب سے راضي ہونے لگے *

اور تسرا بڑا بیٹا باگئي مین تہیا جب گہرارے نیڑے آیا گانے اور ناچنے رے واز سُني تب ایکے نوکرا کے بُلارے پوچہا کہ رے کا آسوں تئین تس کے بولا کہ تیرا بہائي آ گوروا اور تیرے باورے بڑي جگ کئے ایدے رے خاطر کہ شي شار بہلا چنگلا دیکہا اونہین کہیجے او نہ چاہا کہ بہیتر جاوں تب تس کے باونے باہر آئے او منایا تینئے باوا کے جوابا مین بولا دیکہہ اننے برسادے مُہوں تیرے کہنو مینے کروں اور کبہي تیرے بولنے دے باہر نے گوروا نونے کبہي ایکے باکري را چہیلئو میکہے ندیا کہ اپنے سانہي رے گیلي راضي ہون اور جب تیرا رے بیٹا آیا جہین تیرا مال رانڈا کے لٹایا تون تسرے خاطر بڑي جگ کري نہئین تس کے بولا کہ اے ہے تو سدا مئین گہچے روا جو کچہہ مین گے اُسنو سے تیرا پر راضي ہونا اور راضي ہونا چاہین تہا کیونکہ تیرا بہائي موا تہا اب جیوندا ہوا اور راچ گوروا تہا اب ملا *

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ).

PINJAUR DIALECT. (PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēkī-ādmī-rē dō bēṭē thē. Tĕs-rē chhōṭē-nē bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kē dē-dē.' Tĕb tĕnnyē māl tinā̃-khē baṇḍ-diyā. Aur thōṛē din pāchhē chhōṭē bēṭē-nē sab kuchh lē-rō ēk-dūrā-rē mulkhā-khē chalā-gōa, tĕnnyē apnā māl bad-chālī-mē̃ barbād kar-diyā. Aur kahē nā rōā, tĕs-mulkhā-mē̃ baṛā kāl paṛā. Tĕb sē bhūkā marnē lagā. Tĕb tĕs-mulkhā-rē ēkī-khāndānā-rē jā-rōā. Tĕnnyā tĕs-khē apnē-bāgaī-mē̃ sūrā-kē tsārnē bhějjā. Tĕs-kā jīwā-mē̃ thī 'tinnā-śiyōkṛā-dē jinā (*for* jinnā)-khē sūr khāō hū̃ pēṭ bharū̃.' Kōī tĕs-kē dēō-na-thā. Tĕb 'aql-mē̃ āĕ-rē bōlā, 'mērē-bāwā-rē kitnē mĕḥnatī-khē bhautī roṭī hai āsŏ bhūkhŏ marū̃. Mērē uṭh-rē apnē-bāwā-kē chalē-jānā, tĕs-kē bōlū̃, "rē bāpūwā, mū̃ āsmānā aur tērē sāmnē gunāh kiyā, aur 'ĕb ē-dē jōgā nē ki phir tērā bēṭā kuhāū̃; apnē-mĕḥnatī-mē̃ dē, ēkī jaisē banā."' Tĕb ūṭhē-rō apnē-bāwā-kē-kahē chalā. Aur shē (*for* sō) ēbbhē dūr thā tĕs-kē dēkhē-rō, tĕs-rē bāwā-khē dīā āī, aur dauṛē-rō tĕs-kē milnē lagā, aur bahut pāpē laē. Bēṭē tĕs-kē bōlā, 'rē bāpū, mū̃ āsmānā-rā aur tērē sāmnē gunāh kiyā, ē-dē jōgā nē ki taĩ tērā bēṭā kuhāū̃.' Bāŏ-nē apnē-naukarā-khē bōlā ki 'achchhē-sē achchhē kapṛē gad-lō, aur tĕs-kē pahrā-dō, aur tĕs-rē hāthā-mē̃ mū̃dī, aur pairā-mē̃ jūtī pahrāō; aur ham khāō, aur mōjā karū̃, kyŏki mērā bēṭā mōā thā, ĕb jīwā hai; rāch-goā-thā, ĕb milā-hai.' Tĕb sē rāṣī hōnē lagē.

Aur tĕs-rā baṛā bēṭā bāgal-mē̃ thiyā. Jēb gharā-rē nēṛē āyā, gānē aur nāchnē-rī wāz sunī. Tĕb ēkī-naukara-khē bulā-rē pūchhā ki, 'rē, kā āsŏ?' Taĩ tĕs-kē bōlā ki, 'tērā bhāī ā-gōā, aur tērē-bāŏ-rē baṛī jag kaī, ē-dē-rē khāṭir ki shē (*for* sē) shār bhalā changā dēkhā.' Unhē̃ khījē ō na chāhā ki 'bhitar jāā̃.' Tĕb tĕs-kē bāŏ-nē bāhir āē ō manāyā. Tĕnnyē bāwā-khē jawābā-mē̃ bōlā, 'dēkh, itnē-barsā-dē mhū̃ tērē kahnō mai-nē karū̃, aur kabhī tērē-bōlnē-dē bahir nē gōā, tū-nē 'kabhī ēkī-bākrī-rā chhēli-ō mai-khē na diyā, ki apnē-sāthī-rē gaile rāṣī hū̃; aur

jĕb tĕrā-rĕ bēṭā āyā, jĕhẽ̃ tĕrā māl rā̃ḍā-khĕ luṭāyā, tũ̃ tĕs-rĕ khāṭir baṛī jag karī.' Tāhnẽ̃ tĕs-kē bōlā ki, 'ai bēṭē, tū sadā mōẽ̃ gihchĕ rōā; jō kuchh maī-gē asõ̃, sē tĕrā; par rāẓī hōnā, aur rāẓī hōnā (*sic*), chāhiẽ̃-thā, kyõ̃ki tĕrā bhāi mōā-thā, ĕb jiūndā hōā; aur rāch-gōā-thā, ĕb milā hai.'

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ).

PINJAUR DIALECT. (PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ھانھارے کیلي آوي دب رکھي ھے سواں ھانھہ
دے جانٹي ھے سامنے ڈالي ھیٹھین حجري اور پاني را گھڑا رکھہ رکھا
ھے ایک چھوٹو بیٹھہ رھو زمیدار بیچارہ تھوڑے راتي دے اوٹھا تھا
ھل اور بلدا کو لیو رھو بھلکے بھلکے باگئي مین جا رھوا جب سورج
مونڈ آؤ تو بیر روٹي لورو آئي بھے ھلا ے کھول دیو بلدا ے گھا پا دیا
آپے ھانھہ مُنہ دھویو رھو سیتا لیو روٹي کھاؤ حُقّہ پیو بلدا ے پاني
پلا تھوڑي باري پڑ رھو رام کر لیو بیر ساگ پات لیو رھو چلي جاو کام
نُہتا ھو تو بیچارہ ستي دھندے مین دن کاٹ دیو نہین تو اورو کام کرو
جب سورج چھپنے لگو تو ھلا ے اور بلدا ے لیو رھو گھرا ے آؤ مونڈا
ے بُنڈے گھارا لیو بلدارے آگے گھا پا دیو بیر دودھ دو رھو روٹي بکاوے
راضي ھو رھو اپے چھوٹو چھوٹو مین بیٹھہ رھو کھاؤ پھیر ایسے مزے
مین کھوٹي پسارے ست جاو کہ راجہ ے پھولاں بچھاونے بندے
بھي نصیب نہین *

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ).

PINJAUB DIALECT. (PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Dēkhō, ḍērē-hāthā-rē kēlī-āwī dab-rakhī-hai, sōẽ-hāth-dē
See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in
jẃṭī hai, sāmnē-dālī-heṭhẽ ḥajrī (? jajrī) aur ṗānī-rá ghaṛā rakh-rakha-hai.
ox-whip is, in-front-tree-under the-huqqa and water-of jar placed-is.
Ēk chhōṭṓ baiṭh-rahō. Zimīndār bēchāra thōṛī-rātē-dē
(There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night
uṭhā-thā. Hal aur baldā-kō layō-rahō. Bhalkē-bhalkē
risen-had. Plough and bullocks have-been-brought. Early-in-the-morning
bāgaī mẽ jā-rahō-ā. Jēb sūraj mũḍ āō, tō bayyar
the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife
rōṭī lō-rō āī. Yihē halā-kē khōl-diyō, baldō-kē ghā
bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass
pā-diyā, āpē hāth mũh dhōyō-rahō, sastā liyō. Rōṭī
is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread
khāō huqqā pīō, balda-kē ṗānī pilā thōṛī
he-eats huqqa he-drinks, the-bullocks-to water having-caused-to-drink a-little
barī paṛ-rahō, rām kar-liyō. Bayyar sāg-pāt layō-rahō, chalī-jāō.
while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.
Kām bubtā hō, tō bēchāra sē-tē-dhandē-mẽ dīn kāṭ-diyō,
Work much is, therefore the-poor-fellow that(?)-occupation in the-day passes,
nahī-tō aurō kām karō. Jēb sūraj chhipnē laçō,
or-else another-also work he-does. When the-sun to-be-concealed begins,
tō halā-kē aur baldā-kē layō-rahō, gharā-kē āō, mũḍā-kē
then the-plough and the-bullocks he-takes, the-house-to comes, head-of
panḍē ghārā layō, baldā-rē āgē ghā pā-diyō.
upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.
Bayyar dūdh dō-rahō, rōṭī pakāō. Ē rāẓī hō-rahō, apnē-chhōṭō-
The-wife milk milks, bread bakes. He happy becomes, his-own-little-
chhōṭo-mẽ baiṭh-rahō khāō. Phīr aisē-mazē-mẽ khuṭē pasārē
children-among sits eats. Again such-pleasure-in legs having-spread
sut-jāō, ki rājā-kē phūlā-dē bichhāōnē-paṇḍē bhī naṣīb nahī.
he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not.

FREE TRANSLATION OF THE FOREGOING.

See, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *huqqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *huqqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindī influence is not so strong. We have, however, one instance of *kō*, used instead of *khā*, and once or twice *uē* is added (without any need for it) to the case of the agent, as in *jĕnnyē-ṇē*, by whom.

There are some curious words in the vocabulary. We may note—

baḍrā, great, elder.
bāhṭū, a son.
bamanā, to clothe.
chhyūrē, a wife.
maṭana, to be found.
māṭhṛā, younger.
rachna, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens :—

As in Sirmaurī, nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both 'I' and 'by me' is *mhā̃ū*. For 'is' we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiũṭhalī word *ā* for 'is.' The past participle of *dēṇā*, to give, is sometimes *dinā*, and sometimes *ditta*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. 11.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ).

DHARAMPUR DIALECT. (PATIALA STATE.)

SPECIMEN I.

ایکے آدمي رے دو باھٹو تھے ماٹھڑے باھٹو اپنے باوا کے بولا
کہ رے باپوا مالارا بانڈا جو میرا بیٹھو ماکھہ دے تب تنئے مال
تنا کے بانٹ دیتا تھوڑے دناں مین ماٹھڑے باھٹو سب مال جوڑرو ایکے
دوراڑے مُلکھارا سفر کیا اور تنئے اپنا مال بدھلني مین کھو دیتا جب
سبھہ کھو مکا تب تِس مُلکھا مکھتا کال پڑا اور سے غریب ھونے لگا
تب تِس ملکھارے راجہ رے نوکر رھگوا سے تسکے اپني باگئي مین سورا
چگانے بھجا اور سے چاھو تھا کہ اونہہ چھلکہ ساتھي جو سور کھاؤ اپنا
پیٹ بھرے کہ کوین تسکے نہ دیو تھا تب عقلا مین آرو بولا کہ میرے
باوا رے موکھنے نوکرا کو مُکھتي روٹي اسو اور مہون بھوکھا مرو مہون
اوٹھہ رو اپنے باوا کے جاوے اور تسکے بولوئي کہ اے باو مہوں پرمیسرا
اور تیرا گناۓ اسو اب اے جوگا نہین کہ تنہئے تیرا باھٹو بنو اپنے نوکرون
مین سے ایکي جیہڑا بناو تب اُوٹھہ رو اپنے باوا کے گوا اور وہ ھیبو
دور تھا کہ تسکے باوا کے دیکھہ رو ترس آگوا اور دوڑا و تسکے گل لگا لینا
اور بہت بنپي موئي باھٹو تسکے بولا باپوآ مہون پرمیسرا. اور تیرا

گنائے اسو اور اب اے جوگا نہین کہ تنھے تیرا باھٹو بنو باو اپنے نوکرا
کے بولا کہ چھاري تابھي نکال لیاو اور تسکے بھاؤ اور تسري ھاتھادی
چھاپ اور لاتادی پاھین لاو اور ھمین کھاو اور خوشي مناو کیون میرا
باھٹو مواوا تھا ابھو جیوندا ھوا رچ گوا تھا اب مٹائے تب سے خوشي
کرنے لگے *

اور تسرا بڈرا باھٹو باگئي مین تھا جب گھرارے نیڑے آیا گانے
و ناچنے کو سادہ شنوا تب ایکے نوکر بلارو پوچھا کہ اندھے کا اسو تنئے تسکے
بولا کہ تیرا بھائي آیا ھوندا اور تیرے باوے موکا کے بڑي دھام
دیني اترے تئین کہ تسکے راضي باجي مٹا سے روشا مین ھورو بھتر
جانا نہ چاھو تھا تب تسکے باوے بانڈي آرو کسنے منایا تنئے رے باوا
کے جوابا مین بولا کہ دیکھہ اتنے برسا دے مہون تیري ٹھرل کرو اور
کبھي تیرے بولا دے باھر نہیں گوا پر توین کبھو ایک چھیلئو ماکھہ
ندینا کہ اپنے متوا ساتھي خوشي مناؤ اور جب تیرا یہہ باھٹو آیا جنئے
تیرا مال رنڈا کے دینا توین تسري تئین بڑي دھام دیني تنئے تسکے بولا
اے باھٹو تو سدا دے مانگي رھو اور جو کچھہ مانگي اسو تیرا اسو پر
خوشي منانا اور خوشي ھونا چاھئے کیونکہ تیرا بھائي مواوا تھا سو
جیوندا ھوا رچ گوا تھا سے اب مٹائے *

[No. II]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHĀṬĪ).

DHARAMPUR DIALECT. (PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ekī-ādmī-rē dō bāhṭū thē. Māṭhṛē bāhṭū apnē-bawā-khē bōlā ki, 'rē bāpuā, mālā-rā bā̃ḍa jō mērā baiṭhō mā-kh dē.' Tĕb tĕnnyē māl tinā-khē bā̃ṭ-dītā (*for* dittā). Thōrē-dinā̃-mē̃ māṭhṛē-bāhṭū sab māl jōṛ-rō ēkī-dūrā-rē mulkhā-rā safar kiyā, aur tĕnnyē apnā māl bad-chalnī-mē khō-dītā. Jĕb sabh khō-mukā, tĕb tĕs-mulkhā mukhtā kāl paṛā; aur sē gharīb honē lagā. Tĕb tĕs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tĕs-kē āpnī-bāgaī-mē̃ sūrā chugānē bhĕjjā, aur sē chāhō thā ki unh chhilka sāthī jō sūr khāō apnā pēṭ bharē, kī kōī tĕs-kē na dēō-thā. Tĕb 'aqlā-mē̃ ā-rō bōlā ki, 'mērē-bāwā-rō mukhtē naukarā-kō mukhtī rōṭī asō, aur mhū̃ bhūkhā marū. Mhū̃ uṭh-rō apnē-bāwā-khā jāwē, aur tĕs-kē bōlūē ki, "ai bāŏ, mhū̃ Parmēsrā aur tērā gunāī asū; ĕb atē jōgā nahī̃ ki tanhaē(?) tērā bahṭū banū; apnē naukarō̃-mē̃-sē ēkī jēhṛā banāō."' Tĕb uṭh-rō apnē-bāwā-khē gōā. Aur wŏh hĕbbō dūr thā ki tĕs-kē bāwā-khē dēkh-rō, tars ā-gōā, aur dauṛā wa tĕs-kē gal lagā-līnā, aur bahut pampī-mūī. Bāhṭū tĕs-kē bōlā, 'bāpuā, mhū̃ Parmēsrā aur tērā gunāī asū, aur ĕb atō jōgā nahī̃ ki tanhē(?) tērā bāhṭū banū.' Bāŏ apnē-naukarā-khē bōlā ki, 'chijārī tabhī nikāl liyāō aur tĕs-kē bamāō; aur tĕs-rē hāthā-dī chhāp, aur lātā-dī pahī̃ lāō; aur hamē̃ khāū, aur khushī manāū, kyō̃ mērā bāhṭū mōāwā-thā, ab-hū jīūndā hōā; rach-gōā-thā, ĕb maṭā-ē.' Tĕb sē khushī karnē lagē.

Aur tĕs-rā baḍrā bāhṭū bāgaī-mē̃ thā. Jĕb ghara-rē nēṛē āyā, gānē wa nāchnē-kō sādh sunō-ā. Tĕb ēkī naukar bulā-rō pūchhā ki, 'andhī kā asū?' Tĕnnyē tĕs-kē bōlā ki, 'tērā bhāī āyā-hō̃dā, aur tērē-bāwē mōkā-khē baṛī dhām dīnī, at-ri taī̃ ki tĕs-kē rāṛī bājī maṭā.' Sē rōshā-mē̃ hō-rō bhitar jānā na chāhō-thā. Tĕb tĕs-kē bāwe bā̃ḍī ā-rō kasnē(?) manāyā. Tĕnnyē-rē bāwā-khē jawābā-mē̃ bōlā ki, 'dēkh, itnē-barsā-dē mhū̃ tērī ṭahul karū, aur kĕb-hī tērā-bōlā-dē bāhar nahī̃ gōā, par tō̃ē̃ kĕb-hū ēk chhēli-ō mā-kh na dīnā, ki apnē-mitrā-sathī khushī manāū; aur jĕb tērā ēh bāhṭū āyā, jĕnnyē-nē tērā māl randā-khē dīnā, tō̃ē̃ tĕs-rī taī̃ baṛī dhām dīnī.' Tĕnnyē tĕs-kē

bōlā, 'ē bāhṭū, tū sadā-dē mā̃-gē rahō, aur jō kuchh mā̃-gē asō, tērā asō; par khushī manāṇā, aur khushī hōnā chāhiyē, kyōki tērā bhāī mōāwā-thā, sō jīūndā hōā; rach-gōā-thā, sē ēb maṭā-e.'

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHÂRÎ (BAGHÂṬÎ).

DHARAMPUR DIALECT. (PATIALA STATE.)

SPECIMEN II.

دیکھو ڈبری ھانھو سانھی آڑی چک رکھی سوین ھاتھا دی
جھانٹ اسو سامنے ڈالا ھیٹھے حقہ اور پانی را گھڑا رکھا ھوندا تیجے اک
باھٹو بیٹھہ روا زمیدار بیچارہ تڑے دے ارٹھا ھے ھل و بلدوا کھے لے رو
بھلکے بھلکے باگئی مین آگؤا جب دو پہر ھو تو تسری چھیڑی روٹی
لاؤ بہہ ھل چھاڈ دیو و بولدا کے گھاس سیٹو اپنے ھاتھہ و منہ دھو آو
ٹھنڈا ھو جاؤ روٹی کھاو حُقّہ پیو بلدا کھے پانی پلاو بڑرو تھوڑی گھڑی
رام کرو تسری جوانس ساگ پات لے رو گھرا کھے جاو مُکھتا کام ھو تو
بیچارہ اسے کامان مین دن کھو دنو نہ تو ایکا کام کرو جب دن چھپو تو
ھل اور بلدا کھے لے رو گھر آؤ گھارا گدا مونڈا پاھن لاو بلدا کھے گتا دیو
جوانس دونہ دوھو روٹی پکاو بہہ خوشی سانھی اپنے بگھیرا مین بیٹھہ
رو کھاو تب اسے مزے سانھی کھونٹے پسار رو سوتو کہ بادساھان کھے
پھولان ری سیجان مین اُسے نصیب نہ ھؤا *

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (BAGHAṬĪ).

DHARAMPUR DIALECT. (PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION.

Dēkhō, dēṛē-hāthō-sāthī āṛī jĕk-rakhī, sōẽ-hāthā-dī jhẽṭ asō, sāmnē-ḍālā-hēṭhē huqqa aur pānī-rā ghaṛā rakhā-hōndā. Tējī ĕk bāhṭū baiṭh rōā. Zimīndār bēchāra taṛkē-dē uṭhā-hai. Hal wa baldwā-khē lē-rō, bhalke-bhalkē bāgaī-mẽ ā-gōā. Jĕb dō-pahar hō, tō tĕs-rī chhyūṛī rōṭī lāō. Ēh hal chhāḍ diyō, wa bŏldā-khē ghās sīṭō. Apnē hāth wa mũh dhō-āo, thanḍā hō-jāō. Roṭī khāō, huqqa pīō, baldā-khē pānī pilāō, paṛ-rō thōṛī-ghaṛī rām karō. Tĕs-rī jawānas sāg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra ĕsī kāmā̃-mẽ din khō-dittō, na-tō ēka kām karō. Jĕb din chhipō, tō hal aur balda-khē lē-rō ghar āō. Ghārā-gadā mũḍā-pāhan lāō, baldā-khē gatā diyō. Jawānas dudh dōhō, rōṭī pakāō. Ēh khushī-sāthī apnē-baghērā mẽ baiṭh-rō khāō. Tĕb isē-mazē-saṭhī khũṭē pasār-rō sōtō, ki bādshāhā̃-khē phūlā̃-rī sējā̃-mẽ ē nasīb na hōā.

LIST OF STANDARD WORDS AND PHRASES IN JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.

LIST OF STANDARD WORDS AND PHRASES

English.	Jaunsārī.	Simmavī (Dhāgṭhī).
1. One	Ēk, ēkū	Ēk
2. Two	Dūī	Dē
3. Three	Tīn	Tīn
4. Four	Chār	Chār
5. Five	Pāch	Pāj
6. Six	Chhau	Chhau
7. Seven	Sāt	Sāt
8. Eight	Aṭh	Āṭh
9. Nine	Nō	Nō
10. Ten	Dēś	Daś
11. Twenty	Bīś	Bīś
12. Fifty	.....	Pañjā
13. Hundred	Śō	Śau
14. I	Hāū	Ā
15. Of me	Mēro (*dat.* mahī mūjhī)	Mērā, meh-rā
16. Mine	Mērō	Mērā, mēh-rā
17. We	Ām	Hām, hāmā
18. Of us	Amārō (*dat.* āmī mūjhī)	Mārā
19. Our	Amārō	Mārā
20. Thou	Tū	Tū
21. Of thee	Tērō (*dat.* tāī mūjhī)	Tērā
22. Thine	Tērō	Tērā
23. You	Tum	Tum
24. Of you	Tumārō, tūhārō (*dat.* tumī mūjhī).	Tumārā
25. Your	Tumārō, tūhārō	Tumārā

IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀṬĪ.

Sirmaurī (Girīpārī and Bilāsu).	Baghāṭī.	English.
Ēk	Ēk	1. One.
Dū	Dō	2. Two.
Chōu	Tīn	3. Three.
Chār	Chār	4. Four
Pāj	Pāj	5. Five.
Chhau	Chhē	6. Six.
Sāt	Sāt	7 Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine
Daś	Daś	10. Ten.
Bīs	Bīs	11. Twenty.
Ādhō śau	Pañś	12. Fifty.
Śau	Śau	13. Hundred
Ăw	Aẽ	14. I
Mērā	Mērē	15. Of me.
Mērā	Mērā	16. Mine.
Āmē	Hamē	17. We.
Āmrē	Mahrā	18. Of us.
Āmrā	Mārā, māhrā	19. Our.
Tŭ	Tū	20. Thou.
Tuṅkā, tērā	Tērā	21. Of thee.
Tuṅkā, tērā	Tērā	22. Thine.
Tū	Tumē	23. You.
Tuṅrā, tamrā	Tārā, tāhrē	24. Of you.
Tuārā, tamrā	Tārā, tāhrā	25. Your.

English.	Jaunsārī.	Sirmauri (Dhārṭhī).
26. He	Sō, sōjā	Sō
27. Of him	Tēe-kō (*dat.* tēs mūjhī)	Tes-rā
28. His	Tēe-kō	Tes-rā
29. They	Sōjē	Sō
30. Of them	Tīē-kō (*dat.* tīū mūjhī)	Tin-rā
31. Their	Tīū-kō	Tin-rā
32. Hand	Hāth, ātha	Ath
33. Foot	Godō, hāgnī, lāt	Lāt
34. Nose	Nāk	Nāk
35. Eye	Akk	Ākh
36. Mouth	Mūhū, khāb	Mū
37. Tooth	Dāē	Dād
38. Ear	Kān	Kān
39. Hair	Bāw, mūjāō	Bāl
40. Head	Mūd	Mūd
4. Tongue	Jibo	Jib
42. Belly	Pott	Ōjrī
43. Back	Pīṭh, pāchhāō	Pīth, pīṭhī
44. Iron	Lōhō	Lōā
45. Gold	Sanno	Sūnā
46. Silver	Chādi, rūpā	Chādō
47. Father	Bābā	Bābā, bāw, bāp, bāpū
48. Mother	Ijjī	Āmī
49. Brother	Bhāī (*general term*), dādā (*elder*), bhāyā (*younger*).	Bāyā
50. Sister	Bōhēn (*general*), dādī (*elder*), bhāiṭī.	Bōbō
51. Man	Ādmī, moroō, belkōṭī, kāwāsā.	Māpaokh, māpsā
52. Woman	Bēṭī-mānukh, bēṭīkūṭī	Jawānas

Sirmauri (Giripāri and Biśāu).	Baghaṭi.	English.
Sē, sē jō	Sē	26. He.
Tēs-rā	Tēs-rā, tēī-rā (f.)	27. Of him.
Tēs-rā	Tēs-rā, tēī-rā (f.)	28. His.
Sō	Sō	29. They.
Tin-kā	Tinnā-rā	30. Of them.
Tin-kā	Tinnā-rā	31. Their.
Hāth	Hāth	32. Hand.
Ṭāgpā	Laṭi	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākkhī	35. Eye.
Khab	Mūh	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kān	38. Ear.
Mā̆ḍal	Bāḷ	39. Hair.
Mūṇḍ	Mūṇḍ	40. Head.
Jīb	Jibh	41. Tongue.
Pōṭ	Pēṭ	42. Belly.
Piṭh	Piṭh	43. Back.
Lōh	Lohā	44. Iron.
Sōnā	Sunā	45. Gold.
Rūpō	Chādi	46. Silver.
Bābā	Bāpā, bāō, bābā	47. Father.
Māī	Ammā	48. Mother.
Dādā	Dādā, bāyā, bāī	49. Brother.
Dādā, bōṇō	Bōbbō (*elder*), bahṇ (*younger*).	50. Sister.
Mā̆chh	Ādmī, jaṇā	51. Man
Chhā̆wṛī, chhē̆wṛō	Jnāṇas, jnāṇsā	52. Woman.

English.	Jaunsārī.	Sirmaurī (Dhārthī).
53. Wife	Jōrū, cahṣurī	Jōrū
54. Child	Lārkōṭṭō, chhōṭū	Chhōṭū, chhaṛā
55. Son	Bēṭā	Bay[w]ā, bōtā, chhōṭū
56. Daughter	Bēṭī, dhī	Bēṭō, bēṭē
57. Slave	Hārī, kāmu	Chākar
58. Cultivator	Khēṛāī	Jimīdar
59. Shepherd	Bhēḍāwā	Baṛhālā
60. God	Bhōgwān	Narāyōṇ
61. Devil	Sōitān	Bhūt
62. Sun	Dus	Sūraj
63. Moon	Ṭhakrāṇī, jhūn, jūn	Chāḍ
64. Star	Tārā	Tārā
65. Fire	Āg	Āg
66. Water	Pāṇī	Chiṭ
67. House	Ghōr, kūṛō	Gōr, ghōr, gunr
68. Horse	Ghoṛā	Gaṛā
69. Cow	Gāw	Gāw
70. Dog	Kukur	Kutā
71. Cat	Dhūrū, burāl (*male*); birāl, biralī (*female*)	Barāl
72. Cock	Kākhōā	Kak[w]rā
73. Duck	Bōlōk	Batakh
74. Ass	Gadhā, gādhṛā	Gadā
75. Camel	Ūṭ	Uṭ
76. Bird	Chāṛī, chalkhuṛī	Chiṛū
77. Go	Jā, nōṭh, hāṛ	Jā
78. Eat	Khā	Khā
79. Sit	Bōṣ, bēṭh, bōṭh	Biṭh

Srinagari (Gilgit and Bisas).	Baghiṭi.	English.
Chhŏwṛī, chhŏwṛē	Chhŏṛī	53. Wife.
Nŏnkō	Bāṣṭī	54. Child.
Chhōṭā	Baghēr, bagēr	55. Son.
Dhiṭū	Baṭi, dī	56. Daughter.
Baiṭhū	Nŏkar	57. Slave.
Bamū	Dhyaliā	58. Cultivator.
Bāḍālā	Gual	59. Shepherd.
Paṇŏēur	Paṇmēsur	60. God.
Bhūt	Dūchā	61. Devil.
Sūrj	Sūraj	62. Sun.
Jūṇ	Chāṇ, jūṇ	63. Moon.
Tārā	Tārā	64. Star.
Āg	Āg	65. Fire.
Chiī	Pāṇī	66. Water.
Ghŏr	Gaur, ghar	67. House.
Ghōṛā	Gōḍṛā	68. Horse.
Gāw	Gāḍ, gāṣ	69. Cow.
Kukar	Kuttā	70. Dog.
Barāl	Baryāḷ (m.), baryāḷi (f.)	71. Cat.
Kūkhṛā	Kukṛā, murgā	72. Cock.
.....	Bātak	73. Duck.
Gādhā	Gadā, gadhā	74. Ass.
Ŭṭ	Ŭṭ	75. Camel.
Chagrū	Pañchhī	76. Bird.
Ḍēw	Jā	77. Go.
Khā	Khā	78. Eat.
Bŏś	Beṭṭā	79. Sit.

English.	Jaunsārī.	Sirmaurī (Dhārṭhī).
80. Come	Ā, ās	Ā
81. Beat	Jāl, mār, piṭ, jhāṅg	Tīp
82. Stand	Ujhu, ṭhārō hō	Khaṛ
83. Die	Mōr, khōṛp	Mac
84. Give	Dē	Dē
85. Run	Dauṛ, dhaw	Dauṛ
86. Up	Sīhāō, ūbhōrī, upē	Gāṛ
87. Near	Nēṛō, ḍhāyā	Nīṛē
88. Down	Tōl, tāsō, nīgiō	Tōl
89. Far	Durē	Dūr-ka
90. Before	Pōilē, agaō	Pailē, agē
91. Behind	Pāchhī, pāchhāō, piṭhī-pōohh	Pāchhaī
92. Who	Kōṇa	Kūṇ
93. What	Kā, kāh	Kā
94. Why	Kāi, kāhi, kāikh, kōthū-wāstō	Kadī-khā
95. And	Ōr	Taīyē, hōr
96. But	Pōr	Par
97. If	Ēkāṛē	Jē
98. Yes	Ō, hō, hā, shā	Ālā
99. No	Nā	Nā
100. Alas	Hōe-rē, chāhā-bē	Hai
101. A father	Bābā	Ēk bāp
102. Of a father	Bābā-kā	Ēkī bāpū-rā
103. To a father	Bābā-kā	Ēkī bāpū-khē
104. From a father	Bābā-thārī	Ēkī bāpū-dā
105. Two fathers	Dui bābā	Dū bāpū
106. Fathers	Bābā	Bābē

Sirmauṛī (Girīpārī and Biśau).	Baghāṭī	English
Âj	Â	80. Come.
Piṭ	Mār, ṭip	81. Beat.
Ûbā ho	Khorā-ō	82. Stand.
Mar	Mar	83. Die.
Dō	Dō	84. Give
Śāṭ	Dauṛ	85. Run.
Gāś, gōś	Ūpar, ḥubbā	86. Up.
Naujik	Nērō	87. Near.
Niṭhā	Tōl, hundā	88. Down.
Dūrō	Dūr	89. Far
Āgū	Āgō, ṣōkā	90. Before.
Pāchhū	Pāchhō, pochhuā	91. Behind.
Kuoō	Kuṇ	92. Who.
Kā	Kūh	93. What.
Kaĩ	Kaṇṭ-khā	94. Why.
Âj	Hōr, ōr, tō	95. And.
.....	Paiṛī	96. But.
Jō	Par	97 If.
Au	Â	98. Yes.
Nā	Nā	99. No.
Erā	Dukh	100. Alas.
Bābā	Bāō	101. A father
Bābē-rā	Bāō-rā	102. Of a father
Bābē-rī tāĩ	Bāō-khā	103. To a father.
Bābē-dō	Bāō-dō	104. From a father
Dū bābē	Dō bāō	105. Two fathers.
Bābē	Bāō	106. Fathers

English.	Jaunsārī.	Sirmaurī (Dhārṭhī).
107. Of fathers	Bābāẽ-kā	Bābē-rā
108. To fathers	Bābāẽ-kh	Bābē-khā
109. From fathers	Bābāẽ-bhāẽ	Bābē-dā
110. A daughter	Bēṭī	Ēk bēṭī
111. Of a daughter	Bēṭiyā-kā	Ēki bēṭī-rā
112. To a daughter	Bēṭiyā-kh	Ēki bēṭī khā
113. From a daughter	Bēṭiyā-bhāẽ	Ēki bēṭī-dā
114. Two daughters	Dui bēṭiyā	Dū bēṭī
115. Daughters	Bēṭiyā	Bēṭī
116. Of daughters	Bēṭiyā-kā	Bēṭī-rā
117. To daughters	Bēṭiyā-kh	Bēṭī-khā
118. From daughters	Bēṭiyā bhāẽ	Bēṭī-dā
119. A good man	Ēk bhōlō ādmī	Bhalā māṇaś
120. Of a good man	Ēko bhōlō ādmī-kā	Bhalē māṇaś-rā
121. To a good man	Ēkō bhōlē ādmī-kh	Bhalē māṇaś khā
122. From a good man	Ēkō bhōlē ādmī-bhāẽ	Bhalē māṇaś-dā
123. Two good men	Dō bhōlē ādmī	Dū bhalē māṇaś
124. Good men	Bhōlē ādmī	Bhalē māṇaś
125. Of good men	Bhōlē ādmī-kā	Bhalē māṇaś-rā
126. To good men	Bhōlē ādmī-kh	Bhalē māṇaś-khā
127. From good men	Bhōlē ādmī-bhāẽ	Bhalē māṇaś-dā
128. A good woman	Ēk bhōlī bēṭī-mānukh	Bhalē baiyar
129. A bad boy	Ēk kūṭṭī chhauṭā	Ēk jhalā chhōṭā
130. Good women	Bhōlī bēṭī-mānukhā	Bhalī baiyar
131. A bad girl	Ēk kūṭṭī chhauṭī	Ēk burī bēṭī
132. Good	Bhōlō, āchhō	Bhalā
133. Better	Bēṭī āchhō	Āchhā

Sarnaarī (Girīpārī and Bissau).	Baghāṭī.	English.
Bābē-rā	Bāō-rā	107. Of fathers.
Bābē-ri tāĩ	Bāō-khē	108. To fathers.
Babē-dā	Bāō-dē	109. From fathers.
Dhiṭā	Dī	110. A daughter.
Dhiṭā-rā	Dīā-rā	111 Of a daughter.
Dhiṭā-ri tāĩ	Dīā-khē	112. To a daughter.
Dhiṭā-dā	Dīā-dē	113. From a daughter.
Dūī dhiṭā	Dō dīā	114. Two daughters.
Dhiṭā	Dīā	115. Daughters.
Dhiṭā-rā	Dīā-rā	116. Of daughters.
Dhiṭā-ri tāĩ	Dīā-khē	117. To daughters.
Dhiṭā-dā	Dīā-dē	118. From daughters.
Nikā mĕchh	Chaŋgā jaṇā	119. A good man.
Nikē mĕchh-rā	Chaŋgē jaṇē-rā	120. Of a good man.
Nikē mĕchh-khē	Chaŋgē jaṇē-khē	121. To a good man.
Nikē mĕchh-dā	Chaŋgē jaṇē-dē	122. From a good man.
Dū nikā mĕchh	Dō chaŋgā jaṇā	123. Two good men
Nikē mĕchh	Chaŋgē jaṇē	124. Good men
Nikē mĕchh-rā	Chaŋgē jaṇē-rā	125. Of good men.
Nikē mĕchh-ri tāĩ	Chaŋgē jaṇē-khē	126. To good men.
Nikē mĕchh-dā	Chaŋgē jaṇē-dē	127. From good men.
Nikā chhĕwṛi	Sohṇī-jaṇāṇa	128. A good woman.
Burā chhoṭā	Chandrā (or burā) baghāc	129. A bad boy.
Nikē chhĕwṛē	Sohṇī jaṇāṇē	130. Good women
Burī dhiṭā	Chandrī chhoṭī	131. A bad girl.
Āchhō	Chaŋgā, sohṇā, bhalā	132. Good.
Bāgī āchhō	Chaŋgā (ṭhaṇ ṭhiṇ, ṭe-dā)	133. Better.

English.	Jaunsārī.	Sirmaurī (Dhārthī).
134. Best	Sabhā-tī ṣchhā	Sā-bi-dā-ṭchhā
135. High	Ūglō	Ūchā
136. Higher	Begī uglō	Ūchā
137. Highest	Sabhā-tī uglō	Sābi-dā-ṭchā
138. A horse	Ghōṛā	Ēk gauṛā
139. A mare	Ghōṛī	Ēk gōṛī
140. Horses	Ghōṛē	Gauṛā
141. Mares	Ghōṛiyā	Gōṛī
142. A bull	Bauṛh	Ēk gauṛā
143. A cow	Gāw	Ēk gāw
144. Bulls	Bauṛh	Gauṛā
145. Cows	Gāwī	Gāyā
146. A dog	Kukur	Ēk kuṭī
147. A bitch	Kukrī	Ēk kuṭī
148. Dogs	Kukur	Kuṭā
149. Bitches	Kukariyā	Kuṭī
150. A he goat	Bākrā	Ēk bākrā
151. A female goat	Bākrī	Ēk bākrī
152. Goats	Bākrā	Bākrā
153. A male deer	Hōrnā	Ēk iraṇ, ēk rāl
154. A female deer	Hōrin	Ēk iraṇ
155. Deer	Hōrin	Rāl
156. I am	Hau ī, ē	Ā auā (ōsō)
157. Thou art	Tū ē	Tū asō
158. He is	Sō su, ō, hō	Sā asā
159. We are	Ām ā, ē	Hām asā
160. You are	Tum au, ō	Tum asā

Sirmauri (Girīpāri and Bisian).	Baghāṭī.	English.
Bāgā āchhō . . .	Sabbhī-dē chaṅgā . .	134. Best.
Ŭchō	Uchchā	135. High.
Bāgī ŭchō . . .	(Ēa-dē) uchchā . .	136. Higher.
Bāgā ŏchō .	Sabbhī-dē uchchā .	137. Highest.
Ghōṛā	Gōhṛā	138. A horse.
Ghōṛī	Gōhṛī	139. A mare.
Ghōṛā	Gōhṛā	140. Horses.
Ghōṛī . . .	Gōhṛīā	141. Mares.
Dhulundar . . .	Bōld	142. A bull.
Gāw	Gāō, gāō . .	143. A cow.
Dhulundar . . .	Bōld	144. Bulls.
Gāwī	Gāī	145. Cows.
Kŭkar	Kuttā	146. A dog.
Kŭkrā . . .	Kuttī . . .	147. A bitch.
Kŭkar . . .	Kuttā . . .	148. Dogs.
Kŭkrī	Kuttīā	149. Bitches.
Bākṭā	Bākrā	150. A he goat.
Bākṭā	Bākrī	151. A female goat.
Bākṭā	Bākrā	152. Goats.
Ārin	Hirap	153. A male deer.
Arin	Harṇī	154. A female deer.
Arin	Harap	155. Deer.
Ăw sā, or sa . . .	Aū ŏsā	156. I am.
Tū sa	Tū ŏsā	157. Thou art.
Sō sa	Sō ŏssō	158. He is.
Āmē sa	Hamŭ ŏsā . . .	159. We are.
Tūē sa	Tumē-ŏsā . . .	160. You are.

English.	Jaunsārī.	Sirmaurī (Dhārthī).
161. They are	Sōjē au, ō	Sē aa
162. I was	Hāū thā	Ā thiyā
163. Thou wast	Tā thā	Tū thiyā
164. He was	Sō thā	Sē thiyā
165. We were	Ām thē	Hām thiyē
166. You were	Tum thē	Tum thiyē
167. They were	Sōjē thē	Sē thiyē
168. Be	Hō	Ō
169. To be	Hōṇō	Ōṇā
170. Being	.....	Ōṇdā
171. Having been	...	Ōi-rō
172. I may be	...	Ā ōṇ
173. I shall be	Hāū hōmā	Ā ōwē
174. I should be	.....	...
175. Beat	Mār	Ṭip
176. To beat	Mārnō	Ṭipᵊnā
177. Beating	Mārdō	Ṭipdā
178. Having beaten	Mārī kōrī	Ṭipī rō
179. I beat	Hāū mārō	Ā ṭipū
180. Thou beatest	Tū mārē	Tū ṭipē
181. He beats	Sō mārō	Sē ṭip; ṭipō
182. We beat	Ām mārō	Hām ṭipū
183. You beat	Tum mārō	Tum ṭip, ṭipō
184. They beat	Sōjē mārō	Sē ṭip; ṭipō
185. I beat (*Past Tense*)	Mē mārā	Mē ṭipā
186. Thou beatest (*Past Tense*)	Tē mārā	Tē ṭipā
187. He beat (*Past Tense*)	Tiṇō mārā	Teṇiyō ṭipā

Sirmauri (Girīpārī and Bāśan).	Baghāṭī.	English.
Sē sa	Sē ōsē	161. They are.
Ăw thā	Aŭ thā	162. I was.
Tū thā	Tū thā	163. Thou wast.
Sē thā	Sē thā	164. He was.
Āmē thā . . .	Hamē thē . . .	165. We were.
Tūē thē	Tumē thē . . .	166. You were.
Sē thē	Sē thē	167. They were.
Ō	Ō	168. Be.
Ōṇā	Ōṇā, ōṇā . . .	169. To be.
Ōndā	Ōndā	170. Being.
Ōi, ōyā	Ōi-rō, ōē-rō . . .	171. Having been.
.....	Aŭ ōū	172. I may be.
Ōulā . .	Aŭ ōuā	173. I shall be.
.....	Aŭ ōndā . . .	174. I should be.
Piṭ	Mār	175. Beat.
Piṭnā	Ṭipnā	176. To beat.
Piṭdā	Ṭipdā	177. Beating.
Piṭi, piṭyā . . .	Ṭipē-rō	178. Having beaten.
Ăw piṭū ū, *or* sa . .	Aŭ ṭipū	179. I beat.
Tū piṭē sa . . .	Tū ṭipē	180. Thou beatest.
Sē pīṭ sa, pīṭē sa . .	Sē ṭipō	181. He beats.
Āmē piṭū sa, piṭē sa . .	Hamē ṭipū . . .	182. We beat.
Tūē piṭ sa, piṭē sa . .	Tumē ṭipō . . .	183. You beat.
Sē piṭ sa, piṭē sa . .	Sē ṭipō . . .	184. They beat.
Maŭ (*or* mā, maī) piṭā .	Mōē ṭipā (*or* ṭipyā) . .	185 I beat (*Past Tense*).
Tē piṭē	Tōē ṭipā (ṭipyā) . .	186. Thou beatest (*Past Tense*).
Tēnē piṭā . . .	Tēnē ṭipā (ṭipya) . .	187. He beat (*Past Tense*).

English.	Jaunsārī.	Sirmaurī (Dārṭhī).
188. We beat (*Past Tense*)	Āmẽ mārā	Hāmā ṭipā
189. You beat (*Past Tense*)	Tẽẽ mārā	Tumā ṭipā
190. They beat (*Past Tense*)	Tiwẽ mārā	Tinā ṭipā
191. I am beating	Hāũ mārõ	Ã ṭipyē-lāg-rōā
192. I was beating	Hāũ mārẽ thā	Ã ṭipyē-lāg-rōā-thā
193. I had beaten	Mẽ mārā thā	Mẽ ṭip-diyā-thā
194. I may beat		Ã ṭipū
195. I shall beat	Hāũ mārmā	Ã ṭipāẽ
196. Thou wilt beat	Tū mārdā	Tū ṭiplā
197. He will beat	Sō mārdā	Sō ṭiplā
198. We shall beat	Ām mārmẽ	Hām ṭipõgē
199. You will beat	Tum mārdā	Tum ṭiplā
200. They will beat	Sōjē mārdē	Sō ṭiplē
201. I should beat		Ã ṭipuẽ
202. I am beaten	Hāũ mārā jandā	Ã ṭipā
203. I was beaten	Hāũ mārā gōā	Ã ṭip-diyā
204. I shall be beaten	Hāũ mārā jandā	Mi ṭipelā
205. I go	Hāũ jāũ, *or* nōṭhũ	Ã jāũ
206. Thou goest	Tū jāẽ, nōṭhẽ	Tū jāẽ
207. He goes	Sō jāõ, nōṭhõ	Sō jãõ
208. We go	Ām jāã, nōṭhũ	Hām jãũ
209. You go	Tum jāō, nōṭhō	Tum jãwō
210. They go	Sōjē jāõ, nōṭhõ	Sō jãwō
211. I went	Hāũ gōā, nōṭhā	Ã gauā, gōā, gawā
212. Thou wentest	Tū gōā, nōṭhā	Tū gauā
213. He went	Sō gōā, nōṭhā	Sō gauā
214. We went	Ām gōā, nōṭhā	Hām gauā

Sirmauri (Girīpārī and Bissāu).	Baghāṭī.	English.
Āmē pīṭā . . .	Hamē ṭipā (ṭipyā) . .	188. We beat (*Past Tense*).
Tūē pīṭā . . .	Tumē ṭipā (ṭipyā) .	189. You beat (*Past Tense*)
Tēnīē pīṭā . . .	Tinnē ṭipā (ṭipyā) . .	190. They beat (*Past Tense*).
Ăw pīṭdā lagē rūā rō .	Aū ṭipnē lagē rōā . .	191. I am beating
Ăw pīṭī thā . . .	Aū ṭipnē lagē rūā-thā .	192. I was beating.
Mōū pīṭā thā . .	Mōē ṭipā-thā . . .	193. I had beaten.
...	Aū ṭipū	194. I may beat
Ăw pīṭūlē . . .	Aū ṭipūē . . .	195. I shall beat.
Tū pīṭālī . .	Tū ṭiplā . . .	196. Thou wilt beat.
Sē pīṭlā	Sē ṭipū	197. He will beat.
Āmē pīṭālē . . .	Hamē ṭipūē, ṭipnē . .	198. We shall beat.
Tūē pīṭēlē . . .	Tumē ṭiplē . . .	199. You will beat.
Sē pīṭlē	Sē ṭipnē	200. They will beat.
..	Aū ṭipdā . .	201 I should beat.
Ăw pīṭā gōā sā . .	Aū ṭipū jāū . . .	202. I am beaten.
Ăw pīṭā gōā thā . .	Aū ṭipā gōā . . .	203. I was beaten.
Ăw pīṭā jāūlā . .	Aū ṭipū jāūē . . .	204. I shall be beaten.
Ăw ḍēwā sā . . .	Aū jāū	205. I go.
Tū ḍēwā sa . .	Tū jāō	206. Thou goest.
Sē ḍēwā sa . . .	Sē jāō	207. He goes.
Āmē ḍēwē sa . . .	Hamē jāū . .	208. We go.
Tūē ḍēwē sa . . .	Tumē jāō . . .	209. You go.
Sē ḍēwē sa . . .	Sē chāl-rūyē, sē jāō . .	210. They go.
Ăw ḍēwē . . .	Aū gōā	211. I went.
Tū ḍēwā . . .	Tū gōā	212. Thou wentest.
Sē ḍēwē . . .	Sē gōā	213. He went.
Āmē ḍēwē . .	Hamē gōē . . .	214. We went.

English.	Jauṇsāri.	Sirmauṛī (Thāṭhū).
215. You went . . .	Tum gōẽ, nōṭhē . .	Tum gauē . .
216. They went . .	Sōjē gōe, nōṭhē . .	Sē gauē . . .
217. Go . . .	Jā, nōṭh . . .	Jā . . . . .
218. Going . .	Jāndā, nōṭhdō . . .	Jādā . . .
219. Gone . . .	Gōā, gwā, nōṭhā .	Gauā, goā . .
220. What is your name? .	Tēhārō nāẽw kā hō? . .	Tērā nāẽw kā? . . .
221. How old is this horse?	Ēs ghōṛō-kī kā umar ō? .	Ēs gauṛē-rī umar kā, (or) sī gauṛā kūnā dur-rā?
222. How far is it from here to Kashmir?	Kāśmīr ēthī̃ kōchhā dōrō ō?	Kaśmīr āṣ-dī kaitnī dūr? .
223. How many sons are there in your father's house?	Tūhārē bāhā-kē kōtī hēṭā ō?	Tērē bāw-rē ghōr-dē kaitnē bēṭē?
224. I have walked a long way to-day	Hauẽ ōlā dūrē lāg nōṭhā-thā	Ā̃ āj bahōt chālā . .
225. The son of my uncle is married to his sister.	Mērē kākā-kē bēṭē tēs-kē bōhnī-kē sāth bā kiyā.	Mērā chāchē-rē bēṭō-nā bayāh tēs-rī bōbō-nāthē hōā.
226. In the house is the saddle of the white horse.	Bhītarnā ṭaklē,ghōṛē-kī jīn bhī ō.	Sēpēd gauṛē-rī jīn ghōr-nō sa.
227. Put the saddle upon his back.	Jīn pōṭhāw . . .	Tas-rī pīṭōī-pā̃dī jīn pā .
228. I have beaten his son with many stripes.	Mē tēs-kē bēṭē-kh chābukō-lēi piṭā.	Mauẽ tēs-rē chāstē-dē bōhtē chhitē lē̃ē
229. He is grazing cattle on the top of the hill.	Sē āpnī gōrū dā̃ḍā-kē mūḍiyāṛā-chh lē chārē.	Sē tāwē-pādē dāgar chār .
230. He is sitting on a horse under that tree.	Sē ghōṛē-chh rōhā bēṭhī tēthū bōṭō tōī.	Sē gauṛē-pādē tēs pay-hēthē asa.
231. His brother is taller than his sister	Tēs-kā bhāī āpnī bōhnī-tē bēgē lāmbā ō.	Tēs-rā bhāī tēs-rī bōbō-dā barā asa.
232. The price of that is two rupees and a half.	Tēthū-kē dām ḍhāī rupayē ō.	Tētī-rā mōl dhāī rupayā
233. My father lives in that small house.	Mērā bāhā tēthū nāndrō kurē pūḍā rōhō.	Mērā bāpū tēs chhautē-sē ghōr-dā raū-sa.
234. Give this rupee to him	Ēyā rupaiyā tēsē-kh dē .	Ai rupayā tēs dē . .
235. Take these rupees from him.	Tēs bhēr̄ī sōjē rupaiyē sambhāl.	Sā rupayē tēs-dē lā . .
236. Beat him well and bind him with ropes.	Tēsē-kh khub mār ōr pāgōlē lai bādh.	Tēs khūb ṭip hōr pāgul-dā bād.
237. Draw water from the well	Kuẽ-dī pāṇī khāẽch . .	Bās-dā chuā khaich . .
238. Walk before me . .	Mērē sāmnī ūḍā-pūḍā hā̃ḍ .	Mī-dē āgē chāl . . .
239. Whose boy comes behind you?	Kōe-kā laṛkēṭā ō̃ tāū pāchā?	Tāi pāchhē kas-rē chhotū ā̃w?
240. From whom did you buy that?	Tumẽ sō kōs-bhēr̄ī mōlē gāḍō?	Sē kas-dē lōā? .
241. From a shopkeeper of the village.	Ēkō gẽwō-kē bāṇiyē-bhēr̄ī .	Gāw-rē bāniyē-dō . .

Shuṇāṇī (Girjākī and Bilāsū).	Baghēlī.	English.
Tūṅ ḍōwē . .	Tumē gōē . .	215. You went.
Sē ḍōwē	Sē gōē	216. They went.
Ḍāw . . .	Jā	217. Go.
Ḍōwdā . .	Jāndī	218. Going.
Ḍōwā . . .	Gōā . . .	219. Gone.
Tumrā kā nāw sa ? . .	Tārē kāh nāw ? . .	220. What is your name ?
Ēs ghōṛē-rē kā umar sa ? .	Sē gōhrā kai barsā-rā ? .	221. How old is this horse ?
Ēṭi-dū Kaśmīr kēṭī dūr sa ?	Kaśmīr ai-dē kīṭai dēr ōssō ?	222. How far is it from here to Kashmir ?
Tēārē bāwē-rē ghar-dū kēṭē chhōṭē sa ?	Tērē bāpā-nā garā kitnē baghēr ?	223. How many sons are there in your father's house ?
Maĩ āj bhartī bēṭ hāṅḍē .	Aẽ az bahut-hī hanḍā .	224. I have walked a long way to-day.
Mārē kākā-rā ō bēṭā tēs-rī bōṛā sāthī gāḍar uā.	Mērē chāchā-rā baghēr tēs-rī bahinā-sāī byā ōā	225. The son of my uncle is married to his sister.
Chṛṭē ghōṛē-rē jīn ghar bhitarē sa.	Dhauṛē gōhṛē-rī jīn garē ōssō.	226. In the house is the saddle of the white horse.
Tēs-rī pīṭhē-gāsī jīn pāyō .	Jīn pīṭhē-pāē rākhō . .	227. Put the saddle upon his back.
Maĩ tēs-rā chhōṭā chhitē pō pitā.	Mēē tēs-rē baghēr-khē khūb tipā.	228. I have beaten his son with many stripes.
Sē tir gāsī bāchē chār sa .	Sē ṭirbē-pāḍē ḍaṅgrā ṭsārō .	229. He is grazing cattle on the top of the hill.
Sā tēs bīch nīchā ghōṛē gāsē bōṭhā sa.	Sē tēs ḍāla hāṭhā gōhrē-gāē ōbṛē tōā.	230. He is sitting on a horse under that tree.
Tēs-rā dādā tēs-rī dādī-dū lāmā sa	Tēs-rā bāyyā tēs-rī bāhnē-dē lāmā-ōssō.	231. His brother is taller than his sister.
Tēs-rā mōl ḍhāī rupayā sa	Tēs-nā mōl ḍāī rupayē ōssē .	232. The price of that is two rupees and a half.
Mērā bābā tēs chhōṭē ghara-dā rāē sa.	Mērā bāpā tēē chhōṭī chhānā-dē ravō.	233. My father lives in that small house.
Ē rupayā ēs-khā dē . .	Ēā rāpayyā tēs-khē dō .	234. Give this rupee to him.
Sē rupayā tēs-dū āvū kar .	Sē rūpayyē ēs-dā lō . .	235. Take those rupees from him.
Tēs āchhā pīṭ tyā pāgēṭē bāā.	Tēs khūb mār bōr rassī-sāī bāā.	236. Beat him well and bind him with ropes.
Kāē-dū chiś gārō . .	Kāē-dē pānī āp . .	237. Draw water from the well.
Mū-dā āgū chāl . .	Mān-dē āōkā hanḍ . .	238. Walk before me.
Tāmā-dē pāchhē kas-rā chhōṭā ā ?	Tārē pachhā kōs-rē baghēr ās ?	239. Whose boy comes behind you ?
Tāē sē kas-dā gīnā ? .	Sē tumē kōs-dē lōā ? .	240. From whom did you buy that ?
Gāwē-rē bānyē-dū . .	Gāw-rē bāniyē-dē . .	241. From a shopkeeper of the village.

THE KIŨṬHALĪ GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrīnagar thānā of Patiala. Here the language is Kiũṭhalī, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiũṭhalī tract other Western Pahāṛī dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiũṭhalī group. On the west, in the State of Nalagarh is Haṇḍūrī, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirājī, Barāṛī, Kirnī, and Śŏrāchŏlī. Finally belonging to the same group is the Kōchī, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barāṛī and Śŏrāchŏlī. The number of speakers reported for each of these dialects is as follows:—

Kiũṭhalī	43,577
Haṇḍūrī	50,211
Simla Sirājī	28,833
Barāṛī	7,894
Śŏrāchŏlī	2,428
Kirnī	3,938
Kōchī	51,882
Total for Kiũṭhalī Group	188,763

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Koṭgurū (Koṭgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmaurī these end in *ē* or *ō*, in Baghāṭī in *ā*, and in the languages of the Kiũṭhalī Group in *ŏ* or *ŏ*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

KIŨṬHALĪ.

Kiũṭhalī is properly the language of the State of Keonthal (Kiũṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kiũṭhalī is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrīnagar thana of Patiala (see Baghaṭī, ante p. 513 ff.) and in the States of Dhami and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows:—

Keonthal	21,745
Simla	2,741
Patiala (Śrīnagar)	3,000
Bhami	3,924
Bhajji	12,167
TOTAL	43,577

To its east Kiũṭhalī has Sirmaurī, Simla Sirāji, Barāṛī, Kirnī, and Śōdhochī, to its south Baghāṭī, to its west Haṇḍūrī, and to its north Sukētī, all of which are closely allied to Kiũṭhalī.

The most striking peculiarities of Kiũṭhalī are the termination *o* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghāṭī and the *ē* of Sirmaurī, and the use of *hāgē* as the postposition of the dative.

A sketch of Kiũṭhalī is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kiũṭhalī poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two Kiũṭhalī ballads (both Text and Translation), entitled, respectively, *Subēt ki Nāti, a Pahāṛī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohiye ki Har, or Bar* [ib. Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahāṛī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kiũṭhalī, there is here given a Kiũṭhalī vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khaśa language once spoken in these hills—

A

agayā,	an order, command.
ãh,	yes.
aimī, immī,	a fight.
akhṭī, ākkhā,	the eye.
āklēaḷā,	wise.
akrā,	arrogant.
āḷē duāḷē,	round about.
āḷī, hāḷī,	a slave, a servant.

ālo,	a brass pot, *lōṭā.*
ama,	a mother.
aṇḍkū,	on this side.
anwū,	to bring, to draw (water).
ānthī,	this much.
aśyā,	eighty.
auhl,	a plough, *auhl bāhṇū,* to plough.
auwū,	to come.

B

bād,	a complaint in a law-court.
bādā,	all, the whole.
bāḍā,	a share.
baḍāla,	a shepherd.
baḍarā,	brotherhood, caste-fellows.
bāḍē deṇū,	to divide out into shares.
bādnū,	to obey.
badrā,	a bag.
bādu,	the complainant in a law-case.
baēḍā, baiṇḍkū,	outside.
bagēhr,	son, boy.
bagur,	wind.
bāhrā,	a load.
bāi, bāia,	a brother.
baiṇḍkū, baēḍā,	outside.
bal,	hair.
balāṇū,	to get made.
baḷnū,	to become, be made.
baḷṇū,	to make.
bāḷṭō,	a bracelet.
bāmṇū,	to put clothes on some one else.
bāmu,	clothes.
bānī,	clothing, appearance.
bāṇū,	to begin.
baō, bāpū,	a father.
bārakṭgārī,	a feast.
baśi,	rain.
bastarū,	a cultivator, a peasant.
baṭṇū,	to knead.
bauhṇ,	jungle.
bauhṇū,	to flow.
bēbi,	a sister.
bēdṇō,	penetrated.
bēgkē, bēgē,	very, much, very much.
bēḷḍ,	sheep.
beō, biō, bōā,	poetical for *ōā,* was. Cf. *bhūla.*

bēṛa,	flock of cotton.
bēśudā,	senseless, unconscious.
bhajṇu,	to refuse.
bhalṛā,	much.
bhātalē,	oxen.
bhātrī,	an arrow.
bhaurī,	much.
bhōlkā,	parched, half-cooked.
bhūṅdā,	down (adv.)
bhūla,	poetical for *ōā*, was. Cf. *bēō*.
bī,	even, also.
bidnū,	to call, summon.
bīghā,	broad.
bīō,	see *bēō*.
biōrā,	a change in music (time or tune).
bīṛ,	a city.
bīṛ,	village lands.
biṛa,	an exchange.
biṛnu,	to bind.
bitre,	within.
bōā,	see *bēō*.
bōḷd or *būḷd,*	ox,
bōḍṛā,	great, large.
brailī,	pussy-cat.
būlu,	sister.

C

chāmbā,	copper (*tombā*).
chānchakh,	gratuitously, for no reason.
chaṛku,	a bird.
chaūd,	silver.
chaun,	three.
chauṛā (1),	a verandah-platform.
chauṛā (2),	a little (*thōṛā*).
chēōrī,	wife.
chhāngṭū,	a son.
chhāngṭī,	a daughter (East Kiūthali).
chhap,	a ring.
chhaṛnū,	to put, place, leave.
chhēltū,	a kid.
chhijī,	fulfilled.
chīja, chīā, or *chijrā,*	third (*tīsrā*).
chirwā,	a baby.
chīś,	water.
chṛṭā,	a blow, a stripe.
chōhṭa, chōhṭū,	a son, a boy.

D

dagāsā,	a small knife for cutting grass, on the principle of an axe.
ḍaggā,	flesh (not eaten, as of a cow, horse). Cf. *ḍaḷkī*.
ḍāhē,	two and a half.
dāhrō,	a hill.
dāī,	a daughter.
daāhṛū,	a day.
ḍal,	a tree.
dalīchā,	a mat (*galīchā*).
dalidrā,	lazy.
ḍaḷkī,	meat (for eating). Cf. *ḍaggā*.
dānd,	a front-tooth.
ḍāplā,	a room.
daṛ,	a back-tooth.
dañ,	sunshine.
dēs,	the sun.
ḍēunū,	to go; *ḍēūē-zāṇū*, to go away.
dhāchṇū,	to feed.
dhaī (1),	help! (*dōhāī*).
dhāā (2), *dhāk*, *dhākī*,	on high.
dharātī,	at midnight (*ādhīrāt*).
dhīsō, *dhīṣā*,	visible.
ḍingā,	a club.
dāṅgṇū,	to take out.
ḍōkhar,	a field.
dōtē,	to-morrow.
dūlkē,	sunrise.
durāgi,	a kind of loud drum.

E

ēbhō,	thus.
ēbī,	now.
ētē, *ēthāā*,	here, cf. *ītsā*.
ēthiō,	from here.
eunī,	here.

G

gā,	a village.
gāñkā,	before.
gās,	upon.
ghāl-mathōl	fighting, mutual assault.
ghaṇā,	a wall.
ghīṇ,	compassion.

ghēṛā,	an earthen pot (*ghaṛā*).
gŭṇḍā,	tom-cat.
giṭhī,	a fire-place (*aṅgīṭhī*).
gŏḍṇū,	to quarrel.
gŏhr or gauhr,	a house.
gŏhrohā,	property, substance.
gŏkrī-bārī,	property.
gŏḷā,	the neck.
guḍḷā,	sweet.
guṇṭhī,	a finger.

H

hādī, hāḍṛī,	a word, thing (= *bāt*).
hāḷi or aḷī,	a slave, a servant.
hasḍṇū, hāṇḍṇū,	to go, walk.
hajō,	yesterday.
hīrnū,	to look at, stare.
hīśu, iśū,	like this, of this kind.

I

ī, ijī,	mother.
inmī, ainī,	a fight.
iśū, hiśū,	like this.
ītā,	here, cf. *ĕthō*.

J

jagrō,	the walls of a house.
jōtiā,	where (rel.).
jhikhutā,	a garment.
jhŏn,	a person.
jiśū,	like what (rel.).
jŏddē,	when (rel.).
jŏgā,	a place.
jubaṛ,	a plain, a maidan.
jūhṇ,	the moon.
jwānas,	a woman, a wife.

K

kāchh,	a bank, high ground.
kāḷ,	a famine.
kanārē,	in (a certain) direction (= *taraf*).
kaṇchhā,	young, small.
kăṅg,	a row, noise.
karā,	revenue.
karēgō,	a corpse.

kartā,	great anxiety.
kaṭṇū, *kaṭōlṇū*,	to beat.
kōtrā,	where?
khāṭi,	revenue.
khēṭa,	a field.
khiyānṇū,	to give to eat.
kūlō,	in the morning
kiśū,	like what?
kōbbē,	ever, sometimes; *kōbbē-nā*, never; *kōbbē kōbbē*, sometimes.
kōddō,	when?
kōe,	why?
kōnlā,	a verandah.
kūkū,	a cuckoo.
kuṭṭōzzō,	bad, ugly, ignorant.
kyūṭṭh,	clouds.

L

lāt,	a foot.
lauṇū,	to take.
lauṇu,	to supply, fix, determine (*lagānā*).
lekhā-chōkhā,	computation.
liḍa,	crop-tailed.
liṛō,	a cry.
lōā,	iron.
lōṭi-pōṭi,	goods and chattels.

M

mā̃chh,	a man.
māēchō,	parents.
majjat,	an army.
mānjā,	a bed.
manrū,	a betrothal.
mhāṭhō, *mhāṭhṛō*,	small.
mīṛō,	a roof.
mīṭṇū,	to be got, to be met.
mōj,	merriment, rejoicing.
mōl,	price.
mukṇū,	to complete.
mukti,	much, very much.
mūlē,	below.

N

nā̃,	no, not.
nā̃,	a name.
nabārnū,	to pierce.

nadrī,	sight (*nagrī*).
nahār,	gut, leather string.
naṇū,	to bring.
narēlo, *narēlṭā*,	a vessel, dish.
naṭgōzzō,	bad, ugly, ignorant.
nauz, *nauzō*,	bread, food.
nāvī,	subject, ruled.
navīrō, *nēōri*,	likeness.
nēṇū,	to take.
nēōrī, *navīrō*,	likeness.
nĕūṛē,	near.
ṇhōṭhṇū,	to run.
nĕh,	no, not.
nākṛā,	small.
nōkhī,	an unfair injury (*anōkhī*).

O

ōbā,	up, above.
ōhṇū,	to be.
ōṛē,	causelessly.
ōṭṇū,	to turn, return.

P

pachiā, *pīchiā*,	a paternal uncle.
pagī,	a vestibule, verandah.
pagṛā (1),	visible.
pagṛā (2),	a follower.
pāhṛ,	a hill.
pajahr,	a load of grass or firewood.
pākharō,	opposition, enemy.
pandalē,	a verandah.
pāndē,	upon.
paṇḍkū,	beyond.
panēṇū,	to clothe.
paṇī,	a shoe.
pāṇū,	to throw, place.
pānz,	five.
parchā,	a lance (*barchī*).
pauēnō,	sharp.
patēr,	remonstrance, appeasing.
pāṭṛī,	a field (East Kiṭṭhalī).
pēhōṛū-khē,	(adv.) next.
phābṇū,	to meet.
phṛad,	a complaint in a law-court.
phāyā,	a kiss.

phrēzō,	on the day before yesterday.
pichhaũkā,	behind.
pīchiā, *pachiā*,	a paternal uncle.
piōnōlī,	yellow ink.
pīrī,	a generation (*pīṛhi*).
pīṭṇū or *ṭīpṇū*,	to beat.
pōnā,	an ear of corn.
pōrā,	there.
pŏṛnū,	to fall; to be proper.
pōśūē,	on the day after to-morrow.
pūjṇū,	to arrive.
pura, *purē*, *purō*,	back, beyond.
pyulī, *pyūwal*,	a door.

R

rabālī,	a caress.
rāchṇū,	to lose.
rāḍ,	a harlot.
raghēs,	meaning, signification.
rakā, *rēkā*,	another, other.
rakh,	alas!
ṛambī,	an instrument for uprooting grass, etc.
rauhṇū, *rauṛū*,	to remain.
raunā,	a verandah, platform.
rēgaṛū,	see *rīgaṛū*.
rēkā, *rakā*,	other, another.
rēkhā,	a rival (fem.).
rīgaṛī,	people, population.
rīgaṛū, *rēgaṛū*,	a member of the royal family.
rīṛṇū,	to fall.
rōkṇū,	to stop, prevent.
rōśṇū,	to be angry.
rōśśī,	a rope.
rūbhan,	before, in front (*rū-ba-ru*).

Ś

śād,	a sound.
śādṇū,	to call, summon.
śāh,	life, breath.
śāī,	made, completed.
saīrī,	see *sērī*.
samān,	a reward.
saṅgī,	with.
sanõ,	treatment, conduct.
śarī,	opposed (*sarī*).

sardā,	plenty.
sarlī,	loud.
sathē (1),	a friend, companion.
sāthē (2),	with.
śaukā,	debauchery, lechery.
śekuṛā,	a husk.
śēḷa, *śōllā*,	cold (East Kiūṭhalī).
serī, *sairī*, *sēṭī*,	a plain, flat place.
sēhurē,	always.
śīgā,	swift.
śīgī, *śī̃gī*,	quickly.
sījlā,	altogether.
sikhnū,	to learn.
śilā,	hemp.
śilī,	a jackal.
śiraś,	mustard.
sī̃c,	a boundary.
sōā̃,	straight in front.
sōb, *sōbbī*,	all.
soēnā,	gold.
śokā,	dry.
śōllā, *śēḷā*,	cold.
śud,	memory.
śuṇnū,	to hear.
śūraṇ,	astonishment.
suttṇū,	to lie down, to sleep.

T

tātō,	hot.
tāunū,	to warm up.
tēthā,	there.
ṭhē̃ā,	a thing.
ṭhind,	man.
ṭhī̃gā,	a scoundrel, cheat.
thokarī,	a handcuff.
ṭīpnū or *pīṭṇū*,	to beat.
tiśū,	like that.
ṭōl,	service (*ṭahal*).
ṭsaḷnū,	to go, walk.
ṭsaunū,	to prepare, arrange.
ṭsār,	four.
ṭsārnū,	to graze (transitive).
ṭsā̃rnū,	to cause to rise, to put up (*chaṛhāna*).
ṭsaṭsā,	an uncle (*chāchā*).
ṭsautkō,	on two days after to-morrow, on the fourth day.

ṯohē,	six.
ṯṯōzzarō,	good, beautiful, clean.
ṯṯugauṇū,	to graze (transitive).
ṯṯauṅgṇū,	to graze (intransitive).
ṭuõṭh,	stormy wind.
ṭūkṭukā,	bread, food.

U

ūbhā,	up ; *ūbhā ōhṇu,* to stand up.
uchṭā,	high.
ummōr,	age, time of life.
ūndhā,	down (adv.).
urē ōṭṇū,	to return, come back.
urē lawṇū,	to take away.

W

withkū,	inside.

Z

zāgṇū,	to guard, watch, tend (cattle).
zāṇnū,	to think, consider, know.
zaṭṇū, zaṭhṇū,	to speak.
zōgā,	fit, suitable.
zōpṇū,	to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ṭū, -ṭā,* or *-ṭō* ; fem. *-ṭi.* In the specimens, this termination occurs in the word *chhēlṭū,* a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiũṭhalī Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas.* When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiũṭhalī words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *tiniyē, tiuīyē, tiṇīē, tinīē,* and *tinyē.* In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling ; when possible, following that adopted by him.

Pronunciation.—Kiũṭhalī strongly resembles Sirmaurī in its phonetic system. There is the same pronunciation of *a* as the *ŏ* of 'hot', and of *ā,* at the end of a word, as *ō.* Both these are prominent features of Kiũṭhalī. The pronunciation of *a* as *ŏ* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ŏ* in transliteration. Thus, both तबे and तोबे, then, will be transliterated as *tŏbē.* The use of *ō,* and sometimes *ū,* instead of a final *ā* is also very common. Thus,

*

we have both *chōhṭā* and *chōhṭô*, a son; *bōlā* and *bōlō*, said; *māhrā* and *māhrō*, our; *chhēḷṭā* and *chelṭu*, a kid; *keā* and *kēu*, made. Sometimes the *ô*-sound is broadened to *au*, so that we have *gôhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātā* (Hindī *ādhīrāt*), midnight; *gāṭhā* (Hindī *angīṭhā*), a fireplace; *nōkhā*, for *anōkhā*, curious.

In Kiūṭhalī we note for the first time a peculiar sound, resembling a much prolonged German *ü*. It has no fixed representative in the Nāgarī character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ü*. Thus, भयण, a sister, transliterated *bühṇ* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kāshmīrī.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *hōr* or *ôr*, and; *hāḷā* or *āḷā*, a servant; and *ṭôḷ* for *ṭahaḷ*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bai*, for *bhāī*, a brother; *bitrē*, for *bhītrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both होणू and भोणू, meaning 'to be', the first is pronounced *ōhnū*, and will be so transliterated. Similarly we shall find words such as घोड़ा, a horse, transliterated *gōṛā*; भघेर, a boy, transliterated *bagēhr*; घर, a house, transliterated *gôhr*; and छोटा, a son, transliterated *chōhṭā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Piśāchā languages of the North-West Frontier.

Another Piśachā peculiarity is the development of a *ṭs* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *ṭsōzzarā*, good, often written *chajarā*. In the vernacular character *ṭs* is indicated by the character for *ch* with a dot under it,—thus च,—and similarly *z* or *dz* by ज़. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, *i.e.* like the *sh* in 'shine'. Thus, *śuṇa*, heard (Hindī *sunā*); *daś*, ten (Hindī *das*), and so on. This is really a case of retaining an original *ś*, which Hindī has changed to *s*.

In the specimens, the cerebral letters *ṛ*, *ṇ* and *ḷ* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *ṛ*, which is a derivative of *ḍ*, never commences a word. When initial the sound is always a pure *ḍ*; but in the second specimen, we have a remarkable instance of *ṛ* being used instead of *r* at the commencement of a word, as in the word *ṛokṇô* (Hindī *rōknē*). So also in the preceding vocabulary, we have *ṛāmbī*, a weeding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōī*, a ladle, for the Indian *dōī*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Piśācha languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three; *chāmbā*, copper; *chauṛā* (Hindī *thōṛā*), a little; *chṛjā* (Hindī *tīja*), third; *pichiā* (Hindī *ṭitiyā*), a paternal uncle. The same change occurs in Sirmaurī Biśāu. A further change of the *ch* so developed into

ṭṣ occurs in *khēṭṣ* (Hindi *khēt*) a field. In Kāshmīrī the change of *t* to *ṭṣ* is very common.

Sometimes, and this is also a peculiarity of the Piśācha languages, a soft consonant is hardened, as in *parchī* (Hindi *barchī*), a lance; *lēkhā-chōkhā* (Hindi *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dālīchā* (Hindi *gālīcha* غاليچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus सबी will be transliterated *sōbbī*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhṛē*, by or in a horse, or by or in horses, from *gōhṛā*, a horse. Similarly in these cases, *gōkr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpuē*; *bēṭī*, a daughter, has *bēṭīē*; and *bāhṇ*, a sister, has *bauhṇē* It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Tadbhava* nouns which, in Hindī, end in *ā*, also end in *a* in Kiũṭhalī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ū*. Thus *gōhṛā* or *gōhṛō*, a horse; *chhēṭṭā* or *chheṭṭū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ĕā* and the vocative plural, by changing it to *ĕo*. Thus *gōhṛĕa*, O horse; *gōhṛĕō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhṛē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiũṭhalī. Baghāṭī has here *ā*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpūē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpū*.

Feminine nouns in *ī* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bēṭī*, a daughter, or daughters; *bēṭīē*, by or in a daughter or daughters; *bēṭīē*, O daughter! *bēṭīō*, O daughters! obl. sing. and plur. *bēṭī*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing *pharādē*; voc. plur. *pharādō*; nom. plur. *pharād*; all other cases, *pharādē*. *Bāhṇ*, a sister, changes the *ā* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bauhṇē*.

It will be observed that except in the nominative and vocative case, all Kiũṭhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhṛā*.

The above rules are conveniently exhibited in the following table :—

Nominative.		Vocative.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
gōhṛā (*ō*), a horse	*gōhṛō*	*gōhṛdā*	*gōhṛdō*	*gōhṛē*	*gōhṛē*
gōhr, a house	*gōhr*	*gōhrā*	*gōhrō*	*gōhrō*	*gōhrē*
bāpū, a father	*bāpū*	*bāpūā*	*bāpūō*	*bāpū*	*bāpūē*
bēṭī, a daughter	*bēṭī*	*bēṭīē*	*bēṭīō*	*bēṭī*	*bēṭīē*
pharād, a complaint	*pharādō*	*pharādā*	*pharādō*	*pharādē*	*pharādē*

The commonest postpositions are :—

Accusative—*khē*, *hāgē*, *gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē*, *hāgē*, *gē*, *rī tēī*, *rī khātar*, to or for.

Ablative—*dā* (*dō*), *hāgō*, *phā*, from; *sāthī*, with.

Genitive—*rā*.

Locative—*dā* (*dō*), *mājē*, in; *pāndē*, upon.

Of the above *hāgē* and *hāgo* are sometimes used in a sense equivalent to the French *chez*, as in :—

āpṇē āpṇē hāgō-khē ḍēūē, they went away, each to his own home.

āpṇō hāgē tīñ daikhrō-tēī bēśudā pōṛā rōhā, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēī* to mean 'during', equivalent to the Hindī *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

itnē bōrśō mōē̃ tērī ṭōl kī, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural: *ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

mērī bābō-hāgē kitnē ālī ōssō, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive verb, as in Hindī. Thus :—

kaṇchhē bagēhrē āpṇē bāō-hāgē bōlō, the younger son said to his father. Note that *bōlnū* is transitive.

bāpūē āpṇē hāḷī-khē bōlō, the father said to his servants.

bādūē sōbbā-rī gālī ditī, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindī dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

kaṇchhē bagēhrē dūr pōrdēśō-khē ḍēūā, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindī, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

sũr zāgṇē-rā khātar bhējā, he sent him to guard swine.
sũrō-rē jūṭhē śēkuṛē khāē-rō, having eaten the waste husks of the swine.
āchhē āchhē jhikutē lēō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

mōẽ tēs-rā chōkṭā chiṭē-sāthi ṭīpā, I have beaten his son with blows.
rōśśi-sāthi bānh, bind with ropes.

Dative—

kauchhē bagēkrē dūr pŏrdēśō-khē ḍēūā, the younger son went away to a far country.
bāpuē āpṇē hāḷi-khē bōlō, the father said to the servants.
kaṇchhē bagēhrē āpṇē bāō-hāgē bōlō, the younger son said to his father.
jō-kiẽ mã-gē gōhrī-bārī ā, whatever property is to me, *i.e.* whatever I have.
gauhrō-rē tēē rājī khuśī ōṭē-rō, having returned happy and well to the house.
bitrē zāṇē-rī tēī bhājā, he refused for entering (to enter).
mērī pharādē-rē ṛōkṇē-rā tēī, for stopping (in order to stop) my complaint.
timē sũr zagṇe-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūē-dā chīś ān, fetch water from the well.
sē rupōyē tēs-hāgō urē lō, take those rupees from him.
sē tussē kōs-phā lōā-thā ? gã-rē kāniyē-phā, from whom did you buy that? From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

tū daikhṛē-rā mã-sāthī rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindī, and the *rō* of Mārwaṛī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

jo gohrchi-rā mēra bãḍā āsā, (that) which is my share of the property.
sũrō-rē jūṭhē śēkuṛē khāē-rō, having eaten the waste husks of the swine.
mērē kakē-rā chōkṭā tēs-rī bauhuē-sāthī biā āsā, the son of my uncle is married to his sister.
tērē bāō-rē gauhrē kitnē bagēhr āsã, how many sons are there in thy father's house?
ēs gōhṛē-rī kāh ummōr ōssō, what is the age of this horse?

ãw baḍārō ghaṇē-rī sẽw lāundē tōē-gōā-thā, I had taken away the brotherhood to fix the boundary of the wall.

hāthō-rī guṇṭhī-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā* (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus:—

tērā bāō-rō gaukrē kitnē bagēhr āsā, how many sons are there in thy father's house?

mērā bāō tēs mhāthrē gaukrō-dā raukā, my father lives in that small house.

jēṭhā bāī khēṭṣō-dā thīā, the elder brother was in the field.

ãw bī tēī-dō parā-nhōṭhā, thereon, I also ran away.

tēs mulkō-dē ēkī ādmī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

āpnī lōṭī-pōṭī ṡaukī-dī khōī, he lost his goods and chattels (fem.) in debauchery.

mā-khē āpnē hāṭh-mājē rākh, keep me amongst thy servants.

sē tibbē-pāndē pasū ṯsārō, he is grazing cattle upon the hill-top.

hamẽ sōbbī jhōṇē sẽwē-pande pūjē, we all arrived upon (at) the boundary.

ekī ghaṇē-pāndē hamẽ gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative**:—

hē bāpuā, O father! (I have sinned).

bagēhrā, O Son! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindī. Adjectives in *ā* (*o*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus:—

tēs-rā jēṭhā bāī, his elder brother (was in the field).

kaṇchhē bagēhrē bōlō, by the younger son it was said.

sũrō-rē jūṭhē ṡōkurō, the waste husks of the swine.

āpnī gōhrchī kaṭṭhī kōrē-rō, having made his property put together.

sē kaṅgāḷ ōē-gōā, he became poor.

dūr pōrdēṡō-khē ḍēuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *ṯsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus:—

ēs-dā bēh, better than this.

sōbbī-dā ṯsōzzarā, better than all, best.

tēs-rā bāsā tēs-rī bauhṇē-dā lãbā āsā, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in:—

ēkī ādmī-rē dō bagēhr thē, of a certain man there were two sons.

ēkī ādmī-hāgē rōā, he dwelt with a certain man.

ēkī ghaṇē-pāndē hamẽ gōḍē, we quarrelled about a wall.

Pronouns.—The **Personal Pronouns** of the first and second persons, are thus declined :—

	I.	Thou.
Sing.		
Nom.	*ã̃, ã̃w.*	*tū.*
Ag.	*mõẽ̃.*	*tõẽ̃.*
Obl.	*mã̃.*	*tã̃*
Gen.	*mĕrā* (*ō*).	*tĕrā* (*ō*).
Plur.		
Nom.	*hamẽ̃, hāmẽ̃.*	*tumẽ̃, tussẽ̃.*
Ag.	*hamẽ̃, hāmẽ̃.*	*tumẽ̃, tussẽ̃.*
Obl	*hamõ̃, hāmõ̃.*	*tussõ̃.*
Gen.	*māhrā* (*ō*), *mārā* (*ō*).	*tumāhrā* (*ō*), *tumārā* (*ō*).

In the plural of the above, the final nasal may be omitted, as in *hamē*, *tussē*, etc. This is generally done in the case of the forms *tussẽ̃* and *tussõ̃*, the most common forms of which are *tusse* and *tusso*.

The oblique form alone is often used for the dative. Thus we may say either *mã̃-khē dē* or *mã̃ dē*, give to me. See also the example of *hamõ̃*, below.

The following are examples of the use of these pronouns.—

ã̃ ĕtī bhūkhā mŏrnē lāgé-rōā, I am dying here of hunger.

junīē ã̃ apnē sāthī-sangī khuś kŏrdā, with which I might have made merry with my friends.

ã̃w ĕthiō bāpū-hāgē ḍĕúā, I will go from here to my father.

mã̃-pāndē tĕs-rī galī dĕnē-rī pharād, a complaint upon me of giving his abuse (of abusing him)

jō mĕrā bã̃ḍā āsā, (that) which is my share.

mĕrē babe-hāgē kuinē ālī ŏssō, how many servants are there in my father's house.

mĕrī pharādō-rē ṛōkṇē-rī tōs, in order to stop my complaint.

ekā ghaṇē-pāndē hamẽ̃ gŏḍē, we quarrelled about a wall.

jŏbō hamẽ̃ sŏbbī jhŏṇē sĕwé-pāndē pūjē, when we all arrived at the boundary.

ã̃w terā chōhṭā bōlṇē zōgā nā rōā, I am not worthy to be called thy son.

mõẽ̃ pap kéū, I did sin.

mõẽ̃ tĕrī ṭōl kī, I did thy service.

mõẽ̃ badū nī ṭīpā, I did not beat the complainant.

mã̃-khē āpnē hāḷī-mã̃jē rākh, keep me among thy servants.

sē mã̃-khē dĕĕ-dé, give that to me.

jō-kīẽ̃ mã̃-gē gŏhrī-bārī ā, whatever property is (belongs) to me.

āj ĕh mã̃-tĕī māṭa, to-day this (brother) was found for (got by) me.

hamõ̃ khuśī kórne pōṛo, it is proper for us to be merry.

na mahra ghal-mathōl ōā, we had not a fight.

māhrī ŏcī galī ditīī, abuse was given to us.

tu daikṛē-rā mã̃-sathī rōā, thou art ever with me.

tõẽ̃ mã̃-khē ckhĕīṭū bī nī dittō, thou didst not even give to me a kid.

tōẽ̃ tēs-khē jūn ṭsāṇō, thou preparedst a feast for him.
mōẽ̃ tā̃-hundē pāp kēū, I, while thou art (*i.e.* in thy presence), did sin.
tērā bāā ēthiā āĕ-rōā, thy brother hath come here.
tērē dēkhdē mōẽ̃ pāp kēū, in thy seeing (*i.e.* in thy presence) I did sin
mōẽ̃ tērī ṭōl ki, tērī agayā nē tōṛī, I did thy service, I did not break thy orders.
sē tussē kōs-phā lōā thā, from whom did you buy that?
tussō-pha ṭpchhaū-kā kos-rā chohṭā āō, whose boy comes behind you?

The **Demonstrative Pronouns,** also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows:—

	This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	*ēh*	*ēh*	*ēh*	*ōē̃*	*ōē̃*	*ōē̃*
Ag.	*intē̃*	*ēsē̃, ēsō̃*	*ēntō̃*	*tēnē̃*	*tēsē̃, tēsō*	*tēntē̃*
Obl.	*ēs*	*ēsau, ēsō̃*	*ēthā̃*	*tēs*	*tēsau, tēsō̃*	*tēthā̃*
Plur.						
Nom.	*ēh*	*ēh*	*ēh*	*ōē̃*	*ōē̃*	*ōē̃*
Ag.	*ēhnē̃, ēnē̃*	*ēhnō̃, ēnō̃*	*ēhnē̃, ēnō̃*	*tēhnē̃, tēnē̃*	*tēhnō̃, tēnō̃*	*tēhnē̃, tēnē̃*
Obl.	*ēhnau, ēnau*	*ēhnā̃, ēnā̃*	*ēhnau, ēnau*	*tēhnau, tēnau*	*tēhnā̃, tēnā̃*	*tēhnau, tēnau*
	ēhnō̃, ēnō̃		*ēhnō̃, ēnō̃*	*tēhnō̃, tēnō̃*		*tēhnō̃, tēnō̃*

The neuter forms *ēthā̃* and *tēthā̃* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ēthā̃* and *tēthā̃*, we may compare the Kāshmīrī *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following:—

ēh rupōyā tēs-khē dā, give this rupee to him.
jhikhutē lēō ēs-dē panēo, bring garments (plur. masc.), put (them) on (plur. masc.) him.
ēthā̃-rī tēā, mērī pharādē-rē ṭōknē-rī tēī, bādūē pharad kī, on account of this, in order to stop my complaint, the complainant has made a complaint.
ūnē kāh kōrē-rākhō, what are these doing?
sē kangāṭ ōĕ-gōa, he became poor.
sē mā̃-khē dēĕ-dē, give that to me.
tinīē gōhrchī bā̃ḍē-dittā, he divided out the property.

tinē sŭr zāgṇē-rī khātar khēṭṣō-dā bhējā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

tēs āchhā ṭāp, beat him well.

tēs ghṇ lāgī, compassion came to him.

tēs-khē bōlūā̃, I will say to him.

tōē̃ tēs-khe jūṇ ṭṣāṇō, thou preparedst a feast for him.

tēe-rā jōṭhā bāā, his elder brother (was in the field).

tēs-rē gōlē-dā lagā, he fell on his neck.

tēthī-rī tēī terē bāpūē bāraktgārī ṭṣāṇā, on account of that thy father prepared a feast.

tēthī-rī pharād ēbī kŏrṇī ō, a complaint of that must now be made.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

tinē khuśī manāwī, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpṇa*, equivalent in meaning and use to the Hindī *apnā* is of frequent occurrence. Thus :—

sē sŭrō-rē jūṭhē śēkuṛe khāē-rō āpṇā pēṭ bōhrō-thā, he was filling his belly with the waste husks of the swine.

ā̃ro bī tēī-dō āpṇē dōṛē parā-nhōṭhā, thereupon, I also ran away in my fear.

bāpūē āpṇē kālī-khē bōlō, the father said to his servants.

tinē āpṇī gōhrchī bā̃dē-dittī, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus :—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	*jō*	*jō*	*jō*	*jō*	*jō*	*jā*
Ag.	*junē*	*jōeē*	*junē*	*junnō*	*junnī*	*junnō*
Obl.	*jōa*	*jōeau, jōeō*	*jōthī*	*junnē*	*junnīē*	*junnō*

Examples are :—

jō gohrchī-rā mēra bā̃ḍā āsā, sē mā̃-khe deē-dē, that g.ve to me, which is my share of the property.

tōē̃ mā̃-khē chhēḷṭū bī nī dittō, junīē ā̃ khuś kŏrdā, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōkṭā, junīē āpṇū gōrhī-barī rā̃ḍē-dī khiyānī, thy son, who wasted his property on harlots.

mērē bābē-hāgē kitnē āḷī ōssō, junnō-hāgē muktī rōṭī āsā, how many servants are there in my father's house, to whom there is much bread.

The **Interrogative Pronoun** is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	*kuṇ*	*kuṇ*	*kāh*	*kuṇ*	*kuṇ*	*kāh*
Ag.	*kuṇīē*	*kŏssē*	*kuṇīē*	*kunnē*	*kunnī*	*kunnē*
Obl.	*kŏs*	*kŏssau, kŏssō*	*kŏsnī*	*kunnē*	*kunnīē*	*kunnē*

Examples are :—

ĕnē kāh kŏrē-rākhō, what are these doing?

tussō-phā pichhaŭ-kā kŏs-rā chōhṭā āō, whose boy comes behind you?

sē tussē kŏs-phā lōā-thā, from whom did you buy that?

The **Indefinite Pronouns** are *kōī*, anyone, someone; and *kīē* or *kuchh*, anything, something. *Kōī* has an agent *kuṇīē*, and an oblique form *kŏs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōī*, is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

tĕs kōī khaṇē-khē nā dēō-thā, no one gave him to eat.

jō-kīē mā-gē gŏhrī-bārī ā, whatever property is mine (is thine).

Verbs. A.—**Auxiliary Verbs and Verbs Substantive.**—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. *ŏssau, āsau*, or *ā*.	*ŏssū, āsū, ā*.
2. *ŏssē, āsē, ai*.	*ŏssō, āsō, ō*.
3. *ŏssā, ŏssō, ŏsā, āsā, ā, ō*.	*ŏssā, ŏssō, āsā, āsō, au*.

It will be seen that there are three sets of forms. The first commences with a short *ŏ*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *ŏssō, āsā, ā* and *ō*. Sometimes *ā* is found instead of the last.

There is a negative form of the present, *nāh ānthi*, which is the same for all persons of both numbers.

The past is *thiā* or *thā*; plur., *thiē* or *thē*; fem. (both numbers) *thi*. Like the Hindī *thā* it does not change for person.

The verb 'to become' is *ōhṇū*, the past participle of which is *ōā*. *Raukṇū* or *rauṇā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāh mā̃ ŏssō, what is thy name ?
ēs gōhrē-rī kāh ummōr ŏssō, what is the age of this horse ?
jō gōhrchā-rā mērā bā̃ḍā āsā, (that) which is my share of the property.
junnō-hāgē muktā rōṭī āsā, to whom there is much bread.
jō-kiẽ mā̃-gē gōhrī-bārī ā, sē sōbbī tērā ā, whatever property is mine that all is yours.
mērē bābē-hāgē kitnē ālī ŏssō, how many servants there are to my father !
tērē bāō-rē gaukrē kitnē bagēhr āsā, how many sons are there in thy father's house ?
tēṷ-rā jēṭhā bāī khētṇō-dā thā, his elder brother was in the field.
sē ēbī dūr thā, he was still distant (when his father saw him).
ēkī ādmī-rē dō bagēhr thē, of a certain man there were two sons.
nā māhrā ghāl-mathōl bā, no fight took place between us.
sōbbī jhōṇē ṭūraṇ ōē, all the people became astonished.
ā̃w tērā chōhṭā bolṇe zoga na roā, I am not worthy to be called thy son.
tū daihṛē-rā mā̃-sāthī rōā, thou art ever with me.

Active Verb. The **Infinitive** or **Verbal Noun** is formed by adding *ṇu* (or *ṇu*) to the root. Thus, *ṭipṇū* or *ṭīpnu*, to strike. After *l*, *r*, *ṛ*, *ṛh*, or *ṇ*, the *ṇū* (*ṇu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*nē*) ; thus, *ṭīpṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr zāgṇē-rī khātar, for feeding swine.
muktā rōṭī khāṇē-dēṇē-khē āsā, there is much bread for eating, and giving away.
bāhrē nāṇē-rī-tōī bhājā, he refused to go inside.
khuśī kōrnē pōṛō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhṭā bōlṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṭīpdā*, striking, masculine oblique *ṭīpdē*, feminine *ṭipdī*. Examples are :—

mērē kanārē ṭipdā dauṛā, he ran beating in my direction.
nhōṭhdē nhōṭhdē, while running, *i.e.* as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *ā̃w baḍārō sīmā lāunde lōē gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

ḍéuṇū, to go, has *ḍéundā ;*
rauṇū or *rauhṇū*, to remain, has *raundā* or *rauhndā ;*
zāṇū, to go, has *zāndā ;*
auṇū, to come, has *aundā*.

The verb *ōhṇū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples:—

mākrē nĩh dēndō, (as for) our (case), there is no giving, *i.e.* we cannot give.

tērē nĩh ḍēundō ānthā, (as for) thy (case), there is no going, *i.e* thou canst not go.

mērī bauhṇē-rē kitāb nĩh pŏṛhdī, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *ṭīpā* (*ṭīpō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular:—

	Past Participle.
ōhṇū, to become,	*ōā*.
zāṇū, go,	*gōā*.
lauṇū, to take,	*lōā*.
rauṇū or *rauhṇū*, to remain,	*rōā* or *rōhā*.
kŏrnū, to do,	*kēū* or *kīū* (fem. *ki*), or *kitta*.
dēṇū, to give,	*ditiā*.
auṇū, to come,	*āyā*.
khāṇū, to eat,	*khāyā*.
pīṇū, to drink,	*pīyā*.
ḍēuṇū, to go,	*ḍēūā*.

A compound past participle, corresponding to *ṭīpā hundā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *nī* (or *nī*). Thus, *tētthī-rī phavād kŏrnī ō*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples:—

mērē bāī-rē nĩh dēṇū, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

tēs-rē chiē pīṇī, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.v.* The usual conjunctive participle adds *rō* to this, as in *ṭīpē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *ṭīpē-au*, but such a form does not occur in the specimens.[1] Examples of the *rō* form are:—

āpṇī gŏhrchā kaṭṭhā kŏrē-rō, having made his property together.

tētī zāē-rō, having gone there (he wasted his substance).

sũrō-rē jūṭhē śēkurē khāē rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wāḷā* to the oblique infinitive. Thus, *ṭīpṇēwāḷā*, a striker. As an example, we can quote:—

gã Kōṭī-rā basṇēwāḷā, (I am) an inhabitant of village Kōṭī.

[1] This is probably *ṭīpē-ras* (*i.e. rō*), with the *r* elided. The elision of *r* is a marked peculiarity of the Piśācha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭīp*, strike thou; *ṭīpō* (or *ṭīpā*), strike ye.

Irregular are:—

	Imperative. 2nd Sing.	2nd Plur.
auṇū, to come,	*ā*,	*āō* or *ā*.
dēṇū, to give,	*dē*,	*dēō* or *dō* (*dā*).
lauṇū, to take,	*lau* or *lē*,	*lēō* or *lō*.
dēuṇū, to go,	*ḍau* or *ḍē*,	*ḍēō* or *ḍō*.

The following are examples of the Imperative:—

2nd Sing.—

sē mā̃-khē dēē-dē, give thou to me.

mā̃-khō āpṇō hālī-mā̃jō rākh, keep me amongst thy servants.

tēs-pāndē zīn ṭsārṛ, put the saddle upon him.

rōśīī sāthī bānh, bind him with ropes.

kuē-dā chīś ān, bring water from the well.

mā̃-dā gāō̃-kā ḍē, walk before me.

2nd Plural.—

āchhe achhē jhakhutē lēō, ēs-dē panēō. Hāthō-rī yunṭhī-khē chhap, ōr lātō-khē pāṇī deo, bring ye very good garments, (and) put ye (them) on him. Give a ring for the finger of his hand and shoes for his feet.

ēh rupōyā tēs-khē dā, give ye this rupee to him.

sē rupōyō tēs-hāgō urē lō, take those rupees from him.

The **Present Indicative** is conjugated as follows:—

I shall, etc.

	Singular.	Plural.
1.	*ṭīpū*,	*ṭīpṇū*.
2.	*ṭīpē*,	*ṭīpō*, *ṭīpa*.
3.	*ṭīpō*, *ṭīpā*,	*ṭīpō*, *ṭīpā*.

The **Present Subjunctive**, "I may strike", '(if) I strike', etc. is similarly conjugated, except that the 3rd person singular is *ṭīpē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *auṇū*, to come, has its 1st person singular *āū*; *ḍēuṇū*, to go, has *ḍēu*; and *lauṇū*, to take, *laū*, and so on respectively for the other persons.

Examples of the present Indicative are:—

sē ṭibbē pandē pāśū ṭsārō, he is grazing cattle on the hill-top.

mērā bāō tēs mhathrē gauhrō-dā rauhā, my father dwells in that small house.

tussō-phā pchhaū-kā kōs-rā chōhṭā āō, whose boy comes behind you?

For the Present Subjunctive, we have:—

khāū, pīū, mōj kōrū, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭīpō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōa* is the past tense of *rauṇū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā̃ ṭīpdā lāgē rōa* or *ā̃ ṭīpnē lāgē rōā*, I am striking. The only example in the specimens is :—

ā̃ ētā bhūkhā mōrnē lāgē rōā, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākha* (*ō*), he was kept, with the shortest form of the conjunctive participle. *Rākkā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōẽ̃ ṭīpē rākkā*, by me, having beaten, he was kept, *i.e.* I am beating him. So in the parable, the elder son asks his servant *īnē kāh kōrē-rākhō*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā̃ ṭīpū thā*, I was beating. Similarly, in the parable we have :—

sē sūrō-rē jūṭhē śēkuṭē khāō-rō āpṇā pēṭ bōhrō-thā, he was filling his belly with the waste husks of the swine.

tōs kōū khāṇō-khē nā dēō-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender :—

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	*ṭīpūā̃, ṭīpnā̃*	*ṭīpūī̃, ṭīpnī̃*	*ṭīpūmẽ̃*	*ṭīpūnẽ̃*
2	*ṭīpēlā* (*-lō*)	*ṭīpēlī*	*ṭīpēlī*	*ṭīpēlī*
3	*ṭīpōlī* (*-lō*)	*ṭīpōlī*	*ṭīpōlī*	*ṭīpōlī*

As examples we have :—

ā̃w ēthiō bāpū-hāgē ḍēūā̃, hōr tēs-khē bōlūā̃, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindī, by using the present participle without any auxiliary. Thus, *ṭīpdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have :—

chhēlṭū, junīē ā̃ apṇē sathi-saṅgī khuś kōrdā, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindī. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindī.

Thus, *mōẽ̃ ṭīpū*, he was struck by me; *moẽ̃ ṭīpī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *ṭīpā* or *ṭīpō*. The masculine plural ends in *ē*, as in *ṭīpē*, and the feminine singular and plural in *ī* as in *ṭīpī*.

The following are examples of the past tense of intransitive verbs:—

bēśudā pōṛā rōhā, I remained fallen senseless.

ã̃ āj bahutā haṇḍā, I have walked a long way to-day.

dūr pŏrdēśō-khē ḍēūā, he went to a far country.

tētī bŏṛā kāḷ pŏṛā, there a great famine fell (cf. *pŏṛā*, below).

sē kaṅgāḷ ŏē-gōā, he became poor

sē uṭhā, he arose.

jŏbē sē gauhrō-rē nĕuṛē āyā, when he came near the house.

hamõ̃ khuśī kōrnē pŏṛō, it fell to us to do rejoicing, *i.e.* it is proper for us to do rejoicing.

ēkī ghaṇē-pāndē hamẽ̃ gōḍē, we quarrelled about a wall.

jŏbe hamẽ̃ sōbbī jhōṇē sã̃wē-pāndē pūjē, when we all arrived at the boundary.

āpṇē āpṇē hāgō-khē ḍēūē, they went each to his own house.

jŏbē tēs śud āī, when memory came to him.

The following are examples of the past tense of transitive verbs:—

mõẽ̃ tēs-rā chōhṭā ṭīpa, I have beaten his son.

mõẽ̃ pāp kēū, I have done sin (cf. *kittā*, below).

tõẽ̃ mã̃-khē chhēlṭā bē nī dittō, thou didst not give me even a kid.

tõẽ̃ tēs-khē jūn taāṇō, thou preparedst a feast for him.

kaṇchhē bagēhrē āpṇē baō-hagē bōlō, the younger son said to his father.

timō sũr zāgṇē-rī khātar khētgō-dā bhējā, he sent him into the fields to feed swine.

bādūē mã̃-pāndē bād kittā, the complainant made a complaint upon me.

mõẽ̃ tērī ṭōl kī, tērī agayā nī tōṛī, I did thy service, I did not break thy commands.

tinnē āpṇī gohrchā bã̃ḍē-dittī, he divided out his property and gave it.

tīnē khuśī manāwī, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mõẽ̃ ṭīpā āsō*, I have struck him, or by a circumlocution, as in:—

tērā buā ēthā āē-rōā, thy brother having come here remained, *i.e.* thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mõẽ̃ ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are:—

mērā chōhṭā mōrē goā-thā, my son had died, *i.e.* died long ago.

rāchā-tha, he was lost (a long time ago).

sē tussē kōs-phā lōā-thā, from whom did you buy that?

Oftener the sense of the true pluperfect is indicated by a completive compound (*vide post*), as in:—

jŏbē sōb khoē-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zāṇū*, to go, as in *ã̃ ṭīpā zāū*, I am being beaten, but it is seldom used.

Causal Verbs are, as a rule, formed by adding *au* to the root. Thus, *ṭipauṇū* (with the *i* shortened), to cause to strike; *ṭsugauṇū*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṭipāyā*.

Irregular is *khiyāṇṇū*, to cause to eat, Past *khiyānā*, as in *junīē āpṇī gōhrī-bārī rāḍē-dā khiyānī*, who has caused his property to be devoured on (*i.e.* by) harlots.

There are the usual **Compound Verbs.** The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindī.

Thus, to quote a few from the specimens, we have :—

dēē-dēṇū, to give away.
bāḍē dēṇū, to share out.
ōē zāṇū, to take place.
mŏrē zāṇū, to die.
lōē zāṇū, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ē rīṛē kŏrū*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīṛdā rōhā lāgē kundā*, he continues to fall, he keeps on falling.

Completives are formed with *mukuū*, to complete, with the full conjunctive participle in *-rō*, as in :—

jōbē sōb khōē-rō mukā, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

STANDARD SUB-DIALECT. STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थे। कणके बघेरे आपणे बाबो-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देए दे। तबे तिनीए दूई-खे आपणी घरची बाँडे दित्ती। थोड़े-जए देहड़े-दा फिरे कणके बघेरे आपणी घरची कठी करे रो दूर परदेशो-खे डेजआ होर तेती जाए रो आपणी लटी पटी शौकी-दी खोई। जबे सब खोए-रो मुका तबे तेती बड़ा काळ पड़ा होर से कंगाळ ओए गोआ। तबे तेस मुलकी-दे एकी आदमी-हागे रोआ। तबे तिनीए सूँर जाणे-री खातर खेचो-दा भेजा। होर से सूँरो-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-था। रका तेस कोई खाणे-खे ना देओ-था। जबे तेस शुद आई तबे बोलो मेरे बाबे-हागे कितने आळी असो जुनो-हागे मुकती रोटी खाणे देणे-खे आसा अर आँ एती भूखा मरने लागे रोआ। आँव एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ है बापूआ मोएँ ताँ हुन्दे परमेश्वरो-रा बड़ा पाप केज। आँव तेरा छोटा बोलणे जोगा ना रोआ। माँ-खे आपणे हाळी माँजे राख। से उठा अर बापू-हागे डेजआ। से एबी दूर था बापूए देखा। तेस घिण लागी अर दौड़े-रो तेस-रे गळे-दा लागा अर फाँया दित्ता। तेस-रे छोटे बोलो जे है बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केज अर आँव तेरा छोटा बोलणे जोगा ना रोआ। तबे बापूए आपणे हाळी-खे बोलो जे आछे आछे भिखुते लेचो एस-दे पनेओ। हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देओ। खाज पीज मोज करू जे मेरा छोटा मोरे गोआ-था जीए गोआ। राचा-था फाबे गोआ। तबे तीने खुशी मणाणी॥

तोबे तेस-रा जेठा बाई खेचो-दा थोआ। जबे से घोरो-रे नेजड़े आया तिनीए नाचणे गाणे रा शाद शुणा। तिनीए तबे आपणा हाळी शादा अर पुछा जे ईने काह करे राखो। तिनीए तेस-खे बोलो जे तेरा बाई एथोआ

आए रोआ । घीरो-री तेई राजी खुशी अटे-रो आए रोआ तेथी-री तेई तेरे बापूए बारकचारी चाणो । से तबे बड़े रोशे ओयो बीतरे जाये-री तेई भाजा । तेस-रा बापू तबे बाएँडा आया अर तेस पतेरो-खे लेए-गोआ । तबे तिनीए आपणे बापू-हागे बोलो जे इतने बरशो मोएँ तेरी टक्क की तेरी अगया नी तोड़ी अर तोएँ आजो तेई माँ-खे छेलटू बी नी दित्तो जुनीए आँ आपणे साथी संगी खुश करदा । जबे तेरा छोटा आया जुनीए आपणी घरी-बारी राँडे-दी खियानी तोएँ तेस-खे जून चाणो । तिनीए तेस-खे बोलो जे बघेरा तू देहड़े-रा माँ-साथी रोआ । जो-कोएँ माँ-गे घरी-बारी आ से सबी तेरी आ । आज एह माँ-तेई मीटा हामों खुशी करने पड़ो । कोए जे तेरा बाई मरे गोआ-था एबी जीए गोआ । राचे गोआ-था एबी मीटे गोआ ॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŨṬHALĪ).

STANDARD SUB-DIALECT. STATE KEONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkī-ādmī-rē dò bagēhr thē. Kaṇchhē-bagēhrē āpṇē-bāō-hāgē
A-certain man-of two sons were. By-the-younger-son his-own-father-to

bōlā jē, 'jō gŏhrchī-rā mērā bā̃ḍā āsā, sē mā̃-khē
it-was-said that, 'what property-of my share is, that me-to

dēĕ-dē.' Tŏbē tinīē dūī-khē āpṇī gŏhrchī bā̃dĕ-dittī.
give-away.' Then by-him the-two-to his-own property was divided out.

Thŏṛē-jaē daihrē-dā phirē kaṇchhē-bagēhrē āpṇī gŏhrchī kaṭthī
A-few-indeed days-from after by-the-younger-son his-own property together

kŏrĕ-rō dūr-pŏrdēśō-khē ḍēūā, hŏr tētī zāĕ-rō āpṇī
made-having a-far-country-to it-was-gone, and there gone-having his-own

lŏṭī-pŏṭī śaukī-dī khōī. Jŏbē sŏb khōĕ-rō mukā,
goods-chattels debauchery in was-lost. When all been-lost-having was-finished,

tŏbē tētī bŏṛā kāḷ pŏṛā, bŏr sē kaṅgāḷ ōĕ-gōā. Tŏbē
then there a-great famine fell, and he poor became. Then

tĕs-mulkō-dē ēkī-ādmī-hāgē rōā. Tŏbē tinīē sū̃r
that-country-in a-certain-man-to he-remained. Then by-him swine

zāgṇē-rī khātar khēṭsō-dā bhējā. Hŏr sē sū̃rō-rē
watching-of for-the-sake the-fields-in he-was-sent. And he the-swine-of

jūṭhā śēkuṛē khāĕ-rō āpṇā pēṭ bŏhrō-thā. Rakā tĕs
waste husks eaten-having his-own belly he-filling-was. Other to-him

kōī khāṇē-khē nā dēō-thā. Jŏbē tĕs śud āī, tŏbē
anyone eating-for not giving-was. When to-him memory came, then

bōlō, 'mērē-bābē-hāgē kitnē āḷī ŏssō, junnō-hāgē mukīī
it-was-said, 'my-father-to how-many servants are, whom-to much

rōṭī khāṇē-dēṇē-khē ā̃sā, ŏr ā̃ ĕtī bhūkhā mŏrnē lāgĕ-rōā.
bread eating-giving-for is, and I here hungry to-die engaged-remained.

Ā̃w ŏthiō bāpū-hagē ḍēūā̃, hŏr tĕs-khē bōlūā̃, "hē bāpūā,
I from-here the-father-to will-go, and him-to I-will-say, "O father,

mõẽ tẽ̃-hundẽ Põrmẽśwarõ-rā bõṛā pāp kẽũ. Ãw tẽrā
by-me thy-while-being God-of great sin was-done. I thy
chõhṭā bõlṇẽ zõgā nā rõā. Mẽ̃-khẽ āpṇẽ-hāḷī-mãjẽ
son to-say fit not remained. Me (acc.) thine-own-servants-among
rākh.'' Sẽ uṭhā, õr bāpũ-hāgẽ ḍẽũā. Sẽ ẽbī dũr
keep.'' He arose, and the-father-to went. He still distant
thā, bāpũẽ dẽkhā. Tẽs ghiṇ lāgī, õr daurẽ-rõ
was, by-the-father he-was-seen. To-him compassion came, and run-having
tẽs-rẽ gõḷẽ-dā lāgā, õr phãyā dittā. Tẽs-rẽ chõhṭẽ
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
bõlõ jẽ, 'hẽ bāpua, tẽrẽ-dekhdẽ Põrmẽśwarõ-rā mõẽ̃ pāp
it-was-said that, 'O father, in-thy-seeing God-of by-me sin
kẽũ, õr ãw tẽrā chõhṭā bõlṇẽ zõgā nā rõā.'
was-done, and I thy son to-say worthy not I-remained.'
Tõbẽ bāpũẽ āpṇẽ-hāḷī-khẽ bõlõ jẽ, 'āchhẽ āchhẽ
Then by-the-father his-own-servants-to it-was-said that, 'good good
jhukhutẽ lẽõ, ẽs-dẽ panẽõ. Hāthõ-rī guṇṭhī-khẽ chhāp,
clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,
õr lātõ-khẽ pāṇī dẽõ. Khāũ, pīũ, mõj
and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment
kõrũ, jẽ mẽrā chõhṭā mõrẽ-gõa-thā, jīẽ-gõā;
let-us-make, that my son having-died-gone-was, having-lived-went;
rāchā-thā, phābẽ-gõā.' Tõbẽ tīnẽ khuśī
lost-was, having-been-found-went.' Then by-them rejoicing
maṇāwī.
was-celebrated.

Tõbẽ tẽs-rā jẽṭhā bāī khẽṭṣõ-dā thīa. Jõbẽ sẽ gauhrõ-rẽ
Then him-of the-elder brother the-field-in was. When he the-house-of
nẽũṛẽ ayā, tinīẽ nāchṇẽ-gāṇẽ-rā śād śuṇā. Tinīẽ tõbẽ
near came, by-him dancing-singing-of noise was-heard. By-him then
āpṇā haḷī śādā, õr puchhā jẽ, 'īnẽ kāh
his-own servant was-called, and it-was-asked that, 'by-these what
kõrẽ-rākhõ?' Tinīẽ tẽs-khẽ bõlõ jẽ, 'tẽra bāī ẽthiā
is-being-done?' By-him him-to it-was-said that, 'thy brother here
āẽ-rõā. Gauhrõ-rī-tẽī rājī khuśī õṭẽ-rõ
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
āẽ-rõā, tẽtthi-rī-tẽī tõrõ-bāpũẽ bārakṭsārī tsāṇī.' Sẽ
he-come-has, that-of-for by-thy-father feasting was-prepared.' He
tõbẽ bõṛẽ rõẽ̃-āõ, bīṭrẽ zāṇẽ-rī-tẽī bhājā. Tẽs-rā
then much angered, within going-of-for it-was-refused. Him-of

bâpū tŏbē bâẽḍā âyā, ŏr tĕs paṭērō-khē lẽẽ-gōā.
the-father then outside came, and him appeasing-for took-away.

Tŏbē tinīē apṇē-bâpū-hāgē bōlō jē, 'itnē-bŏrśō mõẽ
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me

tĕrī ṭŏl kī, tārī agayā nī tōṛī, ŏr tõẽ
thy service was-done, thy command not was-broken, and by-thee

ājō-tēī mã̃-khē chhēḷṭū bī nī dittō, junīē ã̃
today-up-to me-to a-kid even not was-given, by-which I

âpṇē-sāthī saṅgī khuś kŏrdā. Jŏbē tērā chōhṭā
my-own-companions with rejoicing might-have-made. When thy son

âyā, junīē âpṇī gŏrhī-bārī rã̃ḍē-dī khiyānī, tõẽ
came, by-whom his-own property harlots-on was-caused-to-be-eaten, by-thee

tĕs-khē jūn ṭṣāṇō.' Tinīē tĕs-khē bolō jē,
him-for a-feast was-prepared.' By-him him-to it-was-said that,

'bagēhrā, tū daihṛē-rā mã̃-ṣāthī rōā. Jō-kīẽ mã̃-gē gŏhrī-bārī
'son, thou days-of me-with remainedst. Whatever me-to property

â, sē sŏbbī tērī ā. Âj ēh mã̃-tēī mīṭā hāmẽ
is, that all thine is. Today this-one me-to was-got for-us

khuśī kŏrnē pŏrō; kōē jē tērā bāī mŏrē-gōā-thā,
rejoicing to-do is-proper; why that thy brother having-died-gone-was,

ēbī jīẽ-gōā; rāchē-gōā-thā, ēbī mīṭē-gōā.'
now having-lived-went; having-been-lost-gone-was, now having-been-got-went.'

[No. 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ).

STANDARD SUB-DIALECT. STATE KEONTHAL.

SPECIMEN II.

मेरा नाँ माधो। मेरे बापू-रा नाँ साधू। जात कनेत। गाँ कोटी-रा बसणेबाळा ॥

बादूए माँ-पांदे चानचख भूठिए बाद कित्ता। मोएँ बादू नी टीपा। ना म्हारा घाल-मथोल ओआ। एकी घणे पांदे हमें गडे। तेतीए आँव बडारो घरे-री सौंव लाडंदे लोए गोआ था। जबे हामें सबी भणे सौंवि-पांदे पूजे तबे बादूए सबी-री गाली दित्ती। जबे मेरे कनारे टीपदा दौड़ा सबी भणे शूरश ओए। आपणे आपणे हागो-खे डेऊए। आँव बी तेई-दी आपणे डरे परा-न्होठा। न्होठदे न्होठदे मेरा लात फोडूआ। आपणे हागे तीऊँ देहड़े-तेई बेशुदा पड़ा रोहा। बादूए जाणो जे माँ-पांदे तेस-री गाली देणे-री फराद करनी ओ। एथी-री तेई मेरी फरादे-रे ड़ोकणे-री तेई बादूए ओड़े फराद की। जो म्हारी तेई गाली दित्ती तेथी-री फराद एबी करनी ओ ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŨṬHALĪ).

STANDARD SUB-DIALECT. STATE KEONTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā nã̄ Mādhō Mērē-bāpū-rā nã̄ Sādhū. Jāt Kanēt.
My name Mādhō. My-father-of name Sādhū. Caste Kanait

Gã̄ Kōṭī-rā basṇēwāḷā.
Village Kōṭī-of inhabitant.

Bādūē mã̄-pāndē chānchakh jhūṭhiō bād kittā.
By-the-complainant me-upon gratuitous false complaint was-made.

Mōẽ̄ bādū nī ṭīpā. Nā māhrā ghāl-mathōl ōā.
By-me the-complainant not was-beaten. Not of-us fighting took-place.

Ēkī-ghaṇē-pāndē hamẽ̄ gōḍē. Tētiē ã̄w baḍārō ghaṇē-rī
One-wall-upon we quarrelled. There I the-brotherhood the-wall-of

sĩ̄w lāundō lōẽ̄-gōā-thā. Jōbē hamẽ̄ sōbbī jhōṇē
boundary for-fixing taken-away-had. When we all persons

sĩ̄wē-pandē pūjē, tōbē bādūē sōbbī-rī gālī dittī.
the-boundary upon arrived, then by-the-complainant all-of abuse was-given

Jōbē mērē-kanārē ṭīpdā dauṛā, sōbbī jhōṇō śāraṇ ōē.
When in-my-direction beating he-ran, all persons astonished became.

Āpṇē-āpṇē-bāgō-khē ḍēṇē. Ã̄w bī tēī-dō āpṇē-ḍōrē
Their-own-their-own-houses-to they-went. I also there-on in-my-own-fear

parā-nhōṭhā. Nhōṭhdē-nhōṭhdē mērā lāt phāṛūā. Āpṇē-bāgē
away-ran. A-running-a-running my foot was-burst. In-my-own-house

tiũ̄-daihṛē-tēī bēśudā pōṛā rōhā. Bādūē zāṇō
three-days-for senseless fallen I-remained. By-the-complainant it-was-thought

jē, 'mã̄-pāndē tēs-rī gālī dēṇē-rī pharād kōrnī ō.' Ēṭthī-rī
that, 'me-upon him-of abuse giving-of complaint to-be-made is.' This-of

tēī mērī-pharādē-rē ṛokṇō-rī tēī bādūē ōṛē pharād
for my-complaint-of stopping-of for by-the-complainant causelessly complaint

kī. Jō māhrī-tēī gālī dittī, tētthī-rī pharād ēbī
was-made. Because us-to abuse was-given, that-of complaint now

kōrnī ō.
to-be-made is.

PATIALA KIŨṬHALĪ.

As explained on p. 550 *ante*, Kiũṭhalī is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiũṭhalī, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiũṭhalī of Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *hāṭho-de chhāp*, a ring on the hand ; *khēṭgo-dē*, (the elder son was) in the field ; *luṇḍi-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *haṅgē* instead of *hāgē*, the sign of the dative

Once or twice we have *ahũ* for 'I,' and the nasal of *mã*, me, is often omitted. The *h* at the end of *ēh*, this, and *kāh*, what? is dropped, and the word for anything is *kōẽ*, not *kīẽ* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ūṭhō-rō*, having arisen.

In *bōlumã*, I will say, the long *ū* has been shortened. Borrowings from Hindī are *khaẽ*, let us eat, *hōẽ*, let us become.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

SRINAGAR DIALECT. (PATIALA STATE.)

ایکے آدمي رے دو بگھیر تے نہنوں مانجے دے چھوڑے نے باپو
ھاگے بولا ھین باپوآ جو مالو را بانڈا ماکے پہانڈا تھا ماکے دے تبے
ننئے تینوں کے سے مال بانڈے دتا ار تھواڑے دنو پاچھے چھوڑے
بگھیرے سبے ٹھیوں کٹھا کرے رو ایکے دوررو رے ملکھو کے ڈیوا ار تیتي
آپنا سب ٹھیوں کپوتي مانجے کھوآ ار جبے سبہ ٹھیوں کھوئے پایا ار
تس ملکھو دا بڑا کال پڑا نبي سے کنگال اوھنے لاگا تبے سے تیس ملکھو
رے ایکے راے ھاگے ڈیوا ننئے سے آپنے کھیچو دے سور جاگنے بھجا ار ننئے
سونچا کہ جے شیوکڑ سور کھاؤ سے تینو بے کھاؤ کہ کوئي تیس کے کوئین
نہ دبو تھا تبے ننئے ھوشي دے آو رو بولا میرے باؤرے کاما ھیرےوالے
کے لیکھاجي روٹي کھاو اوسو اُر اھون بھوکھا مرو میرے اوٹھو رو آپنے
باو ھاگے کے ڈیونا اُر تیس کے بولماں باپوآ اھون گین را و تیرا گنائي
اوسو ایبے اھوں تیتھي جوگا نے جو لوگ ماکے تیرا بیٹا بولو ایبے ماں
تو آپنا ھالي جایدرو راکھہ تبے اوٹھیرو آپے بارا ھاگے چالا اُر سے ایبو دور تھا
تیس دیکھے رو تیسرے باؤ کے ترش آیا اُر دوڑے رو اونگئي دتي ار
بُہت پہائیاں لرآ ٹیے تیس کے بولا باپوآ موھین تیرا ار گین را بُرا کیا

ار ایسے ایکہي جوکا نے جو لوگ ماہے تیرا بیٹا بولو باپرے آپنے نوکرو ہے بولا چنگي دے چنگي جیوکھتے لیؤ ار تیس دے پہماؤ اور تیسرے ہانھو دے چھاپ اُر لاتو دے باھني دیو اُر ہم کھائین اُر گھش ہوئین موئین جانا تھا جے میرا بیٹا مرے گوآ ہر ایسے جیو گوآ راچے گوا تھا ہر ایسے میٹھہ گوآ نبے سے گھش ہونے لاگے *

اُر تیسرا بڑا بیٹا کھیچو دے تھا جب گھرو رے نیوڑے آیا گانے ار باجنے را شاہ ہوآ تبے ایک نوکر شامے رو بوچھا کہ اے کا اسو تنئے تیس ہے بولا تیرا بھائي آیا اُر تیرے باوے بڑي دھام دِني تنیھ ري تئین کي کہ راجي باجي آیا تنئے روشے ہوئیرو نہ سونچا کہ بھیترا جار تبے تیسرے باوے باھر آرے رو تنئے منیرا تنئے باؤ ہے جواب دتا دیکھہ آؤں ایتنے برشون دے تیري ٹھوَل کردو ار کبھے تیرے برلے باھر نہ ڈیرا پر نوئین کبھے بکري را جھیلٹو ماہے نہ دتا جو آؤں آپنے ساتھہ آئے سانھي گھش ہو اؤ اُر جبے تیرا اے بیٹا آیا جنئے تیرا لُٹا پُٹا اَنڈي دے کھوآ نوئین نیسري کھاتر بڑي دھام کین تنئے تیس ہے بولا اے پوتا تو سدا ماھنگے رہے جو کئین ماھنگے اسو سب تیرا اسو گھش ہونا ار گھشي منانا پڑو تھا کوئے کہ تیرا بھائي موا تھا ایسے جیو گوآ اُر راچے گوا تھا سے ایسے میٹھہ گوآ *

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT. STATE PATIALA.

TRANSLITERATION.

Ēkī-ādmī-rē dō bagēhr thē. Tīhnaũ-mãjē-dē chhōṭrē-nē bāpū-hāgē bolā, 'haĩ bāpūā, jō mālō-rā bãḍā mā-khē phãbā-thā, mā-khē dē.' Tōbē tinīē tīnaũ-khē sē māl bãḍē-dittā. Ōr thwaṛē-dinō-pāchhē chhōṭrē bagēhrē sōbbī-ṭhiyũ kaṭṭhā kŏrĕ-rō ēkī-dūrō-rē mulkhō-khō ḍēūā, ōr tētī āpṇā sōb-ṭhiyã kaputī-mãjē khoā. Ōr jōbē sōbh-ṭhiyũ khōĕ-pāyā, ōr tēs-mulkhō-dā bōṛā kāḷ pōṛā. Tōbē sē kaṅgāḷ ōhṇē lāgā. Tōbē sē tēs-mulkhō-rē ēkī-raṇē-hāgē ḍēūā. Tinīē sē āpṇē-khētsō-dē sūr zāgṇē bhĕjjā, ōr tinīē sŏchā ki jē śyōkuṛ sūr khāō, sē tīnau bī khāō, ki koī tēs-khē kōĩ na dēō-tha. Tōbē tinīē hōśī-dē āō-(*for* āĕ-)rō bōlā, 'mērē bāō-rē kāmā hīrnēwāḷē-khē lēkhājī rōṭī khāō-ŏssō, ōr ahũ bhūkhā mōrū. Mērē-ūṭhō (*for* uṭhē)-rō āpṇē-bāō-hāgē-khē ḍēūã, ōr tēs-khē bōlumã, "bāpūā, ahũ Gĩ-rā wa tērā gunāī ŏssū; ēbī ahũ tĕtthī zōgā nī, jō lōg mā-khē tērā bēṭā bōlō. Ēbī mã tū āpṇā hāḷī zānĕ-rō rākh." ' Tōbē ūṭhĕ-rō āpṇē-bāwā-hāgē tsālā. Ōr sē ēbu dur thā, tēs dēkhĕ-rō, tēs-rē bāō-khē tarā āyā, ōr daṛṛē-rō ũgaī dittī, ōr buhat phāiyã loā. Bēṭē tēs-khē bōlā, 'bāpūā, mōhẽ terā ōr Gĩ-rā burā kiā, ōr ēbī ĕtthī zōgā nī jō lōg mā-khē tērā bēṭā bolo.' Bāpūē āpṇē-naukrō-khē bolā, 'tsaṅgī-dē tsaṅgī jukhatē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-dī bãhnī dēō; ōr ham khãẽ ōr khuś hōẽ; mōẽ zāṇā-thā jē mĕrā bēṭā mōrĕ-goa, par ēbī jīō gōā; rāchĕ-gōā-thā, par ēbī mīṭhĕ-gōā.' Tōbē sē khuś ōhṇē lāgē.

Ōr tēs-ra bōṛā bēṭā khētsō-dē thā. Jŏb ghŏrō-rē nĕūṛē āyā, gāṇē ōr nāchṇē-rā śād hoā. Tōbē ēk naukŏr śādĕ-rō pūchhā ki, 'ē kā ŏssō?' Tinīē tēs-khē bōlā, 'tērā bhāī āyā, ōr tērē bāwē bōṛī dhām dittī, tĕtthī-rī-tēĩ kī ki rājī-bājī āyā.' Tinīē rōśē hōē-rō na sŏchā ki 'bīhtarā jāū.' Tōbē tēs-rē bāwē bāhar āwĕ-rō tinīē maṇēwā. Tinīē bāō-khē jawāb dittā, 'dēkh, ãw itnē-bŏrśō-dē tērī ṭahōl kōrdō, ōr kōbbhī tērī bōlī bāhar na dēūā, pŏr tōẽ kōbbhī bakrī-rā chhēḷtū mā-khē na dittā, jō ãw āpṇē-sāth-āē sāthī khuś hō-aū. Ōr jōbē tērā ē bēṭā āyā, junīē tērā lōṭā-pōṭā luṇḍī-dē khōā, tōẽ tēs-rī khātir bōṛī dhām kĩ.' Tinīē tēs-khē bōlā, 'ē pōtā, tū sōda mā-haṅgē rō-hai; jō-kīẽ mā-haṅgē ŏssō, sōb tērā ŏssō. Khuś ohṇā ōr khusī manāṇā pōṛō-thā, kōē-ki tērā bhāī mōa-thā, ēbī jīō-gōā; ōr rāchĕ-gōā-thā, sē ēbī mīṭhĕ hai.'

HAṆḌŪRĪ.

The word 'Haṇḍūrī' means literally, the language of the State of Hindur (properly Haṇḍūr) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Haṇḍūrī, spoken by an estimated number of 17,862 people. Haṇḍūrī is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bija and Kuthar where Baghāti is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghalī. Bāghalī, although it has a name of its own, is, however, only Haṇḍūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Haṇḍūrī merging into the Kahlūrī Pañjabī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Haṇḍūrī at all, but must be considered as identical with Kahlūrī.

At other times it is more nearly Haṇḍūrī. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Haṇḍūrī spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Haṇḍūrī in the following statement:—

Haṇḍūrī—		
East Nalagarh	17,862	
Mailog	6,117	
		23,979
Bāghalī—		
Baghal	24,384	
Kunhiar	1,848	
		26,232
Total Haṇḍūrī of both kinds		50,211

Haṇḍūrī itself is a transitional form of speech. It is a mixture of Kiũṭhalī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiũṭhalī and Pañjābī forms are used almost indifferently.

Nouns may be declined as in Kiũṭhalī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ã*, as in *hāṛīyã-khē*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiũṭhali termination *ē* as well, as in *putē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiũṭhali *ō*, or may be formed as in Pañjābī. Thus, we have *ḍōruyē*, (the elder son was) in the field, and *ḍōruā̃-bīchē*, (sent him) into the fields (to feed swine), in which *bīché* represents the Pañjābī *vichoh*.

The postposition of the Dative-Accusative is the Kiũṭhali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiũṭhali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *ra* is *rī* with *rīyā* for its oblique form. Thus, *ghōṛē-rī jīn*, the saddle of the horse; *tēs-rīyā baihan-sāthī*, with his sister; *tēs-rīyā kyaṛī-tē*, on his neck.

The First two personal **Pronouns** are *hā̃ũ*, I; ag. *mẽ*; obl. *mā*, *mã*, or *mẽ*; gen. *mērā*: plural nom. and ag. *āsē*; obl. *āsā*; gen. *asāḍā* or *asārā*. So *tũ* or *tû*, thou; ag. *tẽ*; obl. *tā*, *tã*; gen. *tērā*: plural nom. and ag *tusē*; obl. *tusā*; gen. *tusāḍā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have:—

ē, this; ag. *īnē* or *īnīyē*; obl. *ēs*, *ēlē*, or *ē*: plur. *ē*; ag. *īnē*; obl. *īnā*.

sē or *ō*, that; ag. *tīnē* or *tīnīyē*; obl. *tēs*, *tēlē* or *iē*: plur. *sē*; ag. *tīnē*; obl. *tīnā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnē* or *jīnīyē*, and so on, like the demonstratives.

Kiõ, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Nihũ* is 'I am not.'

The principal parts of the verb *mārnā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *marēya* or *māryā*, (*lagṇā*, to begin, has *lāgā*); conj. part. *mārī-kē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārũ*, 2. *mārē*, 3. *mārē*; plur. 1. *māre*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahũ-kā*, thou remainest (always) with me; *bharũ-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārũgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

dītā, given.
kītā, done.
lēyā, taken.
payā, fallen.
gēyā (plur. *gayē*), or *gā*, gone.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALI).

HANDŪRĪ DIALECT. NALAGARH STATE.

एकी-माणूआँ-रे दो पुत थे। छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे। तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता। छोटे-पुते ने जेबे आपणा बाँडा लेई लेया बड़ी दूरो-रे मुल्खो-खे चाली गेया। तेती रई-कै आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता। तेबे से सब लटा-फटा खोई चुक्या तो तेते मुल्खो भारी काड़ पया। से बड़ा कंगाड़ हुई गेया। तेबे से तेते मुल्खो-रे एकी माणूँ साथे रेहने लागेया। जे-सगे से रहा तीनी आपने डोरुआँ बीचे सूँर चारणे भेज-दीता। से सूँरो-रे बचूरे-सलेवकड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणूँ किछ ना देओ-थे। तेबे तीनीयें सूँच्या की मेरे-बाबे-गे इतने हाड़ी हे। तीना-गे इतना रोज्क हे खाणे होर बाँडणे-खे बतेरा हे। हाँजँ भूखा मरूँ हा। हाँजँ जठी की आपणे-बाओ-गे जाजँगा होर तस खे बोलूँगा हे बाबी में पणमेसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता। हाँजँ तेरा पुत बोलणे जोगा नीहूँ। जेड़े तेरे होर हाड़ी हे मूँ-जो बी राखी ले। होर जठी-कै आपणे-बाओ-गे आया। से अजा दूर-ही था तेस रे बाबे तेबे से देखेआ। तेबे ते-जो तरस आई गा। होर दोड़ी-कै तेस-रीया क्याड़ी-ते जाफी दीती होर तेस-रे मूँहाँ-ते पूका लेया। पुत बोलणे लागेया हे बाओ में पणमेसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता होर हाँजँ एबे तेरा पुत बोलणे जोगा नी रेहा। फेरी तेस रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-खे पन्हाओ। तेस-रे हाथो-थे मूँदी होर पाओँ-ते जूती पन्हाओ। आसा-खे खाणे पीणें देओ होर राजी होणे देओ। मेरा पुत मरी गा-था ऐबे जीजँदा हुई-गा। हाची गा-था एबे मीटी-गा। तेबे सेओ राजी होणे लागे॥

तेस-रा बड़ा पुत डोरुये था। तेबे से घरा-रे नेड़े पूज्या तीनी गीत नाचणा सुणेया। तेबे एक हाड़ी बल्वाई-कै पुछेया की एती क्या हाई राहा।

तीनी तेस-खे बोल्या जे तेरा भाई आया हे । तेरे-बाबो-ने तेस-रे-राजी-बाजी आवणे-रा जग कीता । तेवे से जड़ी गा होर भीतरो जाणे-खे मूकरी-गा । तेवे तेस-रा बाबो बार आया । तेस-खे पत्याणे लागा । पुते-ने बोल्या भई इतनी बर्सा मने तुसा-री टेक कीती । कदी तुसारा बोल नी मोड़ा । होर तें मा-खे बाकरीया-रा छेलू बी नी दीता । तेते-साथे जे हाँऊँ आपणे-मिचा-जो खवाई-के राजी हुंदा । तेते बखतो जो ए तेरा पुत्र आया जीनीयें जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर कीती । तेस-रे बाबो-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा । जे-कीछ मेरे-गे हे से तेरा-ही हे । आसा राजी होणा चाँइदा था । तेवे-जे तेरा भाई मरी गा-था तेवे से फेर जीवी गा हाची गा-था मीटी गा ॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŨṬHALĪ).

HAṆḌŪRĪ DIALECT. NALAGARH STATE.

TRANSLITERATION AND TRANSLATION.

Ēkī-maṇũã̄-rē dō put thē. Chhōṭē-putē-nē bōlyā, 'jō
One-man-of two sons were. The-younger-son-by it-was-said, 'what
mērā bā̄ḍā hai, sē mã̄-jō dēī-dē.' Tūnīyẽ āpṇē-gharō-rā laṭā-phaṭā
my share is, that me-to give.' By-him his-house-of property
dũ-jō bã̄ḍi dītā. Chhōṭē-putē-nē jēbē āpṇā bã̄ḍa
both-to having-divided was-given. The-younger-son-by when his-own share
lēī-lēyā baṛī-durō-rē mulkhō-khē chālī-gēyā. Tētī raī-kē
was-taken a-very-far-of country-to it-was-gone. There having-remained
āpṇā laṭā-phaṭā sārā ūtō-pēṭō-bīchē khōī-dītā. Tēbē sē sab
his-own property whole debauchery-in was-lost. When he whole
laṭā-phaṭā khōi-chukyā, tō tētē-mulkhō bhārī kāṛ payā.
property wasted-completely, then that-country(in) a great famine fell.
Sē baṛā kaṅgāṛ huī-gēyā. Tēbē sē tētē-mulkhō-rē ēkī māṇũ-sāthē
He very poor became. Then he that-country-of one man-with
rēhnē-lāgēyā; jē-sagē sē rahā, tīnī āpṇē ḍōruã̄-bīchē sũr
to-dwell-began; whom-with he dwelt, by-him his-own field-in swine
chārṇē bhēj-dīta. Sē sũrō-rē bachūrē-salēōkṛā-tē āpṇā pēṭ
to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly
bharũ-thā; tēs-khē hōr māṇũ kiohh nā dēō-thē. Tēbē tīnīyẽ
filling-was; him-to other men anything not giving-were. Then by-him
sũchyā kē, 'mērē-bābē-gē ītnē hāṛī hē, tīnā-gē ītnā
it-was-thought that, 'my-father-of so-many servants are, them-with so-much
rijk hē khāṇē, hōr bã̄ḍṇē-khē bachērā hē; hã̄ũ bhūkhā marũ-hā.
food is to-eat, and distributing-for sufficient is; I hungry dying-am.
Hã̄ũ ūṭhī-kē āpṇē-bāō-gē jã̄ũgā, hōr tēs-khē bōlũgā, "hē
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
bāō, mẽ̄ Paṇmēsrō-khē nī jaṇī-kē tã̄ hundiyē pāp kītā;
father, by-me God-to not known-having thee in-being sin was-done;
hã̄ũ tērā put bōlṇē jōgā nīhũ; jēṛē tērē hōr hāṛī hē,
I thy son to-be-called worthy am-not; such-as thy other servants are,

mũ-jō bī rākhī-lē.'' ' Hōr ūṭhī-kē āpṇē-bāō-gē āyā. Sē
me-to even keep.'' ' And arisen-having his-own-father-to he-came. He
ajā dūr-hi thā, tĕs-rē-bāhē tēbē sē dēkhĕā. Tēbē tē-jō taras
yet far-even was, by-his-father then he was-seen. Then him-to compassion
āī-gā, hōr dōṛī-kē tĕs-rīyā kyāṛī-tē jāphī ditī, hōr tĕs-rē
came, and run-having his neck-on embracing was-given, and his
mũhã-tē pũkā lēyā. Put bōlṇē lagĕyā, 'hē bāō, mẽ
mouth-of kiss was-taken. The-son to-say began, 'O father, by-me
Paṇmēsrō-khē nī jāṇī-kē tã hundiyē pāp kītā, hōr hãũ
God-to not known-having thee in-being sin was-done, and I
ēbē tērā put bolnē jōgā nī rĕhā.' Phĕrī tĕs-rē-bāō-nē
now thy son to-be-called worthy not remained.' Again his-father-by
hāṛīyã-khē bōlĕyā, 'sobṭē sobṭē ṭālē lyao, hor tĕs-khē panhāō;
the-servants-to it-was-said, 'good good clothes bring, and him-to put-on;
tĕs-rē hāthō-thē mũdī hōr pāõ-tē jūtī panhāō; āsā-khē khāṇē pīṇē
his hand-on ring and feet-on shoe put-on; us-to eat (and)drink
dēō, hor rājī hōṇē dēō; mērā put marī-gā-thā, ēbē jīũdā
allow, and glad to-be allow; my son having-died-gone-had, now living
huī-gā; hrāchī-gā-thā, ēbē mīṭī-gā.' Tēbē sōō rājī hōṇē
became; having-been-lost-gone-had, now was-found.' Then they happy to-be
lāgē.
began.

Tĕs-rā baṛā put ḍoruyē thā. Tēbē sē ghara-rē nēṛē pūjyā,
His elder son field-in was. When he the-house-of near arrived,
tīnī gīt nāchṇā suṇĕyā. Tēbē ēk hāṛī balwāī-kē
by-him singing dancing was-heard. Then one servant called-having
puchhĕyā kē, 'ētī kyā hāi-rāhā?' Tīnī tĕs-khē bōlyā
it-was-asked that, 'here what is-going-on?' By-him him-to it-was-said
jē, 'tērā bhāī āyā-hē; tērē-bāō-nē tĕs-rē rājī-bājī āwṇē-rā
that, 'thy brother come-is; thy-father-by his safe-and-sound coming-for
jag kītā.' Tēbē sē jaṛī-gā, hōr bhītrō jāṇē-khē mūkrī-gā.
feast was-made.' Then he angry-went, and inside going-for refused.
Tēbē tĕs-rā bāō bār āyā, tĕs-khē patyāṇē lāgā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
bōlyā, 'bhaī, itnī barsā manē tusārī ṭēḷ kītī, kadī
it-was-said, 'lo, so-many years by-me thy service was-done, ever
tusārā bōl nī mōṛā, hōr ṭẽ mā-khē bākrīyā-rā chhēlū
thy saying not was-disobeyed, and by-thee me-to goat-of young-one
bī nī dīta, tētē-sathē jō hãũ āpṇē-mitrā-jō
even not was-given, that-with that I my-own-friends-to
khawāī-kē rājī hundā. Tētē-bakhtō jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr āyā, jiniyẽ jẽ tērā ghar-bār rãdā-jō khaṛwāyā, tẽ
son came, by-whom that thy properly harlots-to was-given-to-eat, thou
tēs-rē āwṇē-rī khātar kīā.' Tēs-rē bāō-nē bōlya jẽ, 'hē
his coming-of feast was-made.' His father-by it-was-said that, 'O
put, tū sadā mērē-sathē rahũ-hā; jē-kichh mērē-gē hā, sē tērā
son, thou always me-with dwelling-art; whatever me-with is, that thine
hī hē; āsā rājī hōṇā chãindā-thā; tēbē-jē tērā bhāī
alone is; to-us happy to-be proper-was; then-that thy brother
marī-gā-thā, tēbā sō phēr jīwī-gā; hrāchī-gā-thā,
having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,
mīṭī-gā.'
was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, *i.e.* Siva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śŏdhoch, and the language here spoken is Śŏdhōchī, which is akin to Kulu Sirajī. South of Śŏdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punur, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kanetī tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirajī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiũṭhalī and Kōṭkhāī. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiũṭhalī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punur :—

Keonthal	9,110
Kumharsain	4,275
Darkoti	595
Balsan	5,457
Bashahr	2,514
Kotkhai	6,882
TOTAL	28,833

Simla Sirājī closely resembles Standard Kiũṭhalī. Immediately to its south lies the Biśśau dialect of Sirmaurī spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiũṭhalī.

As in Sirmaurī, a final *ā* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāī*, rejoicing. Similarly we have *ghŏrchē*, for *ghŏrchī*, property; *khēchē*, for *khēchī* (Hindi *khēti*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiũṭhalī, as in *dō* or *dā*, the sign of the ablative case, but the *ŏ* termination is much more common.

The **Declension** of nouns is nearly the same as in Kiũṭhalī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ŏ* instead of *ō*. Thus, the oblique form of *dēś*, a country, is either *dēśō* or *dēśŏ*.

The postpositions of the dative are *kē* or *kŏ* instead of *khē*, and *āgē* instead of *kāgē*. Similarly, in the ablative we have *āgō* instead of *kāgō*, but *dō* (*dā*) is more common. If the sentence *tēs-rē sŭchwō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have :—

	I	Thou
Sing.		
Nom.	*ã*	*tũ*
Agent	*mõ, mõẽ*	*tõ, tõẽ*
Obl.	*mũ, mã*	*tũ, tã*
Plur.		
Nom.	*ẽ, aimũ, ẽũ*	*tũẽ*
Agent	*ẽ*	*tũẽ*
Obl.	*ãõ*	*tũõ*

The genitives are as in Kiṅṭhalī, except that according to Mr. Bailey the genitive plural 'your' is *tuaurõ* or *tũaurõ*.

The **Demonstrative Pronouns** are thus declined :—

	This, he			That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom. . . .	*ēh*	*ēh*	*ōh*	*aẽ*	*aẽ*	*oẽ*
Ag. . . .	*ēnẽ, ēnnõ*	*ēsõ*	*ōnẽ, ōnnõ*	*tẽnõ, tẽnnõ*	*tẽsõ*	*tõnõ, tõnnõ*
Obl. . . .	*ēs*	*ēsau*	*ōtihī*	*tẽs*	*tẽsau*	*tõtihī*
Plur.						
Nom. . . .	*ēh*	*ōh*	*ōh*	*aõ*	*aõ*	*aõ*
Ag. . . .	*ēnõ*	*ēnīõ*	*ōnõ*	*tẽnõ*	*tẽnīõ*	*tõnõ*
Obl. . . .	*ēnõ, ēnau*	*ēnī*	*ōnõ, ōnau*	*tẽnõ, tẽnau*	*tẽnī*	*tõnõ, tõnau*

The **Relative Pronoun** *jõ* is similarly declined.

As for the other pronouns, 'what' is *kã* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	*ẽ*	*ẽ*
2.	*aĩ*	*õ*
3.	*au, ó, o*	*au, ō, o*

or *aõ, ōeõ* or *ōaõ* may be used for any person of any number as in the Biśśau dialect of Sirmaurī.

The past is *tã* or *thã*, fem. *tĩ* or *thĩ*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *ẽ*, as in Sirmaurī, of which *ẽ* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhājẽ-gõã*, he refused, and *rũśẽ-gõã*, he became angry. More commonly, however, *yõ* is used instead of *ẽ*, as in *rõhyo*, having remained; *khõrchyõ*, having spent, and many others. Compare Girīpārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is:—

'I beat,' etc.

	Sing.	Plur.
1.	*pīṭū*	*pīṭū*
2.	*pīṭā*	*pīṭō*
3.	*pīṭō*	*pīṭō*

Similarly, the **Future** masculine is:—

'I shall beat,' etc.

	Sing.	Plur.
1.	*pīṭūlā*	*pīṭūmẽ, pīṭmẽ*
2.	*pīṭēlā*	*puṭōlē, pīṭlē*
3.	*pīṭōlā, pīṭlā*	*pīṭōlē, pīṭlē*

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ã̃ pīṭū tá*, I was striking. Or a periphrasis is used, as in *ã̃ pīṭē rōhā tā*.

The only other point to notice is the use of the verb *ājuū*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ).

SIMLA SIRĀJĪ DIALECT.

एकी माकरे दो छोटू थे। छोटड़े छोटूए आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडेरे आजो से मूँके दे। तेने सब खेचे दोने छोटूक बाँडी। छोटे छोटूए आपणा बाँडा लेय एक दूरो देशोरे हाटक डेवा। तेथे रहय आपणे खेचे जाँदपणे-दे खोए। जबे सब खेचे खरचय मूका तबे तेश देशदा भारी काळ पड़ा। तबे से कंगाळ हुआ। तबे तेस देशरे एकी बसनूँ आगे रहंदा लागा। तेने बसनूँए से सूँगर चारदा खेचदा छाड़ा। तबे से सूँगररे बचेदो झलेखड़े संगे आपणो पोछड़ भरो था। तेसकी रेका माछ किछ ना देओ था। तबे तेसरे सूँचवो जे मेरे बाबे आगे एरे रौगड़ असाँ जीनरे रोटीरा घोटा नईं आँ भूखा मोई रआ। आँ ऊठय आपणे बाबे आगे डेऊ तेसके बोलू जे बाबा माँ भगवानोरा पाप ताँ हुंदे कीया। एबे आँ तेरा छोटा बोलने जोगा नईं रआ। जेरे तेरे रौगड़ असाँ एरा मूँके बी रख। तबे से ऊठय आपणे बाबे आगे आजा। जबे से दूर आजा तो तेसरे बाबे देखा। धीण करय तेसरे गळदे हूँड़ी देय घवाळ दी मूँहदे खोबे दित्ती। छोटूए बोलो जे बाबा माँ भगवानोरा पाप ताँ सामने कीया। एबे आँ तेरा छोटा बोलने जोगा नईं रआ। बाबे आपणे रौगड़ोके बोलो जे एसके संभीदो आछे भूड़के बमाओ। हाथोदे काँगणी लातोदे पाणी लाओ। आओंके खाणे पीणेरे बधाए होणे देओ। कैंईरी तेंईं जे मेरा छोटा मरय जीवा। खोआ था एबे मिली गोआ। तबे बधाईं करदे लागे॥

तेसरा बड़ा छोटा खेचदा था। जबे से घरो नेड़ा पूजा तबे तेने नाचणो गाणो शुणो। एकी रौगड़ बोदय पूछो जे ए का हो रहो अ। तेने तेसके बोलो जे तेरा भाई आजा अ। तेरे बाबे तेसरी राजी खूशीरे बधावीरे प्रावणचारे कौ अ। तबे से रूशे गोआ भीतरे डेवदा भाजी गोआ। तेसरा बाबा बाहर आजा। तेस पतेऊँदा लागा। छोटूए बोलो जे माँ तो तेरी

चाकरी एतनी बरशो करे । ना कभी तेरो हुकम चोड़ो । तूएँ मूँके एक छेलटू बी ना दित्तो जो आँ आपणे मिचो संगे मिलय खूशी करदा । जबे ए तेरा छोटा आआ जेने बादे घरचे छेवड़ीदो खेवे तूएँ एसके एतणो यावणचारे दी च । बावे उत्तर दित्ता जे छोटया तू तो घेड़ी मूँ साथे रहे । जो काइ मूँ आगे असो से सबे तेरा असो । आओं खूशी होणा पड़ो था । कोंइँ जे तेरा भाई मूइय जीवा खोए गोआ या एबे मिले गोआ ॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ).

SIMLA SIRAJĪ DIALECT.

TRANSLITERATION.

Ēkī-māchhŏ-rē dō chōhṭū thē. Chhōṭṛē-chōhṭūē āpṇē-bābē-kē bōlō jē, 'jō ghŏrchē (yā khēchē) mērē bā̃ḍē-rē ājō, sē mũ-kē dē.' Tēnē sab khēchē dōnē-chōhṭū-kŏ bā̃ḍī. Chhōṭē-chōhṭūē āpṇā bā̃dā lēyŏ ēk-dūrō-dēśō-rē hāṭŏ-kŏ ḍēwā. Tāthē rōhyŏ āpṇē khēchē jā̃dpaṇē-dē khōē. Jŏbē sōb khēchē khŏrchyŏ-mūka, tōbē tĕs-dēśŏ-da bharī kāḷ pŏṛā. Tōbē sē kaṅgāḷ huā. Tōbē tĕs-dēśŏ-rē ēkī-bōsnũ-āgē rōhndā lāgā. Tēnē-bŏsnũē sē sũgŏr chārdā khēchŏ-dā chhāṛā. Tōbē sē sũgŏr-rē bŏchē-dō śōlēkhṛē-sōṅgē āpṇō pōchhŏṛ bhŏrō-thā. Tĕs-kē rēkā (*other*) māchh kichh nā dēō-thā. Tōbē tĕs-rē sũchwō jē, 'mērē-bābē-āgē ērē rīgŏṛ ŏsŏ, jīnŏ-rē rōṭī-rā chōṭā (*scarcity*) naĩ; ã̃ bhūkhā mōī-rōā. Ã̃ ūṭhyŏ āpṇē-bābē-āgō ḍēū, tĕs-kē bōlū jē, "bābā, mõ Bhŏgwānō-rā pāp tã̃-hundē kīyā. Ēbē ã̃ tērā chōhṭā bōlnē jōga naĩ rōā. Jērē tērē rīgŏṛ asŏ, ērā mũ-kē bī rŏkh."' Tōbā sē ūṭhyŏ āpṇē-bābē-āgē ājā. Jŏbē sē dūr ājā, tŏ tĕs-rē bābē dēkhā ghīṇ kŏryŏ, tĕs-rē gōḷŏ-dē hũṛī-dēyŏ (*having run*) gōhwāḷ dī (*embraced*) mũh-dē khōbē ditī. Chōhṭūē bōlō jē, 'bābā, mõ Bhŏgwānŏ-rā pāp tã̃-sāmnē kīyā. Ēbē ã̃ tērā chōhṭā bōlnē jōgā naĩ rōā.' Bābē āpṇē-rīgṛō-kē bōlō jē, 'ēs-kē sabhī-dō āchhē jhūṛkē bōmāō. Hāthō-dē kã̃gṇī, lātō-dē pāṇī lāō. Ã̃ŏ-kē khāṇē pīṇē-rē badhāē hōṇē dēō. Kõĩ-rī-tõĩ jē mērā chōhṭā mŏryŏ, jīwā; khōā-thā, ēbē milī-gōā.'

Tĕs-rā bŏṛā chōhṭā khēchŏ-dā thā. Jŏbē sē ghŏrō-nēṛā pūjā, tŏbē tēnē nātṇō gāṇō śuṇō. Ēkī rīgŏṛ bōdyŏ pūchhō jē, 'ē kā hō rŏhŏ-ŏ?' Tēnē tĕs-kē bōlō jē, 'tērā bhāī ājā-ŏ. Tērō-bābē tĕs-rī rājī khūśī-rē badhāvī-rē pāwaṇchārē kī-ŏ.' Tōbē sē rūśē-gōā, bhitrē ḍēwdā bhājī-gōā. Tĕs-rā bābā bāhŏr ājā. Tĕs patẽũdā lāgā. Chōhṭūē bōlō jē, 'mõ tŏ tērī chākrī ĕtnī-bŏrśō kŏrē, nā kōbhī tērō-hukŏm ṭṣōṛō. Tũẽ mũ-kē ēk chōhlṭū bī nā dittō jō ã̃ āpṇē-mitrō sōṅgē milyŏ khūśī kŏrdā. Jŏbē ē tēra chōhṭa ājā, jēnē bādē (*all*) ghŏrchē chhēōṛī-dō khēwē, tũẽ ŏs-kē ĕtṇō pāwaṇchārē dī-ŏ.' Bābē uttŏr dittā jē, 'chōhṭyā, tū to dhēṛī mũ sāthē rōhē. Jō-kāh. mũ-āgē ŏsō, sē sōbē tērā ŏsō. Ã̃ŏ khūśī hōṇā pŏṛō-thā, kẽĩ jē tērā bhāī mūiyŏ jīwā; khōē gōā-thā ēbē milē-gōā.'

BARĀṚĪ.

The northern, or Barāṛ part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barāṛ and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barāṛī. The estimated number of speakers reported is as follows:—

Jubbal (Barāṛ)	3,898
Keonthal (Punur)	434
Bashahr	2,624
Kotkhai	938
Total number of speakers of Barāṛī	7,894

Barāṛī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirājī, somewhat mixed with the Biśśau form of Girīpārī Sirmaurī spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *ĉkhōaṭā* as in Biśśau. This is evidently an attempt to represent the sound of *chōkṭā*, the true pronunciation of the word spelt *chhōṭā* in the vernacular character. We may also note the word *tĕchhē*, there, for *tĕtthē*, another instance of the common change of *t* to *ch*.

The interchange of *ĭ* and *ĕ*, and the oblique form in *ŏ* are as common as in Simla Sirājī; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *ãõ* instead of *ã*, I; *mõẽ* instead of *mõẽ*, by me; and *tãõ* instead of *tã*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tĕõ*, that, used for the nominative and accusative singular and plural. Its dative singular is *tĕthuõ* instead of *tĕtthē*. Here again, compare the Kāshmīrī *tsh*, that (neut.), dative *tath*.

Another word for 'that' is *sĕjõ* as in Girīpārī. In the neighbouring Jaunsārī *jõ* is very commonly added to the demonstrative pronoun. 'Anything' is *kichhī*.

In Sirmaurī the present participle is commonly employed as an infinitive of purpose, and here we have *chārdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

BARARI DIALECT. STATE JUBBAL.

एकी माणक रे दुई छोअटे थे। काणके आपणे बाबे खे लिखो जे ऐ बाबू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरू दे। तेणे आपणे घरची बरोबर दुई छोअटे खे बाँडी। काणके छोअटे ज बादो लये हेड़ो तबे एकी दूर देश दा डेवा। तेछे रई जू आपणे घरचे थे बादे खाई खंगाले। ज किछी ने रओ सेजे देश दा काळ पड़ा। से हुआ दाळजी। तबे रआ तेथुए देश रे बसण साथी। तेणे बसणे छाड़ा आपणे डोखरे दा सुंगर चारद। जू सुंगरे खावे हंदे थेकले बच तेअ खाई आपणे पेट भरा। रेका ने देअ किछी ने कीदए। तेणे सूँची जे मेरे बाबे काए जेती रीगड़ स तेस खे आपू खे ओ बाँडणे खे मुक्ती रोटी स। आँअँ मरि लागा भूखा। आँअँ आपणे बाबे काए डेजला ओ बोलूला जे मैंएँ पणेसर री खुशी खू बार ताँअँ आगू पाप किया स। ऐबे तेरा छोअटा बोलणे योगा ने रआ। मूँ भी आपणे चाकर न्होरा जाअ॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALI).

BABĀṚĪ DIALECT. STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Ēkī-mâṇchha-rē dui chhōaṭē thē. Kāṇchhē āpṇē-bābē-khē
One-man-of two sons were. By-the-younger his-own-father-to

likhō jē, 'ai Bābū, jū ghŏrchē mērē-bā̃dē-dī ā-ŏ, tēŏ
it-was-written that, 'O Father, what property my-share-in comes, that

mū̃ ōrū dē.' Tēṇē āpṇē ghŏrchi bŏrōbŏr dui-chhōaṭē-khē
to-me here give.' By-him his-own property equally two-sons-to

bā̃ḍi. Kāṇchhē-chhōaṭē jŏ bādo layē-hēṛō, tŏbē ēkī-dūr-dēśŏ-dā
was-divided. By-the-younger-son when all was-taken, then a-far-country-in

ḍēwā. Tēchhē rōi, jū āpṇē ghŏrchē thē, bādē
he-went. There having-remained, what his-own property was, entirely

khāi khŏṅgalē. Jŏ kichhi nē rōō, sēję-dēśŏ-dā
having-eaten it-was-wasted. When anything not remained, that-country-in

kāḷ pŏṛā. Sē huā dāḷji. Tōbē rōā
a-famine fell. He became poor. Then he-remained

tēthuē-dēśŏ-rē bŏsŏṇ sāthī. Tēṇē-bŏsṇē chhaṛa āpṇē-ḍokhrē-dā suṅgar chārdā.
that-country-of inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.

Jū suṅgrē khāyē haudē śēklē bŏchŏ, tēŏ khāi
What by-the-swine being-eaten husks remained-over, those having-eaten

āpṇē pēṭ bhŏrā. Bēkā nē dēŏ kichhī nē kōiē.
his-own belly was-filled. Other(-thing) not was-given anything not by anyone.

Tēṇē sū̃chō jē, 'mērē-bābē-kāē jēṭī rīgōṛ sŏ, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to

āpū-khē ō bā̃ḍṇē-khē muktī rōṭī sŏ. Ā̃ŏ mŏri-lāgā bhūkhā.
themselves-for and distributing-for much bread is. I dying-am hungry.

Ā̃ŏ āpṇē-bābē-kāē ḍēūlā, ō bolūlā jē, "mē̃ē̃ Pōṇēśŏrŏ-rī
I my-own-father-near will-go, and I-will-say that, "by-me God-of

khushī-khū bār tā̃ŏ āgū pāp kiyā-sŏ. Aihē tērā chhoaṭā bōlnē
desire-to outside thee before sin done-is. Now thy son for-calling

yōgā nē rōā. Mū̃ bhī āpṇē-chākŏr nhōrā jān."'
fit not I-remained. Me also thine-own-servants like consider."'

ŚŎRĀCHŎLĪ.

Śŏrāchŏlī is the Pahāṛī dialect of the Thakurate of Rawain,—a portion of the Keonthal State. The Thakurate is situated immediately to the east of the Barāṛ Pargana of Jubbal. The number of speakers is estimated to be 2,428.

Śŏrachŏlī is closely connected with Sirājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kiŭṭhalī. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words:—

āhth, a hand.
aṇnū, to bring.
āśṇū, to come.
badā, all, the whole.
bāṇṇu, to put clothes on a person.
chhā̃gṛū, a son.
chhā̃gṛī, a daughter.
chhŏkṇū, in *khāyó chhĕkṇū*, to eat completely, to finish eating.
dālṛī, poor, poverty-stricken.
ḍŏkhŏrā, a field.
gauhr or *gŏhr*, a house.
jhuṛkā, a garment.
kā̃gṇī, a ring.
khāḍ, the mouth.
khangālṇū, to waste.
khōbā, a kiss.
mā̃ṛ, a girl, a daughter.
mayū̃, a boy, a son.
ōr dēṇū, to give away.
pauṇchārī, a feast.
rēkā, other, another.
śad, a sound.
śĕhhṛā, a husk.
ṭā̃ḍō, property, goods and chattels.
ṭū̃kā, angry.
ujūṇū, to rise, to arise.
ūṛū, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *pauṇchārē dīṇē*, a feast was given, where we should expect *pauṇchārī dīṇī*, etc.; for 'by him' we have *īṇī*, *tēṇē*, and *tīṇē*. On the other hand in *bhūkhāī*, by hunger, we have *ī* used instead of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rā*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our.' These are: *amara*, *amārō*, *āmōrā*, *āmōrō*, *āmrā* or *āmrō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōṇū* (or *ōṇô*, or *ōṇā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahāṛī change of *t* to *ch* is found in the word *těchhē*, for *těthē*, there.

In Kiũṭhali the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirājī this *ō* often becomes *ô*, and this is also the case in Śŏrāchŏlī. Thus, in the first few lines of the parable, we have *māṇchhŏ-rē*, *bāyŏ-ké*, and *dēśŏ-khē*. The same termination is even added to a noun ending in a vowel, in *mũô*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rā* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kũ*, *kūē*, and the Sirājī *kô*. For *hāgō*, we have *āgō* and *āgû*.

For the Instrumental there is *kŏrī* (*kŏrē*), as in *rŏśṭē kŏrī bānh*, bind (him) with ropes; *śĕkhḷē-kŏrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiĩ*.

For the **Locative** there is the usual *dā* (*dô*). 'On' is *gāś* or *gāśī* (*gāśē*).

For the **Personal Pronouns** there are several forms. We may note:—

		I.	Thou.
Sing.—			
	Nom.	*ã*, *āã*	*tū*
	Agent	*mãĩ*	*tũĩ*, *tāĩ*
	Obl.	*mã*	*tã*
	Gen.	*mērā* (*ō*)	*tērā* (*ō*)
Plur.—			
	Nom.	*hāmē*, *āmē*	*tumē*
	Agent	*hāmē*, *āmē*	*tumē*
	Obl.	*amũ*	*tumũ*
	Gen.	*āmārā* (*ō*), *āmōrā* (*ō*), *āmrā* (*ô*)	*tumārā* (*ô*), *tuārā* (*ō*), *tuôrā* (*ō*)

The **Demonstratives** are:—

		This.	That.
Sing.—			
	Nom.	*ē*	*sē*, *sēō*
	Agent	*iṇī*, *ēṇe*, *iṇē*, neut. *ĕthūē*	*tiṇī*, *tēṇē*, *tāṇē*, neut. *tĕthūē*
	Obl.	*ĕs*, neut. *ĕthū*	*tĕs*, neut. *tĕthū*
Plur.—			
	Nom.	*ē*	*sē*, *sēō*
	Agent	*inē*	*tinē*
	Obl.	*iũ*	*tiũ*

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *juṇ* or *jō*, declined like *sĕ*. Thus, Agent sing. *jiṇī*. *Junjō* is 'whatever.'

Kā is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted:—

I am, etc.

	Sing and Plur.
1.	*ŏsū, āsū, sū.*
2. 3.	*ŏsŏ, sŏ, ŏsŏ, sŏ, āsā (ŏ), sā, ŏ, ŏ.*

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dīṇā(ā)*, given; *gōā* or *gō*, gone; *rŏā(ā)*, remained; and *ua(o)*, become.

The conjunctive participle ends in *ī* (*ē*) as in *phēṭi*, having run; *āśē*, having come; but the Sirāji form in *yŏ* is more common, as in *ōiyŏ*, having become; *pīṭiyŏ*, having struck; *lŏyŏ*, having taken; *rŏyŏ*, having remained; *ujúiyŏ*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhāṭō*, sent him to feed (swine).

The Present is thus conjugated:—

I strike, etc.

	Sing.	Plur.
1.	*pīṭu.*	*pīṭū, pīṭē.*
2.	*pīṭō.*	*pīṭō, pīṭē.*
3.	*pīṭō, pīṭŏ, pīṭā.*	*pīṭō, pīṭē.*

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhŏrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rŏndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine:—

'I shall strike,' etc.

	Sing.	Plur.
1.	*pīṭulo*	*pīṭulē.*
2.	*pīṭlō*	*pīṭēlē.*
3.	*pīṭlō*	*pīṭle.*

The Past is quite regular, and need not detain us.

So is the Perfect. Thus: *āśō-ŏ*, he has come. Forms like *kŏrū-ō*, (sin) has been done, are for *kŏrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *aṭāo-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have:—

Intensives, such as *mŏrē* (for *mŏrī*) *go-thō*; *ōō* (for *hōō*) *gō*.

A completive is *tīṇē khāyŏ chhĕkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rŏndō lāgō*, he began to remain.

A Permissive compound is *khāṇē pīṇē dēō*, allow (me) to eat (and) drink.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

SŌRĀCHŌLĪ DIALECT.

एकी माणकरे दुई छाँगटू थे। आपणे बायकी तेणे काणके छाँगटूए बोलो मेरे ओ बाया जूणजो टाँडो मेरे बाँडेदो आश तेथू मूँ बी ओर-दे। तीणी आपणो टाँडो दुई बिल बाँडो। जबे काणके छाँगटूए बादो लय एड़ो तेबा सेओ छाँगटू दूर देशखे डेवो तेके तेणे रथ आपणो टाँडो खाओ खंगालो। जबे तीणे बादो खाय छेको तेबा तेस देशदो बड़ो काळ पड़ो। तेबा सेओ दाळजी उओ। तेबा सेओ तेस देशदो एकी माणक माँजी रंदो लागो। तेबा तीणी माणके सेओ डोखरेदो सूँगर चारदो छाड़ो। सेओ सूँगररे खाए हुंदे शेखके करे आपणो पेट भर थो। औरी माणके तेस किछो ने दीणो। तसरे सूँचोयो जे जेतणे रौगड़ मेरे बाय काए असो तीजँ रौगड़ आगे खाणे बाँडनेखी मुकती असो आँ मूआ भूखाई। आँ उजूइय आपणे बाय बिल डेऊ ज मूइँ तेरे मूँअ आगू पणेसरदो बदको आगलो करू ओ। आजँ तेरो छाँगटू बोलणे जोगो ना रआ। मूँ बी रौगड़ भाशे चाण। उजूइय आपणे बाय काछो आशो। एबी सेओ दूर आशे लागो थो तीणी बाये आशदो बेर देखो घोण कीये फेटी आशिय गळा उटे दीणे तेसरी खाबदे खोबे दीणे। तेसरे छाँगटूए तेसखे बोलो ए बाया मूँइँ तेरे मूँअ आगू पणेसरदो बदको आगलो करू ओ। एबा आजँ तेरो छाँग टू बोलणे जोगो ना रआ। बाबे आपणे रौगड़खे बोलो बादेखू आछड़े भुड़के आणो तेसखे बामो। तेसरे हाथदे रेके छाँगणे लाओ नई पाणी लाओ। मूँ खाणे पीणे देओ आछे रोणे देओ। मूइँ जाणो ज मेरो छाँगटू मरे गो थो तबे जीउंदो ओए गो। सेओ खुशी उंदे लागे॥

एबे तेसरो बड़ो छाँगटू डोखरेदो थो। तेबा सेओ घौर नेड़ा पूजा तबे नाचणे गाणेरा शाद शुणा। तीणी एकी रौगड़टू बोदिय शादो की तेसरो का मतलब अस। तेणे तेसखे बोलो ज तेरो भाई आशो अ। तेरे बाये

पौणचारे दीणे सेओ जीउंदो मिलो । से टौंका उआ भौतरे डेउंदो भाजो । सेथूखू तेसरो बाय बारे आथो । तेबा तेस समझाउंदो लागो । सेओ भाजो ज एटी बरश तेरो काजकाम कियो कौबी तेरो बोलणो न अटाओ थियो । मूँकी बी ताईं लोकड़ो चेऊटू ना दीणो जेथे आजँ आपणे भलमाणकेदा आको रंदो थियो । जबे तेरो से छाँगटू आणो जीणी बादे घरचे छेवड़ीटू खेवे तूईं तेसखी पौणचारे दीणे । तौणी नाएँ किये तू दुसकूरी मूँ हारे रचा । जू मूँ आगू असो बादो तेरो । आमूँ खुशी ओखा थियो ज तेरो भाई मरे गो थियो एबे तईं जीउंदा ओए गोआ । खोए गो थो एबे मिले गो ॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŨṬHALĪ).

ŚÖRĀCHÖLĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēkī-māṇchhŏ-rē duī chhā̃gṭū thē. Āpṇē-bāyŏ-kē
A-man-of two sons were. His-own-father-to

tēṇē-kāṇchhē-chhā̃gṭūē bōlō, 'mērē-ū-bāyā, jūṇ-jō ṭā̃ḍō
by-that-younger-son it-was-said, 'my-O-father, whatever property

mērē-bā̃ḍē-dō āśŏ, tēthū mũ̃ bī ōr-dē.' Tīṇī āpṇō ṭā̃ḍō
my-share-in comes, that to-me also give-away.' By-him his-own property

duī-bil bā̃ḍō. Jŏbē kāṇchhē-chhā̃gṭūē bādō lōyŏ-ēṛō, tēbā sēō
two-near was-divided. When by-the-younger-son all it-was-taken-up, then that

chhā̃gṭū dūr-dēśŏ-khē ḍēẓō. Tēchhē tēṇē rōyŏ āpṇō
son a-far-country-to went. There by-him having-remained his own

ṭā̃ḍō khāō khaṅgālō. Jŏbē tīṇē bādō khāyŏ-chhĕkō,
property was-eaten was-wasted. When by-him all was-eaten-completely,

tēbā tēs-dēśŏ-dō bŏṛō kāḷ pŏṛō. Tēbā sēō dāljī uō. Tēbā
then that-country-in a-great famine fell. Then he poor became. Then

sēō tēs-dēśŏ-dō ēkī-māṇchhŏ-mā̃jī rōndō lāgŭ. Tēbā tīṇī-māṇchhē
he that-country-in a-man-among remaining began. Then by-that-man

sēō ḍōkhŏrē-dō sũ̃gŏr chārdō chhāṛō. Sēō sũ̃gŏrā-rē
he the-field-in swine feeding was-deputed. He the-swine-of

khāē-hundē-śēkhḷē-kŏrē āpṇō pēṭ bhŏrŭ-thō. Aurī-māṇchhē tēs
eaten-being-husks-with his-own belly filling-was. By-another-man to-him

kichhī nē dīṇō. Tēs-rē sũ̃chōyŏ jē, 'jēṭṇē-rīgŏṛ
anything not was-given. Him-of it-was-thought that, 'as-many-servants

mērē-bāyŏ-kāē ŏsō, tā̃ũ-rīgŏrŏ-āgē khāṇē bā̃ḍnē-khī muktī ŏsō, ã̃ mūa
my-father-to are, those-servants-to eating dividing-for much is, I die

bhūkhāī. Ã̃ ujūiyŏ āpṇē-bāyŏ-bil ḍēū jŏ, "mũ̃ĭ
by-hunger. I having-arisen my-own-father-near (will-)go that, "by-me

tērē-mũ̃ŏ-āgū Pŏṇēsŭr-dō bŏdkō āglō kŏrū-ō. Ã̃ũ̃ tērō chhā̃gṭu
thy-face-before God-in sin formerly done-is. I thy son

bolṇē jōgō nā rcā. Mũ̃ bī rīgŏṛ bhāśē chāṇ.'"
to-be-called worthy not remained. Me also a-servant like consider.'"

Ujūiyŏ āpṇē-bāyŏ-kāchhō āśō. Ēbī sēō dūr āśē
Having-arisen his-own-father-near he-came. Yet he distant having-come

lāgō-thō, tīṇī-bāyē āśŏ-dī bēr dēkhō ghīṇ
reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion

kīyē, phēṭī āśiyŏ gōḷā uṭē dīṇē, tĕs-rī-khābŏ-dē
was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on

khōbē dīṇē. Tĕs-rē chhā̃gṭūē tĕs-khē bōlō, 'ē bayā,
kisses were-given. By-him-of the-son him-to it-was-said, 'O father,

mūĩ̃ tērē-mūŏ-āgū Pŏṇēsŏr-dō bŏdkō āglō kŏrū-ō. Ēbā ā̃ũ̃ tērō
by-me thy-face-before God-in sin formerly done-is. Now I thy

chhā̃gṭū bōlṇē jōgō nā rōā.' Bābē āpṇē-
son to-be-called worthy not I-remained.' By-the-father his-own-

rīgŏṛŏ-khē bōlō, 'bādē-khū āchhṛē jhuṛkē āṇō, tĕs-khē bāmō.
servants-to it-was-said, 'all-than good garments bring, him-to clothe.

Tĕs-rē āhthŏ-dē rēkē kā̃gṇē lāō, naī pāṇī lāō. Mū̃ khāṇē pīṇē
Him-of hand-on another ring put, new shoes put. Me to-eat to-drink

dēō, āchhē rŏṇē dēō. Mū̃ĩ̃ jānō jŏ mērō chhā̃gṭū
allow, well to-remain allow. By-me it-is-thought that my son

mŏrē-gō-thō, tŏbē jīundō ōē-gō.' Sēō khuśī undē lāgē.
died-gone-was, then living he-became.' They rejoicing being began.

Ēbai tĕs-rō bŏṛo chhā̃gṭū ḍōkhŏrē-do thō. Tēlā sēō gauhrō-nēṛā
Now him-of the-elder son the-field-in was. Then he the-house-near

pūjā, tŏbē nāchṇē-gāṇē-rā śad śuṇā. Tīṇī ēkī-rīgŏṛ-dū
arrived, then dancing-singing-of sound was-heard. By-him a-servant-on

bōdiyŏ śādō kī, 'tĕs-rō kā mŏtlŏb ŏsŏ?' Tēṇē
having-called it-was-asked that, 'that-of what meaning is?' By-him

tĕs-khē bōlō jŏ 'tērō bhāī āśō-ŏ. Tērē-bāyē pauṇchārē
him-to it-was-said that 'thy brother come-is. By-thy-father feast

dīnē, sēō jīundō milō.' Sē ṭī̃kā uā, bhītŏrē ḍēundō bhājo.
was-given, he living was-got.' He angry became, within going refused.

Tāthū-khū tĕs-rō bāy bārē aśō. Tēbā tĕs sōmjhāundō
That-for him-of the-father outside came. Then to-him explaining

lāgō. Sēō bhājō jŏ, 'ēṭī bŏrōś tērō kāj-kām kīyō;
he-began. He refused that, 'so-many years thy business was-done;

kaihī tērō bōlṇō na aṭāō-thīyō. Mū̃-kē bī tā̃ĩ̃ lōkṛŏ chēlṭū
ever thy saying not put-aside-was. Me-to also by-thee a-small goat

nā dīṇō, jāthē ā̃ũ̃ āpṇē-bhōl-māṇchhē-dā āchhō rōṇdō-thīyō.
not was-given, by-which I my-own-friends-among well might-have-remained.

Jŏbē tērō sō chhā̃gṭū āśō, jīṇī bādē ghŏrchī chhēwṛī-dū
When thy that son came, by-whom the-whole possession harlots-on

khēwē, tū̃ĩ̃ tĕs-khī pauṇchārē dīṇē.' Tīṇī nā̃ĕ̃
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiyē, 'tū dus-kūrī mũ̄ hārē rōā. Jū
was-done, 'thou days-a-score (i.e. *always*) *me with remainedst. What*
mũ̄-āgū ōsō, badō tērō. Āmũ̄ khuśī ōṇā thiyŏ, jŏ tērō bhāī
me-to is, all thine. For-us rejoicing to-be was, as thy brother
mŏrē-gŏ-thiyō, ēbē taī jīundā ōē-gōā; khōē-gō-thō, ēbē milē-gō.'
died-gone-was, now verily living he-became; lost-gone-was, now was-got.'

KĪRNĪ.

Immediately to the south of the Barār Pargana of Jubbal and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbal, of which the language is the Biśśau dialect of Sirmaurī, and to its east the Jaunsār-Bawar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroch and the adjacent parts of Jubbal is called Kīrnī, from Kirn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiũṭhalī and Jaunsarī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiũṭhalī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *i* and *ē*, as in the dative postposition *kī* corresponding to the Simla Sirājī *kē*; and *kichhē*, anything, corresponding to the Śōrāchōlī *kichhī*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiũṭhalī rule.

The first person singular of the Future occurs in *naśūlō*, I will go, and *bōlulo*, I will say, which are Eastern Kiũṭhalī. The Jaunsārī forms would be *naśma* and *bōlmā*. In the Conjunctive Participle *kharī-bērū*, being troubled, we are reminded of the Kumaunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sũkrō* or *sũgrō*, swine, and the termination *ṛō* added, as in Rājasthanī, to the Past Participle, as in *mãgīē-ṛō* and *bēchāē-ṛō*. The word *āśī* for 'was' is interesting as a survival of the old Prakrit form *āsī*, from which is derived the Pañjābī *sī*. Forms similar to *āśī* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōṇdē-kō bãṭō*, the share of my being, *i.e.*, my share. Here we see the commencement of the use of *honda* to form a genitive, an idiom which is firmly established in Kāshmīrī, where *hondī* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwāṛī) and in Sindhī.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ.)

(KIRNĪ DIALECT.) (STATES JUBBAL AND TAROCH.)

एकी आदमी कि दो बेटा हुऐ थे । कानछे बेटे आपणे बापो कीँ बोलो जो मेरे होन्दे को बाँटो चोरो दे । तेने घरेजँची दोनो कीँ बाँटे दिनो । जब तिने आपणो बाँटो चोरो माँगीएड़ो तबे सेचो दूरी देसो नशो । तेयो तिने बादो खायो बेचो । जबे तिने आपणो बाँटो खाई बेचौएड़ो तब पड़ो तेस देसो काळ । तब तेस खरी बेरू आशी । तब तेस-की जिज दी एसी आशी हाँ किसिकी घाँन साँडो । तेने सी आपणे खिचो दा सुँक्रो चारदी छाड़ा । तेस सुँग्रे कीँ जो तूस ऊबराशो थो सी खायो चाफु ओर तिस कोई किछे न देथे । तब तिने आपणे चोशो दो सुँच्यो मेरे बापू की ठाँईँ तो नोक्रो चाक्री को घाटो नी जिऊँ खे खाणे कि बाँटणे कि बावले चापड़े हाँ एईकी मरू भोकी । हाँ आपणे बा कीँ न नशूलो तेस कीँ बोलूलो बा मूँ भगवानो की कचली की ताऊँ आगे हाँ न तेरो बेटो कहेजँदो । जसने तेरे नोकर एशो मूँ भी जान ॥

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ)

KIRNĪ DIALECT. (STATES JUBBAL AND TAROCH.)

TRANSLITERATION AND TRANSLATION.

Ēkī-ādmī-kē dō bēṭā huē-thō. Kanchhē-bēṭē āpṇē-bāpū-kĩ
One-man-of two sons were. By-the-younger-son his-own-father-to
bōlū jō, 'mērē-hōndē-kō bā̃ṭō, ōrā-dē.' Tēnē gharēũchī dōnō-kõ
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
bā̃ṭē-dinī. Jab tinē āpṇō bā̃ṭō ōrō-mā̃glēṛō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken, then he-also
dūrī-dēsō naśō. Tēthō tinē bādō khāō bēchō. Jabē
to-a-far-country went-away. There by-him all was-eaten was-sold. When
tinē āpṇō bā̃ṭō khāī-bēchīēṛō, tab paṛō tēs-dēsō kāḷ.
by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.
Tab tēs kharī-bērū āśī. Tab tēs-kē jiū-dī ēsī āśī, 'hã̃
Then to-him being-troubled was. Then him-of soul-in such was, 'I
kēsī-kē dhã̃n sã̃dō.' Tēnē sē āpṇē khēchō-dā sũkrō chārdō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
chhāṛā. Tēs-sũgrō-kĩ jō tūs ūbraō thō, sē khāyō
was-sent. That-pig-for what husks remained-over were, that was-eaten
āphu, ōr tis kōī kichhā na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
āpṇē-jīō-dō sūchyō, 'mērē-bāpū kē ṭhã̃ī tō nōkrū-chākrū-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
ghaṭō nī, jiū-khē khāṇē-kē bā̃ṭṇē-kē bāwalē chāpṛē, hã̃ ēīkē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
marū bhōkē. Hã̃ āpṇē-bā-kĩ-na naśūlō, tēs-kĩ bōlūlō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
"bā, mũ Bhagawānō-kī kaohlī kī tã̃ũ âgē. Hã̃ na tērō
"father, by-me God-of sin was-done thee before. I not thy
bēṭō jhaṭẽũdō. Jasnē tērē-nōkar-ēśō mũ bhī jān."'
son to-be-called. As thy-servant-like me also consider."'

KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barāṛ tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanaw'rī or Kanauri and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiũthalī, closely allied to Simla Sirājī and Śōrāchōlī. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiũṭhalī.[1]

The specimen of Kochī, as received, was written in an alphabet of its own, allied to, but not the same as, Ṭākrī. The following are the forms used for the different letters of the alphabet; no instances of the letters *ṭha* and *ḍha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahāṛī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *ḍha*, *dha*, and *bha*) :—

[1] There is a slight error in regard to the area shown for Kōchī in the map facing p. 373. Mr. Grahame Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter ī of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

Kāchī Alphabet.

a	अ	*da*	द
ā	अी,अ,अः	*dha*	ध
i, ī	इः	*na*	न
u, ū	उ	*pa*	प
ē	ऐ अे	*pha*	फ
ai	ऐ	*ba*	ब
ō	ओ,ओ	*bha*	भ
au	औ	*ma*	म
ka	क	*mha*	म्ह
kha	ख,ग्ष	*ya*	य़
ga	ग	*ra*	र
gha	घ	*la*	ल
cha	च	*va*	व,ऊ
chha	छ	*śa, sha, sa*	स
ja	ज	*ka*	ऽ
jha	झ	*kā*	ऽी,ऽः
ṭa	ट	*ki, kī*	ऽी
ṭha		*ku, kū*	ऽु
ḍa	ड,ड़	*kē*	ऽे,ऽै
ḍha		*kai*	ऽै
ṇa	ण,ण	*kō*	ऽो
ta	त	*kau*	ऽौ
tha	थ		

The Kōchī alphabet is as careless as the Ṭākrī in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nagarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *a* is often written *a*. Thus, *apṇē* is written अपंणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter व is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either भो or वो. Moreover this व is used instead of *y* when this precedes *ō*. Thus *tēthayō* is written तेथोवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्वाटे for *lwāṭē* and गाआंणी for *gāṇō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have सए; or even सय (for सबे) for *sē*; and तेंणये for *tēṇē*. In the latter we have an example of *yē* used for initial *ē*. For non initial *o* we have cases like परदेसओ for *pardēsō*, while still more extreme cases are दाव for *dō*, and even घरव for *ghŏrō*.

The letter *ē* is sometimes used instead of *i* as in पाकड़ेवो for *pākŏṛiyō*, and similarly *ō* is used instead of *u*, as in हाँवो for *haŭ*.

The letters *ē* and *ai* are continually confused, as in तेबे for *tēbē*.

A sign resembling a *visarga* (:) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Ṭākrī) merely an indication of length.

As regards consonants, it may be noted that *ṇ* is always written with *anunāsika* (or, rather, *anusvara* instead of *anunāsika*) over the preceding vowel. Thus, *tēṇē* is written तेंणे.

As regards pronunciation the facts are much as in Sirāji. Thus there is the frequent interchange of *ē* and *ī*, as in *ghŏrchī* or *ghŏrchē*, property; *dīṇ* or *dēṇē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulkā-dō* instead of *mulkō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *ēthā* and once *ēchhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūṭhalī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭu* is pronounced, and in this work transliterated, *chohṭū*. This pronunciation affects the Kōchī spelling of the word *chhoṭū*, which is here spelt *chhohtu* (छोहटु). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *āḍ* for *yāḍ*, memory. So also a *dh* has been dropped in *sāū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirājī change of *ō* to *ŏ*, as in *mānsō-rē*, of a man, but *sũgŏrŏ-rē*, for *sũgŏrŏ-rē*, of the swine. In other respects the oblique form is made as in Kiũṭhalī.

In addition to the usual Kiũṭhalī postpositions, we may note *lē* (borrowed from Kulu Sirājī), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstānī *pās*; *mẽjī*, with, together with; and *kŏrē* (or *kŏrī*), with, by means of The Kiũṭhalī *hāgĕ* appears as *āgé*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiũṭhalī. Thus we have *hāũ* or *hã*, I; agent *mōẽ* or *mẽ*; obl. *mẽ*; *kāõ*, us; *mhārā*, our. *tū*, thou; agent *tāẽ* or *tẽ*; obl. *tāõ*.

ē or *yah*, this, has its emphatic form *ēī*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tēṇē* (*tīṇī*), and its oblique *tĕs*, *tē*, or *tēh* The relative pronoun *jē* has its agent *jẽẽ*, referring to a goat, and *jēṇē* (*jīṇī*), referring to a human being. *Kā* is what? *Kōē* (*kōī*), anyone; *kichh*, anything; *jē-kīẽ*, whatever.

The Verb Substantive in the present tense is *sõ* or *āsõ*. This verb has also a present participle *āsdõ*, and a conjunctive participle *āsiyõ*, with which forms we may compare the Kāshmīrī *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiũṭhalī. The present participle of *hŏṇū* (*hōṇā* or *hōṇō*), to be, is *hŏndā*, not *hundā*.

The past participle of *dēṇu* (*-a*, *-ō*), to give, is *daṇā* (*dēṇō*, etc.) or *dittā* (*dittō*). In the phrase *ḍēuā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Ḍōgra dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *i* (*ē*) or *iyō*, as in Simla Sirajī The *i* (*ē*) forms are principally used in compound verbs, as in *phēṭi ḍēwiyō*, having run, in which *phēṭī ḍēuṇū* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhāṛō*, appointed him to feed (swine).

Inceptive compounds are formed with *laggṇū* (past part. *lāgā*) and the present participle, as in *manāōndā patēōndā lāgā*, he began to reconcile and coax.

Completive compounds are formed with *mukṇū* and the conjunctive participle, as in *ghŏrchē khā(i)yō bēchiyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted:—

ād,	memory.
ājṇū,	to come.
bōdṇā,	to summon, call.
dhēṛō, a day; *dhēṛē* (*dhēṛī*),	always, continually.
dus,	a day.
ghyāḷ,	clinging, an embrace.

kēr,	the neck.
khōbū,	a kiss.
laukhṭō,	small, younger.
mukṭū,	to complete.
nāsṭū,	to go, depart.
nōhōrē,	adv. like.
phēṭṭū,	to run.

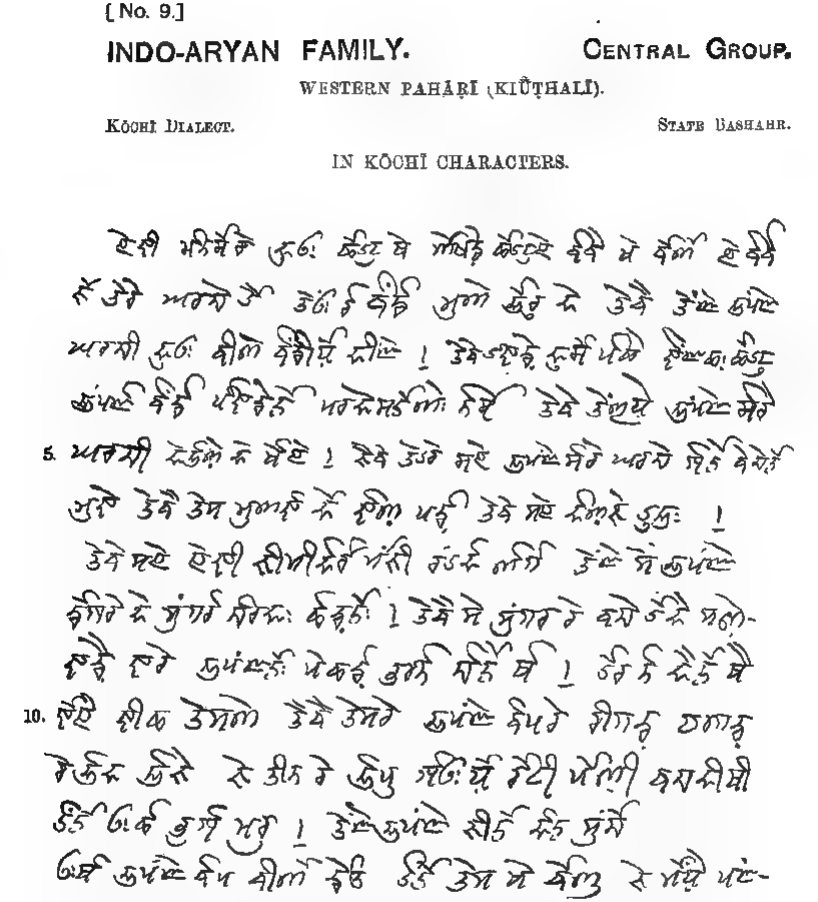
[No. 9.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀṚĪ (KIŪṬHALĪ).

KŌCHĪ DIALECT. STATE BASHAHR.

IN KŌCHĪ CHARACTERS.



[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ).

KŌCHĪ DIALECT. STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

एकी मानसो रे दुइः छोहटु थे । लोखड़े छोहटुए बावे खे बोलो ए बाबा
जो तेरे घरचे हौ तेइः रा बांडा मुखे ओरु दे । तेबे तेंगे अपंगे
घरची दुइः बीले बांडीयो दींगे । तेबे हकड़े दुसो पाके बांणकः छोहटु
अपंगा बांडा पाकड़ेवो परदेसवो लेः नासो । तेबे तेंगये अपंगे सारे
5. घरची देचाळे दे खोए । जैबे तेहरे मए अपंगे सारे घरचे खावो बेचेवो
मुके तेबे तेस मुलखा दी काळ पड़ो । तेबे सए दाळजे हुअः ।
तेबे सए एकी जीमीदारो मांजी रंहदा लागा । तेंगे से अपंगे
डोखरे दे सुँगरा चारदः छाड़वोः । तेबे से सुँगर रे बचे हींदे सळे-
कड़े करे अपंगवोः पेकड़ा भरना चावो था । होर ना दैवो थे
10. कोए कीक तेस ले । तैबे तेस रे अपंगे बाप रे रीगड़ धग्गड़
रे आद आजे जे तीन रे आपु खाइःयो रोटी पोळी बचदी थी
हाँवो इःछा भूखा मरु । तेंगे अपंगे जीवो दाव सुँचो हांवो
इःथा अपंगे बांप बीले डेउ हांवो तेस खे बोलु जे मोयें पंग-
सर ना देखीयो तांवो आसदे पाप कीय । एबे हांवो तेरो छोहटु
15. फीरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़वो नहीरे अपु आगे

केई । उवै मइ उवीहे कुपंले बीप बीमा मिमि कुसी मइ कुन ठ:
र्ये उमरे बीये उम केशीहे धीं:ही उंले केटी केडेयें उम
केंडुनी हेनहे के धुडिन केभीयें भुंडके घेंयु केंले । उमरे कंडियें
बैलसु भें बेंबे पंचमर के केशीयें डेहे डिमेके पंच हीयें
5. डेवै उर्वे बेंडुट डीमे रेंगः के ठ:" डीलयें कुपंले डीगहुंके
बेंगः रे हमपी डीउर गेंहीयें डुके डुके डुहुरे पमेंहे
डेखेंके हेंगंले लाउंके के लुंडेटे लाहे । रे डेंडेर यें भर्ते बेंडुट
भुंडे उंहे हीहे गेंडे उंहे भीमा डुवे मइ कुठ जुगे के पहे !
उर्व वहहे बेंडुट केंगमे के केंडुके हे घः देये गड घरुः केंहे
10. पुरे डीलयें केंसिंके गेंडुंडे जुंलहे उवै केंले डेह डीगहु
के डीयें पुके रे भेंरे हुये यः हुं उंडे नहे उंके उंमपीहेंमे
रे उर्वे केंके डुंडे भेंडु गहे उवे बेंये उंडे पी उंमे मेंगे डुंडे
डी उंके गंभेंहमी हो नहे हुंके मुंभेंयें डुमे गेंडु डीउवे केंहेंके
उंडे गेंके । उंउर्व बेंये बेंडुवे डुमेयें उंमपे भेंडेंके घेंडेंहेंके भेंमे
15. बेंडुट बेंमे रे भेंये उवे 1000 दुनुही हुये बनमे हो उवे
बेंमे उंके: हेंमे उंके मुंपे डेह केंमुट डी के डीउं । रेंडेंये हे कुपंले
डीउमंगे सुमी हमके रेंवै रे उर्वे हेंके बेंडुट डुंके, हेंमयें
उवे मेंमी धमपो केंहे डीयेंके मेंडे उमपे उंवें गंभेंहमी रेंले !
बेंये उंमपे रुंडेंवे डीमें रे डुंउं, पुं मंगे केंहे मये मः रे

छाड़ । तेवे सए तेथीवो अपंगे बाप वीलो चाला । अःजी सए दुरद्ः
था तेस रे बापे तेस देखीवो घींग की । तेंगे फेटी डेवेयो तेस
छोहटु री कीरवो दे घ्याऊ देद्ःयो मुंह दे खोबु देंगे । तेस रे छोहटुए
बोलआः मों बाबा पंगसर ना देखीयो तांवो आसदे पाप कीयो

5. एवे तेरो छोहटु फीरनी जोगः ना रहः । तींगयें अपंगे रीगड़वोः खे
बोलोः जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की बमांवो ।
हाथ दे कांगंगे लातवो दे ल्वाआटे लावो । जे आज ये मेरा छोहटा
मुआ होंदा जीवा खोआ होंदा मीला । तेवे सए दुद्ः सुखा दे पड़े ॥
तेहरा बडड़ा छोहटा डोखरे दे डेडआ दो थाः । जेवे सब घरवः नेड़े

10. पुजा तींगयें नाचंगो गाआंगो सुंगवो । तेवे तेंगे एक रीगड़
बोदीयो पुछो जे म्हारे काये यः काः होए रवोः । तेंगे तेस खी बोलो
जे तेरा दाद आए रओ सवोः । तेरे बावे तेए खी भली चांगे आणे
री तेंद्ः खांगोकारी की सवोः । एंद्ः सुँगेयो रुसे गोआ । भीतरे डेवींदा
भाजे गोआ । तेह रा बाब बाहारे आसेवो तेस खे मनावींदा पतेवींदा लागाः ।

15. छोहटे बोलो जे मोंये तेरे टहल टकुरी काःये बरसो की । तेरो
बोलो नेद्ः टाला । तेंद्ः मुंखे एक छेऊटु बी ना दीतो जेंद्ःये हां अपंगे
साउ संगे खुसी करदा । जेवे ए तेरा एजा छोहटा आजा जेंगयें
तेरे सारी घरचे छेवोड़ीयो दे खेवे तेस खे तंयें खंगोकरी देंगे ।
बावे तेस ख जवाब दींणा जे तु तो मुं संगे घेड़ी रये सः जे

[illegible]

कौयें मुं आगे आसो से सब तेरो सब । हांवो खुसी होआ पड़व था
कैवोइः जै तेरा दाद मरे गोआ था । एवे जौउंदा हुआ सवः
गड़ावे गोआ था मौले गोआ ॥

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KIŪṬHALĪ).

KŌCHĪ DIALECT. STATE BASHAHR

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND TRANSLATION.

Ēkī-mānsō-rē dui chōhṭū thē. Laukhṛē-chōhṭūē bābē-khē
One-man-of two sons were. By-the-younger-son the-father-to

bōlō, 'ē bābā, jō tērē ghŏrchē hau, tēĩ-rā bā̃ḍā
it-was-said, 'O father, what thy property may-be, that-of share

mũ̃-lē ōrū-dē.' Tēbē tēṇē āpṇē ghŏrchī dui-wilē
me-to give-away.' Then by-him his-own property the-two-near

bā̃ḍiyō dīṇē. Tēbē hŏkṛē-dusō-pāchhē kānchhā chōhṭū
having-divided was-given. Then some-days-after the-younger son

āpṇā bā̃ḍā pākŏṛiyō pŏrdēsō-lē nāsō. Tēbē tēṇē āpṇē
his-own share having-taken a-far-country-to went. There by-him his-own

sārē ghŏrchī dēāḷē-dē khōē. Jēbē tēh-rē sē āpṇē sārē
all property bankruptcy-in was-lost. When him-of that his-own all

ghŏrchē khāyō bēchiyō mukē, tēbē tēs-mulkā-do
property having-eaten having-sold was-finished, then that-country-in

kāḷ pōṛō. Tēbē sē dāḷjē huā. Tēbe sē ēkī-jimidārō-mā̃jī
a-famine fell. Then he poor became. Then he a-farmer-with

rahndā lāgā. Tēnē sē āpṇē-ḍōkhrē-dē sũ̃grā chārdā
remaining began. By-him he his-own-fields-in swine feeding

chhāṛō. Tēbē sē sũ̃gŏrŏ-rē bŏchē-hōndē-sōḷēkṛē-kōrē āpṇō
was-appointed. Then he the-swine-of remained-becoming-husks-with his-own

pēchhṛā bhŏrnā chāō-thā, hōr nā dēō-thē kōē kichh
belly to fill wishing-was, and not giving-was anyone anything

tēs-lē. Tēbē tēs-rē āpṇē-bāpŏ-rē rīgŏṛ-dhŏggŏṛŏ-rē ād ājē
him-to. Then him-of his-own-father-of servants-menials-of memory came

jē, 'tīn-rē āpū khāiyō rōṭī-pōḷī bŏchdī-thī,
that, 'them-of themselves having-eaten bread-etcetera remaining-over-and-above-was,

hā̃ũ īchhā bhūkhā mŏrū.' Tēṇē āpṇē jīwō-dō sũ̃chō,
I here hungry die.' By-him his-own-soul-in it-was-thought,

'hā̃ũ īthā (*for* īchhā) āpṇē bāpŏ-wīlē ḍēū. Hā̃ũ tēs-khē bōlū
'I here my-own father-near may-go. I him-to may-say

jē, "mõẽ Põṇsŏr nā dēkhiyō tãõ̃ āsdē pāp kīy(ō).
that, "by-me God not having-seen thee in-being sin was-done.
Ēbē hãũ̃ tērō chōhṭū phirnē jōgā nā rŏhā. Tū mũ̃
Now I thy son to-be-called worthy not remained. Thou me
āpṇē-rīgŏrō-nõhōrē āpū-āgē chhāṛ." '
thine-own-servants-like thyself-before keep." '
Tēbē sē tēthiyō
Then he from-there
āpṇē-bāpō-wīlō chālā. Ājī sē dūr-ī thā, tĕs-rē bāpē
his-own-father-near went. Still he far-even was, him-of by-the-father
tĕs dēkhiyō ghuṇ kī. Tēṇē phēṭī ḍēwiyō
him having-seen compassion was-made. By-him having-run having-gone
tĕs-chōhṭū-rī kērō-dē ghyāḷ deiyō mũhŏ-dē khōbū dīnē.
that-son-of neck-on clinging having-given the-face-on kisses were-given.
Tĕs-rē chōhṭūē bōlā, 'mõ̃, bābā, Paṇsŏr nā dēkhiyō
Him-of by-the-son it-was-said, 'by-me, father, God not having-seen
tãõ̃ āsdē pāp kiyō. Ēbē tērō chohṭū phirnē jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not
rŏhā.' Tēṇē āpṇē-rīgŏṛō-khē bōlō jē, 'ĕs-khī
I-remained.' By-him his-own-servants-to it-was-said that, 'this-one-to
bhītrā gāriyō schhē achhē jhuṛkē bŏmāō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on
kãũ̃gṇē, lātō-dē lwâṭē lāō. Jē āj yē mērā chōhṭā muā
a-ring, feet-on shoes put. That to-day this my son dead
hōndā, jīwā; khoā hōndā, milā.' Tēbē sē duī sukhā-dē
being, lived; lost being, was-got.' Then they two happiness-in
pŏṇē.
fell.

Tĕh-rā bŏḍṛā chōhṭā ḍōkhrē-dē ḍēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was. When he
ghŏrō-nēṛē pūjā, tēṇē nāchṇō gāṇō suṇō. Tēbē tēṇē
the-house-near arrived, by-him dancing singing was-heard. Then by-him
ēk rīgŏr bōdiyō pūchhō jē, 'mhārē-kāē yah kā
a servant having-called it-was-asked that, 'our(-house)-in this what
hōī rŏō?' Tēṇē tĕs-khī bōlō jē, 'tērā
having-become remained?' By-him him-to it-was-said that, 'thy
dad āē rŏō-sō. Tērō-bābē tō-khī bhŏlē
younger-brother having-come remained-is. By-thy-father him-for well
chŏṅgē āṇē-rī tẽī khāṇō-kārī kī-sō.' Ēī suṇiyō
healthy coming-of for a-feast made-is.' This having-heard
rusē-gōā. Bhītrē ḍēōndā bhājē-gōā. Tĕh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

bāhārē ăsiyō tĕs-khē manāōndā paṭēōndā lāgā. Chōhṭē
outside having-become him-to reconciling coaxing began. By-the-son

bōlō jē, 'mōẽ̃ tērē ṭŏhŏl tŏkurī kāē-bŏrsō kī,
it-was-said that, 'by-me thy service attendance for-several-years was-done,

tērō bōlō nēī ṭālā. Tẽ̃ī mũ̃-khē ĕk chhĕḷṭū
thy said-thing not-even was-disobeyed. By-thee me-to a kid

bī nā dittō, jẽ̃ē hã̃ apṇē-sāũ-sŏṅgē khusī
even not was-given, by-which I my-own friends-with rejoicing

kŏrdā. Jĕbē ē tĕrā ēṭā chōhṭā āṭā, jēṇē
might-have-made. When this thy such son came, by-whom

tērē sārī ghŏrchī chhĕwṛīō-dē khēwē, tĕs-khē tāẽ̃
thy all property harlots-on was-caused-to-be-eaten, him-for by-thee

khāṇō-karī dēṇē.' Bābē tĕs-khē jawāb dīṇā jē,
a-feast was-given.' By-the-father him-to answer was-given that,

'tū tō mũ̃-sŏṅgē dhĕṛī rŏē-sŏ. jē-kīẽ̃
'thou indeed me-with for-days (i.e. always) remained-art. Whatever

mũ̃-āgē āsō, sē sūb tērō sō. Hã̃ō khusī hōṇā
me-to is, that all thine is. For-us rejoiced to-become

pŏṛō-thā, kēāī jē tērō dād mŏrē-gōā-thā, ēbē
proper-was, because that thy younger-brother died-gone-was, now

jīundā huā-sō; gŏṛāē-gōā-thā, milē-gōā.'
living become-is; lost-gone-was, got-went.'

STANDARD LIST OF WORDS AND SENTENCES FOR THE KIŨṬHALĨ GROUP.

STANDARD LIST OF WORDS AND

English.	Kāṭhalī.	Haṇḍūrī.
1. One	Ek	Ek
2. Two	Dō	Dō
3. Three	Chaun	Tin
4. Four	Tsār	Chār
5. Five	Pāuz, pāñjh	Pīch
6. Six	Tshā	Chhā
7. Seven	Sāt	Sat
8. Eight	Aṭṭh	Aṭh
9. Nine	Nau	Nō
10. Ten	Daś	Das
11. Twenty	Bīś	Bī
12. Fifty	Pañjāh	Pañjāh
13. Hundred	Śau	Sō
14. I	Ā	Hāñ
15. Of me	Mērā, mērō	Mecā
16. Mine	Mērā, mērō	Mērā
17. We	Haumā	Āsā
18. Of us	Māhrā (or -ō), mārā (or -ō)	Asāḍā
19. Our	Māhrā (or -ō), mārā (or -ō)	Asāḍā
20. Thou	Tū	Tū
21. Of thee	Tērā, tērō	Tērā
22. Thine	Tērā, tērō	Tērā
23. You	Tumē, tussē	Tesā
24. Of you	Tumāhrā (or -ō)	Tusāḍā
25. Your	Tumāhrā (or -ō)	Tusāḍā

PHRASES FOR THE KIŨṬHALÍ GROUP.

Simla Staj.	Sirdehli.	English.
Ēk	Ēk	1. One.
Dō	Dui	2. Two.
Chaun	Chin	3. Three.
Chār	Chār	4. Four.
Pāïj	Pēj	5. Five.
Chhō	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Daś	Dauś	10. Ten.
Bīś	Bīś	11. Twenty
Pajā	Ādō śau	12. Fifty.
Śau	Śau	13. Hundred.
Ā	Āṭṭ	14. I.
Mērā	Mērā, mērō	15. Of me.
Mērā	Mērā, mēṛō	16. Mine.
AÏ, ā, aimā, āā	Hamē, āmē	17. We.
Māhrā	Āmōrā, āmārō, amārā, āmārō, āmrā, āmrō.	18. Of us.
Māhrā	Āmōrā, amārō, āmārā, āmārō, āmrā, āmrō.	19. Our.
Tū	Tū	20. Thou.
Tērā	Tērā, tērō	21. Of thee
Tērā	.....	22. Thine.
Tuaï, tāā	Tumē	23. You.
Tuaur	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	24. Of you.
Tuaurā	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	25. Your.

English.	Kiṭṭhali.	Hagdūrī.
26. He	Sō	Sō
27. Of him	Tēs-rā	Tēs-dā
28. His	Tēs-rā	Tēs-dā
29. They	Sō	Sō
30. Of them	Tin-rā, shnau-rā	Tinā-rā
31. Their	Tin-rā, shnau-rā	Tinā-rā
32. Hand	Hath	Hāth
33. Foot	Lāṭ	Paur
34. Nose	Nāk	Nāk
35. Eye	Ākkhā	Hākh
36. Mouth	Mūh	Mūh
37. Tooth	Dānd	Dānd
38. Ear	Kān	Kān
39. Hair	Bāḷ	Kēś
40. Head	Mūṇḍ	Sir
41. Tongue	Jib	Jīb
42. Belly	Peṭ	Peṭ
43. Back	Piṭh	Pīṭh, pithī
44. Iron	Lōā	Lōhā
45. Gold	Sōnā	Sōnā
46. Silver	Chaūd	Chādī
47. Father	Bāpā, bāō	Bābā
48. Mother	Āmā, ijī	Ammā
49. Brother	Baiā, bāō	Dādā
50. Sister	Bēbī, bāhṇ	Bōbō
51. Man	Mēchh, chhiṇḍ	Māṇū
52. Woman	Jwānas, chhōwṛi	Jawānas

Simla Sakā.	Śō-śalīā.	English.
Sō	Sēō, sē	26. He.
Tēa-rā	Tēa-rō	27. Of him.
Tēa-rā	Tēa-rō	28. His.
Sō	Sēō, sē	29. They.
Tinaa-rā	Tiū-rō	30. Of them.
Tinaa-rā	Tiū-rō	31. Their.
Hāth	Āhth	32. Hand.
Lāt	Bāgoš	33 Foot.
Nāk	Nāk	34. Nose.
Akh	Ākh	35. Eye.
Mūl	Khāb	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kōnthā	38. Ear.
Bāl	Māḍal	39 Hair.
Mūḍ	Mūḍ	40. Head.
Jib	Jib	41. Tongue.
Pēṭ	Pēṭ	42. Belly.
Piṭhī	Piṭh	43. Back.
Lohō	Loh	44. Iron.
Sānō	Sanō	45. Gold.
Rūpō	Rūpō	46. Silver.
Bābā	Babū, bāy	47. Father.
Ī	Ijs, āy	48. Mother.
Dādā, bhāī	Bhāī, bhāyā	49. Brother.
Dāō	Dādā, bōnē	50. Sister.
Māchh	Māṇchh, māṇchh	51. Man.
Astrō	Chhēwṛī	52. Woman.

English.	Kiṅṭhali.	Hindūrī.
53. Wife	Chhēwṛi	Bahū
54. Child	Bagēhr	Bhāī
55. Son	Bēṭā, bagēhr	Baṛā bhāī
56. Daughter	Bēṭī	Chhoṭī
57 Slave	Ālī	Kāmā
58. Cultivator	Bastarā	Pāū
59 Shepherd	Baḍālā	Gawāl
60. God	Thākur	Paṃēśwar
61. Devil	Bhūt	Lūṛ
62. Sun	Sūraj	Sūraj
63. Moon	Jūhṛ	Chand
64. Star	Tārā	Tārā
65. Fire	Ag	Āg
66. Water	Chiā	Pāṇī
67. House	Gauhr	Ghar
68. Horse	Gokṛā	Ghoṛā, kōṛā
69. Cow	Gāī	Gāyē
70. Dog	Sokāri, kukkar	Kōtā
71 Cat	Giṛḍā (m.) brailī (f.)	Bilī
72. Cock	Kukkrā	Kukhṛā
73. Duck		Bātakh
74. Ass	Gādhā	Gadhā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chaṛkū, pañchhī	Pauchhī
77 Go	Ḍē	Jā
78 Eat	Khā	Khā
79. Sit	Bēṭh	Baith

Siuia Sirāji.	Śōrāthōli.	English.
Chhōṛī	Boṭi	53 Wife.
Chōbtū, chōhtā	Lōbṛē	54. Child
Chhāogta	Chhāgtā, māyā	55. Son.
Chhāngtī	Chhāgtī, mā	56. Daughter.
Kāmōṇ	Kāmiṇ	57. Slave.
Bōṇū	Bōiṛ	58. Cultivator.
Bōṛhālā	Bēḍhālā	59. Shepherd.
Ṭhākūr	Pōṛesōr	60. God.
Rīd	Satān	61 Devil.
Dēs	Śuraj	62. Sun.
Jīṇ	Jāhaṛ	63. Moon.
Tārā	Tārō	64. Star.
Āg	Āg	65. Fire.
Pāṇī	Pāṇī	66. Water.
Gauhr, gōhr	Ghaur, gauhr	67. House.
Gōhrā	Ghōṛō, gōhrō	68. Horse.
Gāō	Gāō	69. Cow
Kūkar	Kukur	70. Dog.
Ḍhōḍā	Birāli	71. Cat.
Kākhrā	Kukhṛō	72. Cock.
Bōtōkh	Bōtōk	73. Duck
Gādā	Gādō	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pōkhrā	Chōṛkā	76. Bird.
Ḍō	Ḍō	77. Go.
Khā	Khā	78. Eat.
Boṭh	Bēś	79. Sit.

English.	Kiñṭhali.	Haṭṭhāri.
80. Come	Ā	Ā
81. Beat	Ṭip	Mār
82. Stand	Übhā ō	Ubō-hō
83. Die	Mŏr	Mar
84. Give	Dō	Dō
85. Run	Daṇṛ	Daṇṛ
86. Up	Übhā	Ubō
87. Near	Nōṇrō	Nōṇō
88. Down	Bhuñdā, ūndhā	Udō
89. Far	Dūr	Dūr
90. Before	Gāṅkā	Ágō
91. Behind	Pāchhukā, pichhañkā	Pichhā
92. Who	Kuṇ	Kiō
93. What	Kah	Kyā
94. Why	Kōani-khō, kōō	Kañ
95. And	Hōr	Phēr
96. But	Par	Par
97. If	Jai	Jō
98. Yes	Āh	Hā
99. No	Nīh, na	Nā
100. Alas	Rakh	Dukh
101. A father	Bāpū	Bāō
102. Of a father	Bāpū-rā	Bāō-rā
103. To a father	Bāpū-khā, -hāgō	Bāō-khō
104. From a father	Bāpū-dā, -hāgō	Bāō-tō
105. Two fathers	Dō bāpū	Dō bāō
106. Fathers	Bāpū	Bāō

Sinhalese.	Sanskrit.	English.
Āj	Ās	80. Come.
Piṭ	Piṭ	81. Beat.
Ubā ō	Ubō-hō	82. Stand.
Mōr	Mū	83. Die.
Dē	Dē	84. Give.
Phēṭ	Śīg	85. Run.
Gāsā	Gāś	86. Up.
Nēṭā	Nēṭī	87. Near
Niṭhō	Nīcō	88. Down.
Dūr	Dūr	89. Far.
Āgē	Āgū	90. Before.
Pāchhē	Pāchhū	91. Behind.
Kūn-yā	Kuyē	92. Who.
Kā	Kā	93. What.
Kaṭi	Kēnkhī	94. Why
Tai	Taī, tōō	95. And.
Sēdhō	Pac	96. But.
Jai	Jā	97. If.
Ō	Hābā	98. Yes.
Nā	Nā	99. No.
Jhaurī	Ōrī	100. Alas.
Bābā	Bābā	101. A father.
Bābē-rā	Bābā-rā	102. Of a father.
Bābē-kā	Bābā-khē	103. To a father.
Bābē-dē	Babā-dē	104. From a father.
Dē bābē	Dui bābā	105. Two fathers.
Bābē	Bābā	106. Fathers.

English.	Kāṭhalī.	Haṇḍūrī.
107. Of fathers	Bāpū-rā	Bāō-rā
108. To fathers	Bāpū-khā, -hāgē	Bāō-khā
109. From fathers	Bāpū-dā, -hāgō	Bāō-tō
110. A daughter	Bēṭī	Bēṭī
111. Of a daughter	Beṭī-rā	Beṭī-rā
112. To a daughter	Beṭī khā, -hāgē	Beṭī-khā
113. From a daughter	Bēṭī-dā, -hāgō	Bēṭī-tō
114. Two daughters	Dō bēṭī	Dō bēṭīyā
115. Daughters	Beṭī	Beṭīyā
116. Of daughters	Beṭī-rā	Beṭīyā-rā
117. To daughters	Beṭī-khā, -hāgē	Beṭīyā-khā
118. From daughters	Beṭī-dā, -hāgō	Beṭīyā-tō
119. A good man	Ēk bhalā mēchh	Kharā ādmī
120. Of a good man	Ēkī bhalē mēchhō-rā	Kharē ādmī-rā
121. To a good man	Ēkī bhalē mēchhō-khā, -hāgē	Kharē ādmī-khā
122. From a good man	Ēkī bhalē mēchhō-dā, -hāgō	Kharē ādmī-tō
123. Two good men	Dō bhalē mēchh	Dō kharē ādmī
124. Good men	Bhalē mēchh	Kharē ādmī
125. Of good men	Bhalē mēchhō-rā	Kharē ādmīyā-rā
126. To good men	Bhalē mēchhō-khā, hāgē	Kharē ādmīyā-jō
127. From good men	Bhalē mēchhō-dā, -hāgō	Kharē ādmīyā-tō
128. A good woman	Ēk ṭōzarī jwānas	Ēk khatī jawānas
129. A bad boy	Ēk naṭōzzā (*or* naṭōzzarā) hagēhr	Ēk burā chhōṭā
130. Good women	Ṭōzarī chhēwṭī	Kharīyā jawānasā
131. A bad girl	Ēk naṭōzzī chhōṭī	Ēk burī chhōkrī
132. Good	Ṭōzarā (*or* -rō)	Kharā
133. Better	(Ēa-dā) bēh (*better than this*)	(Tēs-tō) kharō

Simla Sirāji.	Sirāhbāri.	English.
Bābā-rā . . .	Bābā-rā . . .	107. Of fathers.
Bābā-kā	Bābā-khā . . .	108. To fathers.
Bābā-dō	Bābā-dō . . .	109. From fathers.
Chōhṭī	Chhāgṭī . . .	110. A daughter
Chōhṭī-rā . . .	Chhāgṭī-rā . . .	111. Of a daughter.
Chōhṭī-ka . . .	Chhāgṭī-khā . . .	112. To a daughter.
Chōhṭī-dō . . .	Chhāgṭī-dō . . .	113. From a daughter.
Dō chōhṭiyā̃ . . .	Dō chhāgṭī . . .	114. Two daughters.
Chōhṭī	Chhāgṭī	115. Daughters.
Chōhṭī-rā . . .	Chhāgṭī-rā . . .	116. Of daughters.
Chōhṭī-ka . .	Chhāṭṭī-khā . . .	117. Two daughters.
Chōhṭī-dō . . .	Chhāgṭī-dō . . .	118. From daughters.
Bhōlā mā̃chh . . .	Bhōlō māṇchh . .	119. A good man.
Bhōle mā̃chh-rā . .	Bhōlō māṇchhō-rā . .	120. Of a good man.
Bhōle mā̃chh-ka . .	Bhōlō māṇchhō-khā .	121. To a good man.
Bhōlā mā̃chh-dō . .	Bhōlō māṇchhō-dō . .	122. From a good man
Dō bhōlā mā̃chh . .	Dō bhōlō māṇchh . .	123. Two good men.
Bhōlā mā̃chh . .	Bhōlō māṇchh . .	124. Good men.
Bhōlā mā̃chh-rā .	Bhōlō māṇchhō-rā . .	125. Of good men.
Bhōlā mā̃chh-ka .	Bhōlō māṇchhō-khā . .	126. To good men.
Bhōlā mā̃chh-dō .	Bhōlō māṇchhō-dō .	127. From good men.
Bhōlī chhōṛī . . .	Bhōlō chhēwṛī . .	128. A good woman.
Burō chōhṭā . .	Ēk nikāmō chhāgṭā . .	129. A bad boy.
Bhōlī chhōṛī . . .	Bāṭhṇī chhēwṛī . .	130. Good women.
Rīā chōhṭī . . .	Ēk nikāmī māī . .	131. A bad girl.
Āchhā, bhōlō . . .	Āchhō	132. Good.
Āchhō, bhōlō . . .	(Tēa-klū) āchhō . .	133. Better.

English.	Kāṭhalī.	Haṇḍūrī.
134. Best	Sōbbī-dā ṇōzzarā (-rō)	(Sab-tē) kharā
135. High	Uchṭā (or -ṭō)	Ūchā
136. Higher	(Ēs-dā) uchṭā (-ṭō)	(Tēs-tē) ūchā
137. Highest	Sōbbī-dā uchṭā (-ṭō)	(Sab-tē) uchā
138. A horse	Gōhṛā	Kōṛā
139. A mare	Gōhṛī	Kōṛī
140. Horses	Gōhṛō	Kōṛē
141. Mares	Gōhṛī	Kōṛiyā
142. A bull	Sāṇ	Bald
143. A cow	Gāuī	Gāyā
144. Bulls	Sāṇ	Bald
145. Cows	Gāuī	Gayā
146. A dog	Sakārī	Kūtā
147. A bitch	Sakāran	Kūtī
148. Dogs	Sakār	Kūtē
149. Bitches	Sakārī	Kūtiyā
150. A he goat	Bākrā	Bakrā
151. A female goat	Bākrī	Bakrī
152. Goats	Bākrō	Bakrō
153. A male deer	Aran	Hiran
154. A female deer	Arnī	Hirnī
155. Deer	Aran	Hirna
156. I am	Ā ōsū, āsū	Hāū hō
157. Thou art	Tū ōsō, āsō	Tū hā
158. He is	Sē ōssā, ōsō, āsā, āsō	Sē hā
159. We are	Hamē ōsaṇ, āsā	Āsē hā
160. You are	Tumē ōsō, āsō	Tusē hē

Siuia Siāṭṭi.	Śārāchāli.	English.
Sabhi-dē ŏchhō	Bādē-khū ŏchhō	134. Best.
Uchhṭō	Gāś	135. High
Uchhṭō	(Tēs-khū) gāś	136. Higher.
Sabhi dē uchhṭā	Bādē-khū gāś	137. Highest.
Gōhṛā	Gōhṛō	138. A horse.
Gōhṛī	Gōhṛi	139. A mare.
Gōhṛē	Gōhṛō	140. Horses.
Gōhṛī	Gōhri	141. Mares.
Bōlōd	Bōlōd	142. A bull.
Gāō	Gāō	143. A cow
Bōlōd	Bōlōd	144. Bulls.
Gāō	Gāwī	145. Cows.
Kūkōr	Kukur	146. A dog.
Kukri	Kukrē	147 A bitch.
Kūkar	Kukōr	148. Dogs.
Kukri	Kukri	149. Bitches.
Bākrā	Bākrō	150. A he goat.
Bākrī	Bākrē	151. A female goat.
Bākrē	Bākrē	152. Goats.
Hōrin	Ōrin	153. A male deer.
Hōrnī	Ōrin	154 A female deer.
Hōrnī	Ōrin	155. Deer.
Ăū aō, ŏsō, ŏsŏ	Aŭ ŏsū, ŏsŭ aū	156. I am.
Tū ai, aō, ŏsō, ŏsŏ	Tū ŏsū, aō, āsū, aū	157. Thou art.
Se au, ō, ŏ, aō, ŏsō, ŏsŏ	Sē, ŏsō, aō, āsū, aū	158. He is.
Ē ī, aō, ŏsō, ŏsŏ	Ānē, ŏsū, āsū, aū	159. We are.
Tēś ō, aō, ŏsō, ŏsŏ	Tunē ŏsō, aō, āsū, aū	160. You are.

English.	Kiṭhalī.	Haṇḍūri.
161. They are	Sē ōsā, ōsō, āsā, āsō	Sē hē
162. I was	Ā thā, thiyā	Hāṅ thā
163. Thou wast	Tū thā, thiyā	Tū thā
164. He was	Sē thā, thiyā	Sē thā
165. We were	Hamē thē, thiyē	Āsē thē
166. You were	Tumē thē, thiyē	Tusē thē
167. They were	Sē thē, thiyē	Sē thē
168. Be	Ō	Hō
169. To be	Ōṇā, ōhaṇā	Hōṇā
170. Being	Hundā	Hundā
171. Having been	Ōē-kā (or -rō)	Hoi-kē
172. I may be	Ā ṇā, ōhū	Hāṅ hoū
173. I shall be	Ā ōhūṅā	Hāṅ hūṅgā ṭigā
174. I should be	Ā ōē, ōhū	.....
175. Beat	Ṭip	Mār
176. To beat	Ṭipṇā	Mārṇā
177. Beating	Ṭip-dā	Mārdē
178. Having beaten	Ṭipē-rā (or -rō)	Mārī-kē
179. I beat	Ā ṭipū	Hāṅ mārū
180. Thou beatest	Tū ṭipē	Tū mārē
181. He beats	Sē ṭipā, ṭipō	Sē mārē
182. We beat	Hamē ṭipā	Āsē mārē
183. You beat	Tumē ṭipē, ṭipō	Tusē mārē
184. They beat	Sē ṭipā, ṭipō	Sē mārē
185. I beat (*Past Tense*)	Mōē ṭipā	Mē mārēyā
186. Thou beatest (*Past Tense*)	Tōē ṭipā	Tē mārēyā
187. He beat (*Past Tense*)	Tinlē ṭipā	Tinlyē mārēyā

Sinhalese Straight.	Sórsekhiri.	English.
Sō ēu, ō, ŏ, eō, ŏeō, ŏeŏ̃	Sō ŏeō, eō, ŏeā, eā	161. They are.
Ā̃ tā, thā	Āū thō	162. I was.
Tū tā, thā	Tū thō	163. Thou wast
Sō tā, thā	Sō thō	164. He was.
Ē̃ tē, thē	Āmē thē	165. We were.
Tōē tē, thē	Tumē thē	166. You were.
Sō tē, thē	Sō thē	167. They were
Ho	Ó	168. Be.
Óhuū	Óuā	169. To be.
Hundā	Óndā	170. Being.
Hōē-vē	Óiyē	171. Having been.
Hoū	Āū ōū	172. I may be.
Ā̃ hālā	Āū ōnlō	173. I shall be.
.....	.....	174. I should be.
Piṭṭ	Piṭṭ	175. Beat.
Piṭṭoū	Piṭṭuā	176. To beat.
Piṭṭdā	Piṭṭdā	177. Beating
Piṭṭī-vē	Piṭṭiyō	178. Having beaten.
Ā̃ piṭṭū	Āū piṭṭā	179. I beat.
Tū piṭṭō, piṭṭā	Tū piṭṭō	180. Thou beatest.
Sō piṭṭō	Sō piṭṭō	181. He beats.
Ē̃ piṭṭū	Āmē piṭṭō	182. We beat.
Tūē piṭṭō	Tumē piṭṭō	183. You beat.
Sō piṭṭō	Sō piṭṭō	184. They beat.
Māē piṭṭā	Māī piṭṭō	185. I beat (*Past Tense*).
Tōē piṭṭā	Tūī piṭṭō	186. Thou beatest (*Past Tense*).
Tōmē piṭṭā	Tīyī piṭṭō	187. He beat (*Past Tense*).

English	Kiñṭhal.	Hapṇūri.
188. We beat (*Past Tense*)	Hamẽ ṭipā . .	Āsē mārĕyā . .
189. You beat (*Past Tense*)	Tumẽ ṭipā . .	Tusē mārĕyā .
190. They beat (*Past Tense*).	Tihnē ṭipā . .	Tinē mārĕyā . . .
191. I am beating .	Ã̃ ṭipdā lāgē-nā .	Hẽã̃ mārnē lagī rayā .
192. I was beating .	Ã̃ ṭipā-thā .	Hãũ marī rayā-thā . .
193. I had beaten . .	Mōē ṭipā-thā . .	Mē mārĕyā-thā
194. I may beat .	Ã̃ ṭipā . . .	Hẽã̃ mārū . .
195. I shall beat .	Ã̃ ṭipūmā, ṭipēā .	Hãũ mārūgā . .
196. Thou will beat .	Tū ṭipēlā . . .	Tū mārgā . . .
197 He will beat .	Sē ṭipēlā . . .	Sē mārgā . . .
198. We shall beat .	Hamẽ ṭipūmā . .	Āsē mārgē . .
199 You will beat .	Tumẽ ṭipēlē . .	Tusē mārēgē . . .
200. They will beat .	Sē ṭipēlē . .	Sē mārgē . .
201. I should beat .	Ã̃ ṭipā	.....
202. I am beaten .	Ã̃ ṭipā jāū . .	Hãũ mārĕyā gēyā . .
203. I was beaten	Ã̃ ṭipā gōā . .	Hãũ mārĕyā gēyā-thā .
204. I shall be beaten .	Ã̃ ṭipā jāūmā . .	Hãũ mārĕyā gayā-hūgā
205. I go . . .	Ã̃ ḍēū . . .	Hãũ jāū . . . .
206. Thou goest .	Tū ḍēwē . . .	Tū jāē .
207. He goes . . .	Sē ḍēwā, ḍēwō . .	Sē jāē . . .
208. We go . . .	Hamẽ ḍēā . .	Āsē jāē . . . .
209. You go . . .	Tumẽ ḍēwā, ḍēwō . .	Tusē jāē . .
210. They go . . .	Sē ḍēwā, ḍēwō . . .	Sē jāē . . . .
211. I went . . .	Ã̃ ḍēwā . . .	Hãũ gēyā .
212. Thou wentest . .	Tū ḍēwā . . .	Tū gēyā . . .
213. He went . . .	Sē ḍēwā . . .	Sē gēyā . .
214. We went . . .	Hamẽ ḍēwē . . .	Āsē gayē . . . .

Sinala Sirājī.	Śśeśchāll.	English.
Ẽ piṭā	Āmś piṭo . .	188. We beat (*Past Tense*).
Tāś piṭā . . .	Tumś piṭō . .	189. You beat (*Past Tense*).
Tinś piṭā . . .	Tinś piṭō . . .	190. They beat (*Past Tense*).
Ã piṭā rāhẽ ẽ . . .	Āṁ piṭū-lāgē-rōā-sū, ṁ piṭū-āṁ.	191. I am beating.
Ã piṭā rūhā tā . .	Āṁ piṭū-thā . . .	192. I was beating.
Mall piṭā tā . . .	Mall piṭō-thā . . .	193. I had beaten.
Ã piṭū . . .	Āṁ piṭū	194. I may beat.
Ã piṭulā . . .	Āṁ piṭalo . . .	195. I shall beat.
Tū piṭalā . . .	Tū piṭō	196. Thou wilt beat.
Se piṭala, piṭlā . .	Se piṭlō	197. He will beat.
Ẽ piṭumā, piṭmā .	Āmś piṭūlō .	198. We shall beat.
Tāś piṭolā, piṭlā . .	Tumś piṭālō . . .	199. You will beat.
Se piṭola, piṭlā . .	Se piṭlō	200. They will beat.
...	.....	201. I should beat.
Ã piṭā goā . . .	Āṁ piṭo-jāu-sū . . .	202. I am beaten.
Ã piṭā goā tā . . .	Āṁ piṭō-goā . . .	203. I was beaten.
Ã piṭa jāulā . . .	Āṁ piṭō-jāulā . . .	204. I shall be beaten.
Ã ḍāū .	Āṁ ḍāū	205. I go.
Tū ḍāā	Tū ḍāwō . . .	206. Thou goest.
Se ḍāū . . .	Sēō ḍāwā . . .	207. He goes.
Ẽ ḍāū . . .	Āmś ḍāū . .	208. We go.
Tāś ḍāō	Tumś dāwē, dāō . .	209. You go.
Se ḍāō	Se ḍāwē, ḍāā . .	210. They go.
Ã ḍāwā	Āṁ ḍāwō . . .	211. I went.
Tū ḍāwā .	Tū ḍāwō . . .	212. Thou wentest.
Se ḍāwō . . .	Se ḍāwō	213. He went.
Ẽ ḍāwā	Āmś ḍāwō . . .	214. We went.

English.	Kiṅṭhali.	Hazārī.
215. You went . .	Tumē ḍēwē	Tusē gayē . . . .
216. They went . .	Sē ḍēwē	Sē gayē . . . . .
217. Go . . .	Ḍē	Jā . . . . .
218. Going . . .	Ḍēundā	Jāndā . . . . .
219. Gone . .	Gōā	Gayā .
220. What is your name?	Tērā kāh nā̃ ēsē? . .	Tērā kyā nā̃w? .
221. How old is this horse?	Ēē gōhṛē-rī kāh ummēr ēsē?	Is ghōṛē-rī kyā umar hē? .
222. How far is it from here to Kashmir?	Ēthā-dā Kaśmīr kitrā dūr ēsā?	Kaśmīr ēthā-tē kitnī dūr hē?
223. How many sons are there in your father's house?	Tērē bāō-rē gauhrē kitnē bagēhr ēsā?	Tērē bāwē-rē ghar kitnē maṭhē haĩ?
224. I have walked a long way to-day.	Ā āj bahutā kaṇḍā .	Hāõ āj baṛtyē dūrnā-tē āyā
225. The son of my uncle is married to his sister.	Mērē kākē-rā chōhṭā tēs-rī bauhṇē-sāthī bā ēsē.	Mērē chichū-rā puṭ tēs-rīyā haihaṛ-sāthī byā hē.
226. In the house is the saddle of the white horse.	Chiṭṭā gōhṛē-rī zīn tēs gauhrē ēsā.	Bagō ghōṛa-rī jīn ghar-bī rakhū-rī.
227. Put the saddle upon his back.	Tēs pāndē zīn lāṛ . .	Jīn piṭhī-parō rākhī-dō .
228. I have beaten his son with many stripes.	Mēē tēs-rā chōhṭā chiṭṭā-sāthī ṭīpā.	Maī tēs-rē puṭī-jō bahut kuṭyā.
229. He is grazing cattle on the top of the hill.	Sē ṭibbē-pāndē pāsū ṭāṛē .	Ō uthṛī dhārā par pāsnā chārāyā karē-ā.
230. He is sitting on a horse under that tree.	Sē tēs ḍālō ubēṭē gōhrē-pāndē bēṭhā ēsē.	Ō ḍālō-hēṭh ghōṛē-parō charū-rā.
231. His brother is taller than his sister.	Tēs-rā bhāī tēs-rī bauhṇē-dā lēhā ēsā.	Tēs-rā bhāī tēs-tē (than him) lāmā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōl ḍāhē rupōyā ēsā.	Tēs-dā mōl ḍhāī rupaiyē ā.
233. My father lives in that small house.	Mērā bāō tēs mhāṭhrē gauhrē-dā rauhā.	Mērā bās tēs chhōṭṭyā jhuṅ-giyā rā.
234. Give this rupee to him.	Ēh rupōyā tēs-knē dā .	Ē rupaiyā ē-jō dō . .
235. Take those rupees from him.	Sē rupōyē tēs-hāgō uṛē lē .	Ē rupaiyē tēs-tē lēī-lē
236. Beat him well and bind him with ropes.	Tēs ṣchhā ṭip ōr rōṣēī-sāthī bandhā.	Ēs-jō sāin kuṭī-kē rasē-kanē bēdhō.
237. Draw water from the well.	Kūē-dā chiē āṇ . .	Kūē-tē pānī chakī-lē . .
238. Walk before me .	Mā dā gāõ-kā ḍē .	Mē-tē āgē chal . .
239. Whose boy comes behind you?	Tusē-phā pichhauī-kā kōṇrā chōṭṭā āē?	Tē-tē pichhē kēs-rā bhāṇ hai?
240. From whom did you buy that?	Sē tusē kōṇ-phā lēā-ēhā? .	Ē tē kēs-tē lāyā-hai? .
241. From a shopkeeper of the village.	Gā̃-rē bēṇiyē-phā . .	Gā̃w-rē haṭāniyē-tē .

Sinlo Sirāji.	Śīrāchōli.	English.
Tnē ḍēwē . .	Tūmē ḍēwē . . .	215. You went.
Se ḍewē	Se ḍewē . . .	216. They went.
Ḍā . .	Ḍā	217. Go.
Ḍēundā	Ḍēundā . . .	218. Going.
Ḍēwā	Ḍēwā	219. Gone.
Tērō nāwō̃ kā ō? . .	Tēro kā nō̃ ē? . .	220. What is your name?
Ē ghoṛā kēti umarī-rā? .	Ēs gohṛē-rē kā umōr āsā?	22 . How old is this horse?
Ith-dā Kashmīr kitṛō dūr sō?	Iohhē-kiū̃ Kōśmir kēṭṛi dūr āsā?	222. How far is it from here to Kashmir?
Tērō bāp-rē kēti chohṛē ō?	Tēro bābū-rē kōṭṛē chhaogṭā āsā?	223. How many sons are there in your father's house?
Āj ā̃ dūr tā̃ kāṇdā	Āū āj bhōntō kāṇḍō . .	224. I have walked a long way to-day
Mārē kākē-rō chōhṭē ēs-ri būhṛ sapī sō.	Mārō kākō-rē chhāgṭā tēs-ri dādi-rō jāṛrō hoō.	225. The son of my uncle is married to his sister
Śuklē gohṛē-ri jin gauhaē ā.	Śuklē gohṛē-rē kāṭhē ghōrō bibtrō āsā.	226. In the house is the saddle of the white horse.
Jin ēs-ri pīṭhi-gāē chhāṛ .	Tēs-ri pīthē gāēl kāṭhē pāṛē.	227. Put the saddle upon his back.
Mō ēs-rō chōhōṇ chihiō piṭā.	Mai tēs-rō chhāgṭā chhṭṛē-kōrē pīṭō-sō.	228. I have beaten his son with many stripes.
Sē tēs dāhrō gōrū dēwāndā.	Sēō ṭir gāēl bōhchō chārō āsā.	229. He is grazing cattle on the top of the hill.
Sē tēs-rukh-ṛiṭhē gohṛē gāē ō.	Sēō tēs bikh-thōlī gōhṛē-gāēs bōṭhā-sā.	230. He is sitting on a horse under that tree.
Tēs-rā bhāī tēs-ri bauhṛē-dā lāmbā ō.	Tēs-rā bhāyī tēs-ri bāṇē-kū̃ lāmā āsā.	231. His brother is taller than his sister
Tēs-rō mōl dhāī rupē .	Tēshā-rō mōl dhāū rupayā āsā.	232. The price of that is two rupees and a half.
Mērā bābā tēs nā̃dē gauhrē-dā rō-ō.	Mārō bābū chhoṛē ghōrō-dō rōā-sā.	233. My father lives in that small house.
Ē rupē tēs dē . . .	Ēs rupayē ēs dēō . .	234. Give this rupee to him.
Tēs-dā sōjā rupē āṇ .	Tiyō rupayē tēs-kiū̃ ōr kōr	235. Take those rupees from him.
Tēs āchhē piṭē hī ōr rāsāyē hī bānā.	Tēs āoahs piṭ ōō̃ rōṣṭō kōr bāch.	236. Beat him well and bind him with ropes
Bāo-dō pāṇī khīch . .	Kuē-kiū̃ pāṇi gāṛ . .	237. Draw water from the well.
Mū-dō gaā̃-ki chāl . .	Māī āgā chāl . . .	238. Walk before me.
Tū pāchhē kōē-rā chōhṭā sōjō?	Tumai pōchhi kēs-rā māyū āsā?	239. Whose boy comes behind you?
Tuē kōs-dā gīnā? .	Tumē sēō kēs-dō gīnāchā?	240. From whom did you buy that?
Gāō̃-rē āku būnyē-dā .	Gōṛō-rē bāṇlyē-kū̃ .	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukētī, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwar far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys, one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Bias, system of valleys is known as Inner Siraj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōtgurū (Kotgarh) *'alāqa* of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550) Its language is Kiũṭhalī. So also, on the east, Kōchī, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Siraj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōtgurū *'alāqa*. This tract is locally known as Sadōch or Śōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Siraj, on the Bās side of the watershed, is different, and is allied to Kuluī.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Śōdōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Śōdōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirājī is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Śōdōchī—	
Sangri	2,606
Keonthal	3,026
Kumharsain	6,039
Bashahr	3,658
Kotgarh	3,564
	18,893
Outer Sirājī	20,000
TOTAL	38,893

Both Šōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Šōdōchī 'Koṭgurū.' For the purposes of this Survey, specimens of Šōdōchī have been received. These agree exactly with Mr. Bailey's Koṭgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Šōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Šōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahāṛī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Šōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāj are marked 'O. S.' :—

āgdē, before.
ākkh, the eye.
āl, a weaving machine (O. S.).
ārnau, to be defeated.
ārā, on this side.
āṭshau, see *hāṭshau*.
auhṇau, or *auṇau*, to be, to become.
aul, a plough.
bāb, a father.
bāgṇau, to run.
bāgur, wind, air.
bāhṛau, a load.
baī, *bāe*, *bhāī*, a brother.
baihṇ, see *būhṇ*.
baiṭī, the evening meal (O. S.).
barērā, a brother (O. S.).
bauhrī, much.
bauṇ, a forest, jungle.
bāvtā, one of the slanting roofs of a house (O. S.).
bēdṇau, or *bōdṇau*, to call, summon.
bēdzau, seed.
bēhṛ, a sheep.
bēṣṇau, to sit.
bēṭhā, a low-caste servant, a slave.
bhōrī, great, excessive.
bijā, drought (O. S.).
bītau, good, beautiful.
bōḍḍau, great, large.
bōḍkau, great, excessive.

bŏdṇau, see *bēdṇau*.
bŏḷd, an ox.
bṛaṛau, fem. *bṛaṛī*, a cat.
bū, a grandfather (O. S.).
bŭhṇ, *baihṇ*, a younger sister.
bŭṭ, a tree.
chān, ready.
chaṇṇau, to make.
chaun, three.
chēī, a younger sister.
chhēŏṛī, see *tshēŏṛī*.
chhŏṭū, see *tshŏṭū*.
chīr, a plot of cultivated land (O. S.).
chŭkhu, fem. *chiŭkhī*, a small bird.
dāhr, a hill.
dāī, an elder sister.
daihṛau, a day, the sun.
daihrē, daily, continually, always.
dāḷjī, poor, indigent.
ḍaṇau, to place.
dānd, a tooth.
dau, sunshine.
ḍēuṇau, to go.
ḍhaṇ, the belly (O. S.)
dhŏlī jāṇau, to tumble down (O. S.).
dhŏṇī, the master of a *bēṭhū* (O. S.).
dŏl, a plain (O. S.).
dzāḍau, cold.
dzaī, if, that.
dzībh, the tongue.
dzōṇau, a man, a person.
dzŏṛkī, a fish (O. S.).
dzot, a hill-top, pass (O. S.).
dzōth, *dzōth*, the moon.
gāē, upon.
gāś, up.
gauhr, a house.
gēō, ghī.
ghiṇ, compassion.
ghŏrchī, property, possessions.
gŏṛāṇau, to be lost.
gōhṛau, a horse.
grāswī, a household god (O. S.).
graŭ, a village.
guḷāau, sweet.

haṇḍṇau, to walk.
hāttk, a hand.
hāṭṣhau, *hāṭṣau*, *āṭṣhau*, good.
hīḏzē, yesterday. In (O. S.) *hīj*.
hŏknau, little, small.
hŏrtk, a wife (O. S.).
hŏṭṣau, little, small (O. S.).
hŭbhī, up.
hūnaī, down.
ī, *ij*, a mother.
ĕchhṇau, to come (O. S.).
jāt, the mouth.
jheṭṇau, to fight.
jhirnau, to draw (water).
jhuṭṇau, to drink (O. S.).
jŏchṇau, to yoke, *aul jŏchṇau*, to plough.
jŏlkā, clothes (O. S.).
kaĕ, near.
kā̃gṇī, a ring.
kallē, to-morrow.
kŏakī, alone, separate (O. S.).
khākkh, the corner of the mouth (O. S.).
khāssau, much (O. S.).
khech, *khēṭṣ*, a field.
khĕuṇau, to give to eat.
khŏrānt, the beams at the gable ends of a house for supporting the framework of the roof (O. S.)
khŏṛau, upright, standing.
khŏṭṇau, to serve, to do service.
kŏṇak, wheat (O. S.).
kŏnŏrā, a winnowing tub (O. S.).
lagṭī, a field.
laiṇau, to take.
lāṇau, to apply, appoint (*lagānā*).
lāt, a foot.
lŏlŏṭā, a haystack (O. S.).
lŏṭṇau, to fall.
māhiṛau, i.q. *mhāṭṛau*.
manḏzau, a bed (O. S.).
manḏghā, in, within, from in.
māṇŏchh, *māṇś*, a man.
māse, meat.
mātrī, a mortgage (O. S.).
mĕrā, kindness (O. S.).
mhāṭṛau, little, small.

mõndŏr, a roof (O. S.).
mũh, the face.
naitau, hot.
nãṇī, a wife.
naũ, a name.
nēḍḍhī, *nēṛĕ*, near
nĕwŏl, low-lying land (O. S.).
nikkau, bad (O. S.).
nĩṇau, to take away (O. S.).
ŏr, other, another; and.
ŏrtā.....pŏrtā, hither and thither (O. S.).
ŏrŭ-laiṇau, to take away.
ŏṭanau, to put to one side.
ŏṭṇau, to go to one side, to turn.
painau, sharp.
pāṇḍ, the top story of a house (O. S.).
paṇēṇau, to give to drink.
pārśā, beyond.
pathā, behind.
phabṇau, to meet.
phual, a shepherd.
phoroz, the day before yesterday (O. S.).
piṇḍē, a house (O. S.).
pinnī, an egg.
piṭṇau, to beat.
piṭshŭ, behind (O. S.).
piṭṭh, the back.
pŏhlŭ, *pŏnŏhŏl*, hay (O. S.).
pŏlṛau, a shoe.
pŏr, but.
pŏṭ, *pĕṭ*, the belly.
pŏṭsēli, a blanket (O. S.).
rāch, *rāchī*, night.
rāmlau, clean (O. S.).
rāṇdŭ, a husband.
rauhṇau, *rauṇau*, *rŏṇau*, to remain.
rĕau, bad, ugly.
rĕgŏṛ, a servant.
saigŏrnau, to make (O. S.).
śaiḷau, a fox.
sāũ, a friend, companion.
śēlau, cold.
sithē, with, together with; with, by means of.
śiṭau, white (O. S.).
śobhlau, good, beautiful, well (O. S.).
sŏhrāj, highland (=Sirāj) (O. S.).
śŏlŏkhṛau, chaff, husk.

sorlau, a plain (O. S.).
śōrū, a boy, a son (O S.).
śṛāḷ, hair.
suhón, wild hay-grass (O. S.); a large roof-beam (O. S.).
sulai, lazy (O. S.).
sūnau, gold.
sutṇau, to lie down, to sleep.
ṭhurnau, to run.
tichchhau, sharp (O. S.).
tōḷ, *toḷ*, down, below.
ṭsāgau, well, healthy (*chaṅgā*).
ṭshah, buttermilk.
ṭshēkau, swift (O. S.).
ṭsheōṛī, *chhēōṛī*, a woman, a wife.
ṭsākṇau, to beat (O. S.).
ṭshōṭū, *chhōṭū*, a boy, a son.
ṭsōrnau, to graze, eat grass.
ulī, a cave (O. S.).
uṭshṭṛau, *uṭshṭau*, *uṭsṭṛau*, high, lofty.
uṇau, *uṇau*, to rise, arise.

Pronunciation.—The pronunciation of Śōdōchī and Outer Sirāji follows the usual Western Pahāṛī lines. The letter *a* is almost always pronounced as the *o* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō* Thus we have *ṭshōṭa*, but much more often *ṭshōṭū*, a son Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindi *hōnā*, to become, is represented in Śōdōchi by *auṇau* or *auhṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *rauṇau*, the Hindī *rahnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindī *lēnā*, to take.

The letter *ch* often becomes *ṭs*, as in *chhōṭū* or *ṭshōṭū*, a son, and similarly *j* becomes *z*, as in *uzuṇau*, for *ujuṇau*, to arise, or *dz*, as in *dzibh*, for *jibh*, the tongue.

The letter *h* is often dropped, as in *ōṭṇau*, to go to one side, Hindī *haṭnā*; *śēlau*, equivalent to the Kāshmīrī *śēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *auṇau* or *auhṇau*, the Hindī *honā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmīrī *gēo*), clarified butter (*ghi*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house; in *gōhṛā*, a horse; and in *daihṛau*, usually written *dhaiṛau*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindī *lagānā*, to apply Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthīō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three; *jēchṇau*, Hindī *jōtnā*, to yoke; and *rāch*, Hindī *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *ṭau* (or *ṭṛau*) added without changing the meaning. Thus we have *bāhṛṭau*, a load, Hindī *bhār*; and *uṭsṭau* or *uṭsṭṛau*, high, Hindī *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *tshōṭi*, a girl, *tshōṭīau*. It may be noted that in Sainji, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōṭīai* (*-ē*), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *u*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ĕau*, that of the agent being *ĕyai*. Thus from *gōhṛau*, a horse, the genitive (singular or plural) *gōhṛĕau* (*gōhṛĕō*), and the agent (singular or plural) *gōhṛĕyai* (*-ĕye*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse, oblique singular or plural, *gohṛai* or *gohṛē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ī*. Thus, *bāhṇ* or *baihṇ*, a sister; oblique form, singular or plural, *baiṇī*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*a*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse; *gōhṛai* or *gōhṛē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *ī̃*. Thus, *barhṇ*, a sister; *baiṇī̃*, sisters. Outer Sirāji, however, has no nasalization (*baiṇī*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form :—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
gōhṛau (*ā*, *ō*), a horse .	*gōhṛai* (*ē*)	*gōhṛĕau* (*ō*)	*gōhṛĕyai* (*ē*)	*gōhṛai* (*ō*)	*gōhṛĕā*	*gōhṛĕō*
gauhr, a house . .	*gauhr*	*gauhrau* (*ō*)	*gauhrai* (*ē*)	*gauhrā*	*gauhrā*	*gauhrō*
hāthī, an elephant .	*hāthī*	*hāthīau* (*ō*)	*hāthīai* (*ē*)	*hāthī*	*hāthīā*	*hāthiyō*
tshōṭi, a girl . .	*tshōṭī*	*tshōṭīau* (*ō*)	*tshōṭīai* (*ē*)	*tshōṭī*	*tshōṭiyā*	*tshōṭiyō*
bāhṇ or *baihṇ*, a sister .	*baihṇī̃* (O. S. *baihṇē*).	*baihṇau* (*ō*)	*baihṇai* (*ē*)	*baiṇī*	*baihṇē*	*baihṇō*

According to Mr. Bailey, the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *babā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāwō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *ī* when agreeing with a feminine noun. The masculine oblique singular of *gōhṛēau* is *gōhṛēai* (*-ē*) or *gohṛai* (*-ē*).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*), fem. *rī*. This is evidently borrowed from Kiũṭhalī.

The postposition of the dative-accusative is *lai* (of which *lē* and *lhē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiũṭhalī adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirājī has *kē*, from, just as we shall see that Inner Sirājī has *kā*.

Adjectives call for no remarks. Those in *au* (*a*, *ō*, *u*) change to *ai* (*e*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *ī* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

Pronouns.—The first two **personal pronouns** are declined as follows :—

		I.	Thou.
Sing.	Nom.	*mẽ* (O. S. *hẽ*)	*tū*.
	Agent	*maĩ*	*taĩ*.
	Obl.	*mū*, *mũ*	*tā*, *tã*.
	Gen.	*mērau* (*-ō*)	*tērau* (*-ō*).
Plur.	Nom. / Agent	*hamẽ*, *hāmẽ*	*tumẽ*, *tūmẽ*.
	Obl.	*hamã*, *hāmã*	*tumã*, *tūmã*.
	Gen.	*mahrau* (*-ō*)	*thārau* (*-ō*).

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tēttī*) *mulkha-re ēkī māṇsā sōṅgē*, with a man of that country.

	He, she, it, this			He, she, it, that		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	*jau* (*jō*), *ĕū*, *ēh* (O. S also *ē*)	*jau* (*jō*), *ĕū*, *ēh*	*jau* (*jō*), *ĕū*, *ēh*	*sau* (*sō*), *sai* (*sē*) (O. S also *ōh*)	*sau* (*sō*), *sai* (*sē*)	*sau* (*sō*), *sai* (*sē*) (O S. *ōh*)
Agent	*ēūai* (*-ē*)	*ai* (*ē*)	*ēūai* (*-ē*)	*tīnī* (O. S. *tēī*)	*tai* (*tē*) (O. S. *tai*)	*tīnī* (O. S. *tēī*)
Obl.	*ēā*, *ĕē*	*aiā* (*ēā*)	*ĕēth*	*tēē*, *tĕē*, *tēh*	*taiā*, *tĕā*	*tĕēth*
Gen.	*ēh-rau* (*-rō*)	*aiau* (*-ō*) (O. S. *ēsō*)	*ĕēthau* (*-ō*)	*tĕēau* (*-ō*), *tēh-rau* (*-rō*), *tēa-rau* (*-rō*)	*taiau* (*-ō*) (O. S. *tēsō*)	*tĕēthau* (*-ō*)
Plur.—						
Nom.	*jai* (*jē*), *ēā*			*sai* (*sē*)		
Agent	*īnai* (*īnē*)			*tīnē*		
Obl.	*īnā*			*tīnā*		
Gen.	*īnau* (*īnō*), *īnāau* (*ō*)			*tīnau* (*tīnō*), *tīnāau* (*-ō*)		

Note the form *jau*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Rājasthānī.

The **Relative Pronoun** *dzau* or *dzuṇ*, who, which, is declined as follows. Sing. ag. *dzuṇē* or *dzuṇī*, obl. *dzaua*, gen. *dzau-rō*. The plural is the same as the singular, except that the ag. is *dzuṇēyai* or *dzīnēyai*.

The **Interrogative Pronoun** *kuṇ*, who, is declined exactly like *dzuṇ*. Its neuter is *kai* (*ke*), gen. *kiūwo*.

Indefinite Pronouns are: *kōī*, anyone, someone (ag. *kuṇī*, gen. *kōeuī*), and *kichh*, anything, something. *Dzau kuṇī* or *dzuṇ kuṇī* is 'whoever,' and *dzau kichh* or *dzuṇ kichh* is 'whatever.'

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *āsā*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā̃*. O. S. has also *ū̃* in the first person singular.

The past tense is *tau* (*tō*), pl. *tai* (*tē*); fem. sing. and plur. *tī*. We occasionally come across the Kiūṭhali forms *thau* (*thō*), *thai* (*thē*), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nĕhẽ aintĕ*, I am not. It does not change for number or person. Outer Sirājī has *āthī* instead of *aintĕ*.

B. Active Verb.—Infinitive *piṭṇau* (*-ṇā*, *-ṇō*), to strike. After *r* we have *ṇau* instead of *ṇau* as in *t̲ĕōrṇau*, to graze. Outer Sirājī has optionally *-ṇū* instead of *-ṇō*.

Present Participle *piṭdau* (*-dā*, *-dō*), striking After a vowel the termination is *ndau*, as in *jāndau*, going. So *rauhndau*, *raundau*, or *rōndau*, remaining, from *rauhṇau*, *rauṇau* or *rŏṇau*, to remain.

Past Participle, *piṭau* (*-ā*, *-ō*), struck.

Irregular are :—

auhṇau or *auṇau*, to be, to become, past part. *ūhau*, *ūau*

ḍĕuṇau, to go,	*ḍĕūau*
laggṇau, to be joined,	*lāgau*
jāṇau, to go,	*gōau* or *gau*, plur. *gĕai*, *gai* ; fem. *gĕī*
kŏrnau, to do,	*kīau*
dĕṇau, to g.ve,	*dīnau* (O. S. *dĕnnau*)
laiṇau, to take, is regular.	

The Outer Sirājī *ichhṇau*, to come, has its past participle *āō*.

Future Passive Participle, *piṭṇau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṭĕō*, having struck (in compounds, *piṭī*). Outer Sirājī, *piṭĕ-kŏrĕ*.

Adverbial Pres. Part., *piṭdā*, while striking

Noun of Agency, *piṭṇĕāṭā*.

Imperat. 2 sing. *piṭ*, strike thou.
2 plur. *piṭau* (O. S. *piṭā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṭṭ*, *puṭṭau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirājī as a Future ; I strike, I may strike (O. S. I shall strike), etc.

	Sing	Plur.
1.	*piṭū*	*piṭī*, *piṭā*
2.	*piṭā*	*piṭā*
3.	*piṭā*	*piṭā*

It will be observed that the second and third person of both numbers have all the same forms.

āṇau, to come, has :—

	Sing.	Plur.
1.	*āū*	*āī*, *ā*
2 & 3.	*ā*	*ā*

ḍēuṇau, to go, has:—

	Sing.	Plur.
1.	*ḍēũ*	*ḍēwī*, *ḍēwā*
2 & 3.	*ḍēwā*	*ḍēwā*

A Definite Present may be formed with the past participle of the verb *laggṇau*, and the present participle, as in *mẽ̃ piṭdau lāgau aundau*, I am beating, equivalent to the Hindi *maĩ mārtā lagā hōtā* (*hũ*).

The Imperfect is formed from the present by adding *tau* (*tō*) (plur. *tai* (*te*); fem. *tī*) to the present. Thus *mẽ̃ piṭā tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mẽ̃ piṭdau lāgau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mẽ̃ piṭdau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	*piṭmẽ̃*, *piṭu*	*piṭmẽ̃*, *piṭī*, *piṭā*
2.	*piṭā*	*piṭā*
3.	*piṭa*	*piṭā*

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *ḍēuṇau*, to go, makes *ḍēmẽ̃*, *ḍēmẽ̃*. Outer Sirāji has no forms in *mẽ̃* or *mẽ̃*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

mẽ̃ ḍēũau, I went.
maĩ piṭau, I struck him.
mẽ̃ ḍēũau tau, I had gone.
maĩ piṭau tau, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mẽ̃ piṭdau rauhũ*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāgau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai ṯēārdau lāau*, he appointed him to feed swine.

The conjunctive participle in *ī* is used in various verbal compounds, as in *lōpōddīwī muhau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jau kitāb tēũē nēhẽ̃ pōṛhdī*, as for his (part), this book is not being read, *i.e.*, he cannot read this book; *mōrē nēhẽ̃ ḍēundau*, as for my (part), there is not going, *i.e.*, I cannot go.

The usual verb for 'to go' is *ḍēuṇau*. *Jāṇau* is mainly employed in composition.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (ŚÕDÕCHĪ).

एकी बाबे दोई छोटू ते। तीना माँ इखने छोटूएँ बोली हे बाबा आपणी घरची मांझा जो मेरो बाँडो पड़ा तेऊ मूल्हे दे। तेबी तीनो तीना ले आपणी घरची बाँडी। थोड़े थेड़े ऊऐ ते तीनो छोटूए आपणे बाँडेई घरची कठी करय दूर देशा री सैली कि डेऊओ। तेती आपणी घरची जादपणे-दी लपडावी दीनी। जेबी सारी घरची लपडावी मुकी। तेबी तेऊ मुलखा दे बड़ी काळ पड़ी। तेबी सी बड़ी दाऊजी ऊओ। तेबी सी तेऊ मुलखा रे एकी माणशा संगे रौंदी लागी। तीनी सी आपणी लाँगटी दो सुंगरे चारदी लाओ। तेबी सी सुंगरे रे बचे औंदे शलोकड़े सिथे आपणी पोट भरा तो। तेऊ ले ओर कोई किछ ना देआ तो। तेबी तेऊ ले सोच आई। आपणे जी दे सूँची जे मेरे बाबा काए जेतरे रोगड़ बेठू आसा तीना काए खाणे बाँडणे ले रोटी मुत्ती ओआ। मूँ लागी औंदो भूखो मरदो। मूँ एबी उठुयो आपणे बाबा काए ले डेऊ। तेऊ के बोलू जे बाबा मूँ ताँ काए परमेसरा काए बदकी पापी ऊओ। मूँ एबी तेरी छोटूबोलणे जोगी ना रौंदो। मू ले एकी रोगड़ा बराबरी रख। तेबी सी खड़ी उठुओ। आपणे बाबा काले आओ। तेबी से भरी दूर तो तेतरी तेऊए बाबे देरी। देखी धीण की। ठूरयो तेऊए मूँहा दी पोप्पी दीनी। तेऊए छोटूए तेऊ ले बोली ए बाबा मूँ ताँ काए परमेसरा काए बदकी पापी ऊओ। मूँ एबी तेरी छोटू बोलणे जोगी ना रौंओ। तेऊए बाबे आपणे रोगड़ा ले बोली जे सभी का बौते जुड़की आणी एऊ ले बठेओ। एऊए हाथा दे काँगणी लाओ लाता दे पोलड़े लाओ। हामाँ ले खाणी पीणी खुशी औणे देओ। की ले जे मेरी जी छोटू मुओ तो फिरे जीउंदी ऊओ गड़ाओ तो एबी मिली गोओ। से खुशी औंदी लागी॥

तेऊओ बड़ी छोटू खेचा दो तो। जेबी सी धौरा सेठी पूजी तीनी नाचणी गाणी शुणी। तो एकी रोगड़ा ले बोदिय पूछी जे के जो लागे औंदे करदे। तीनी बोली तेऊ ले तेरी भाऊ आओ तेरे बाबे खानाकारी की की ले जे तेऊ ले सो भऊ चाँगी जीउंदी मिली। तेत्थी गाए सी नराज

जग्यौ । भौंत्रे डेउंदी भाजौ । तेल्यौ गाए तेजग्यौ बाब बारे आग्यौ । तेज लै पतेउंदी लागौ । तौनी बोलौ जै एवी बरश ताँ सिये रौहंदे खटदे जई । कैबीए तेरी बोल ना अटाग्यौ । तैं मेरी ताईं कैबी एक छेकू बौ ना दौनौ जेत्थ का मूँ बौ साज संगे खुशी रचंदौ । जेवी तेरी छोटू आग्यौ जौनी तेरी सारी घरची छेवड़ी के मराई तैं एह री ताईं खानाकारी कौ । बाबे तेज लै बोलौ ए छोटू तू तो मूँ संगे धैड़ी रौहा। जौ मूँ काए आ, सौ सब तेरौ आ । हमाँ लै खुशी मनाउगी चेड़जे । कौ लै जै तेरौ भाई मोरी गोग्यौ तौ तेवी जौउंदौ फिरौ गड़ाई गोग्यौ तौ एवी मिली गोग्यौ ॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (ŚÕDŌCHĪ).

TRANSLITERATION AND TRANSLATION.

Ekī-bābā dōī ṯshōṭū tai. Tīnā-mā̃ hŏknē-ṯshōṭūē
Of-one-father two sons were. Them-from-among by-the-younger-son

bōlau, 'hē bābā, āpṇī-ghŏrchī-māndzhā ḏzau mērau bā̃ḏau pŏṛā,
it-was-said, 'O father, thine-own-property-from-in what my share falls,

tēū mū-lhai dē.' Tēbī tīnī tīnā-lai āpṇī ghŏrchī bā̃ḍī.
that me-to give.' Then by-him them-to his-own property was-divided.

Thōṛai daihṛai ūai-tai, tīnī-tshōṭūē āpṇē-bā̃ḍēī ghŏrchī kōṭṭhī
A-few days become-were, by-that-son of-his-own-share the-property together,

kŏrĕŏ dūr-dēśā-rī saili-kē ḍēūau. Tēti āpṇī ghŏrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property

jādpŏṇē-dī lŏpŏḍāwī dīnī. Jēbī sārī ghŏrchī
debauchery-on having-squandered was-given. When all property

lŏpŏḍāwī mukau, tēbī tēū-mulkhā-dē bŏḍḍau kāḷ pŏṛau.
having-squandered he-completed, then that-country-in a-great famine fell.

Tēbī sau bŏḍḍau dāljī ūau. Tēbī sau tēū-mulkhā-rē · ēkī-māṇśā-sōhgē
Then he very poor became. Then he that-country-of a-man-with

raundau lāgau. Tīnī sau āpṇī-lā̃gṭī-dō sungrau ṯsārdau lāau.
dwelling began. By-him he his-own fields-in swine feeding was-appointed.

Tēbī sau suṅgrē-rē bŏchē-aundā-śŏlŏkṛā-sithē āpṇau pōṭ bhŏrā-tau.
Then he the-swine-of remaining-being-husks-with his-own belly filling-was.

Tēū-lai ŏr-kōī kichh nā dēā-tau. Tēbī tēū-lai sōch āī
Him-to other-anyone anything not giving-was. Then him-to thought came,

Āpṇē-jī-dē sū̃chau ḏzai, 'mērē-bābā-kāē jētrē rīgŏṛ beṭhū
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves

āsā, tīnā-kāē khānē-bā̃ḍṇē-lai roṭī muktī ōā. Mū̃ lagau-aundau
are, them-near eating-dividing-for bread much was. I occupied-being

bhūkhau mŏrdau. Mū̃ ēbī uzuēŏ āpnē-bābā-kaē-lai dēū.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.

Tēu-kē bolū ḏzai, "bābā, mū̃ tā̃-kāē Pŏrmēśrā-kāē bŏdkau pāpī
Him-to I-may-say that, "father, I thee-near God-near great sinner

āau. Mū̃ ēbī tērau ṯshōṭū bulṇē jōgau nā rauhau. Mū-lai
became. I now thy son to-say worthy not remained. Me(acc.)

ēkī-rīgŏṛā-bŏrābŏrī rŏkh."' Tēbī sau khŏṛau uzuau. Āpṇē-bābā-kalai
a-servant-like keep."' Then he standing arose. His-own-father-near

āau. Tābī sai bhŏrī dūr tau, tètrī tēūē-bābē hērau.
he-came. Then he great distance was, then by-his-father he-was-seen.

Dēkhī ghīṇ kī. Ṭhūrēŏ tēūē-mŭhā-dī pōppī dīnī.
Having-seen pity was-made. Having-run his-face-on kisses were-given.

Tēūē-tshòṭūē tēū-lai bōlau, 'ō bābā, mŭ tā̃-kāō Pŏrmēsrā-kāē bŏdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great

pāpī ūau. Mŭ ābī tērau tshōṭū bōlnē jōgau nā rauau.'
sinner became. I now thy son to-say worthy not remained.'

Tēūē-bābe āpṇē-rıgŏra-lai bōlau dzai, 'sŏbhı-kā bītai juṛkaī
By-his-father his-own-servants to it-was-said that, 'all-than good garments

aṇau, ēū-lai bŏḍhēau; ēūē-hātthā-dē kā̃gṇī laau, lātā-dē pōlrai lāau.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.

Hāmā̃-lai khāṇau pīṇau khuśī auṇē dēau. Kī-lai dzai
Us-to eating drinking happiness to-become give. What-for that

mērau jau tshōṭū muau-tau, phirē jīundau ūau; gōrāau-tau, ēhī
my this son dead-was, again living became; lost-was, now

milī-gōau.' Sai khuśī aundī lāgī.
got-went.' That happiness being began.

Tēūau bŏḍḍau tshōṭū khōtsā-dō tau. Jēbī sau gauhrā-sēṭhē
His elder son the-field-in was. When he the-house-near

pūjau, tīnī nāṭsṇau gāṇau śunau. Tō ēkı-rıgŏrā-lai bŏdēŏ
arrived, by-him dancing singing was-heard. Then a-servant to having called

pūchhau dzai, 'kai jau lāgē-aundē-kŏrdē?' Tīnī
it-was-asked that, 'what this (they-)employed-being-(are-)doing?' By-him

bōlau tēū-lai, 'tērau bhāū āau; tērē-bābē khānākārī kī,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,

kī-lai dzai tēū-lai sau bhŏḷau tsā̃gau jīundau milau.' Tètth-ī-gnē
what-for that him-to he well healthy living' was-got.' That-even-upon

sau nŏrāj ūau. Bhītrē ḍēundau bhajau. Tètth-ī-gāē tēūau
he angry became. Within going he-refused. That-even-upon his

bāb bārē āau. Tēū-lai pōtēundau lāgau. Tīnı bolau
father outside came. Him-to remonstrating began. By-him it-was-said

dzai, 'ētrī bŏrŏś tā̃-sithē rauhndē khōṭdē ūī. Kēhīē
that, 'so-many years thee-with in-living in-serving became (passed). Ever-even

tērau bōl nā ōṭāau. Tai̇ mērī-tā̃ kēbī ēk chhēḷū bī
thy word not was-put-aside. By-thee me-for ever one kid even

nā dīnau, jètth-kā mŭ bī sāū-sŏṅgē khuśī rŏŏndau.
not was-given, which-from I also friend-with happy might-have-remained.

Jēbī tērau tshōṭū āau, dzīnī tōrī sārı ghŏrchī tshēŏṛī-kē mŏrāī,
When thy son came, by-whom thy all property harlots-to was-wasted,

tāĩ ēh-rī-tāĩ khānākārī kī.' Bābē tēū-lai bōlau,
by-thee him-of-for a-feast was-made.' By-the-father him-to it-was-said,
'ē tshōṭū, tū tō mũ̃-sōũgē daihṛī rauhā. Dzau mũ̃-kāē ā,
'O son, thou verily me-with (for-)days remainest. What me-near is,
saṇ sōb tārau ā. Hamã̃-lai khuśī mōnāuṇī chēijē, kī-lai
that all thine is. Us-for happiness to-be-celebrated is-proper, what-for
dzai tērau bhāī mŏrī-gōau-tau, tēbī jīundau phirau;
that thy brother having-died-gone-was, then living returned;
gōṛāī-gōau-tau, ēbī milī-gōau.'
having-been-lost-gone-was, now having-been-found-went.'

STANDARD LIST OF WORDS AND PHRASES IN THE ŚŎDŌCHI DIALECT.

English.	Śŏdōchi.	English.	Śŏdōchi.
1. One	Ēk.	26. He	Sŏ, eau.
2. Two	Doē, doi.	27. Of him	Tēh-rō, tēs-rō, tēīrō.
3. Three	Chaun.	28. His	Tēh-rō, tēs-rō, tēīrō.
4. Four	Tsār.	29. They	Sai.
5. Five	Pāj.	30. Of them	Tināō, tinō.
6. Six	Chuē, chhau.	31. Their	Tināō, tinō.
7. Seven	Sāt.	32. Hand	Hāth.
8. Eight	Āth.	33. Foot	Lāt.
9. Nine	Nau.	34. Nose	Nāk.
10. Ten	Dŏś.	35. Eye	Ākkh.
11. Twenty	Bīś, bi.	36. Mouth	Mŭh.
12. Fifty	Pajāh.	37. Tooth	Dand.
13. Hundred	Śau.	38. Ear	Kān.
14. I	Mŭ.	39. Hair	Śrā.
15. Of me	Mēsau, mērō.	40. Head	Mūṇḍ.
16. Mine	Mēsau, mērō.	41. Tongue	Ḍsibh.
17. We	Hamē, hamē, hāmē, hāmō.	42. Belly	Peṭ, poṭ.
18. Of us	Māhrō.	43. Back	Piṭṭh.
19. Our	Māhrō.	44. Iron	Lōhā.
20. Thou	Tū.	45. Gold	Sāuau.
21. Of thee	Tērau, tērō.	46. Silver	Rūpau.
22. Thine	Tērau, tērō.	47. Father	Bāb.
23. You	Tumē, tumē, tūmē, tūmē.	48. Mother	Ī.
24. Of you	Thārō.	49. Brother	Bāō.
25. Your	Thārō.	50. Sister	Dāī (*elder*), baihṇ (*younger*).

English.	Šēdēchī.	English.	Šēdēchī.
51. Man	Manēchā, dzōnā, mōrd.	78. Eat	Khā.
52. Woman	Chhōwṛī, ṭahōwṛī.	79. Sit	Beṭ.
53. Wife	Nāṇī.	80. Come	Â.
54. Child	Mhāṭrō, chhōṭō, ṭahōṭō.	81. Beat	Piṭ.
55. Son	Chhōṭō, ṭahōṭō.	82. Stand	Khōṛō, ou.
56. Daughter	Chhōṭī, ṭahōṭī.	83. Die	Mōr, Mōr.
57. Slave	Beṭhā.	84. Give	Dē.
58. Cultivator	Basan.	85. Run	Ṭhūr, bīg.
59. Shepherd	Phnāl, bakrāṭa.	86. Up	Gās, kūbhī.
60. God	Nārayṇ.	87. Near	Neṛī, nēdḍhī.
61. Devil	Rākas.	88. Down	Ṭōl, ṭōl, hūndī.
62. Sun	Sūraj, dsihpō.	89. Far	Dūr.
63. Moon	Dzōth, dzōth.	90. Before	Āgēd.
64. Star	Tārō.	91. Behind	Pāṭghā.
65. Fire	Âg.	92. Who	Kuṇ.
66. Water	Pāṇī.	93. What	Kē.
67 House	Gaahr, ghaar.	94. Why	Kile, kilai.
68. Horse	Gōhṛō, ghōṛō	95. And	Ā, ēr
69. Cow	Gās.	96. But	Sidhō, pōr.
70. Dog	Kūkar.	97. If	Dgau.
71. Cat	Bṛailō.	98. Yes	Ō.
72. Cock	Kukkhrs.	99. No	Nā.
73. Duck	Batak.	100. Alas	Jhacī.
74. Ass	Gādhō.	101. A father	Bāb.
75. Camel	Ūṭ.	102. Of a father	Babō.
76. Bird	Chiṭkhī.	103. To a father	Bābā-lai.
77. Go	Ḍēw.	104. From a father	Bābā-kā.

English.	Śiśdoki.	English.	Śiśdoki.
105. Two fathers . .	Dōs bāb.	132. Good . . .	Âṭghō, hāṭghō.
106. Fathers . . .	Bāb.	133. Better . . .	(Ēh-thakā) hāṭghō.
107. Of fathers . .	Bābō.	134. Best . . .	(Sōbhī-kā) hāṭghō.
108. To fathers . .	Bābī-lai.	135. High . . .	Uṭhṭō, uṭhṭrō.
109. From fathers . .	Bābā-kā.	136. Higher .	(Ēh-thakā) uṭhṭō.
110. A daughter . .	Tshoṭṭ.	137. Highest . . .	(Sōbhī-kā) uṭhṭō.
111. Of a daughter . .	Tshoṭṭō.	138. A horse . . .	Gōhṛō.
112. To a daughter . .	Tshoṭṭ-lai.	139. A mare . . .	Gōhṛī.
113. From a daughter .	Tshoṭṭ-kā.	140. Horses . . .	Gōhṛai.
114. Two daughters .	Dōs tshōṭṭ.	141. Mares . . .	Gōhṛī.
115. Daughters . .	Tshōṭṭ.	142. A bull . . .	Bōjd.
116. Of daughters . .	Tshoṭṭō.	143. A cow . . .	Gāō.
117. To daughters . .	Tshōṭṭ-lai.	144. Bulls . . .	Bōjd.
118. From daughters .	Tshoṭṭ-kā.	145. Cows . . .	Gāō.
119. A good man . .	Hāṭghō māṇchh.	146. A dog . . .	Kēkar.
120. Of a good man .	Hāṭghō māṇchhō.	147. A bitch . . .	Kākrī.
121. To a good man .	Hāṭghō māṇchhī-lai.	148. Dogs . . .	Kākar
122. From a good man .	Hāṭghō māṇchhā-kā.	149. Bitches . . .	Kākrī.
123. Two good men .	Dōs hāṭghō māṇchh.	150. A he goat . .	Bākrō.
124. Good men . .	Hāṭghō māṇchh.	151. A female goat . .	Bākrī.
125. Of good men . .	Hāṭghō māṇchhō.	152. Goats . . .	Bākrō.
126. To good men .	Hāṭghō māṇchhā-lai.	153. A male deer . .	Rāl.
127. From good man .	Hāṭghō māṇchhā-ka.	154. A female deer . .	Rāhṛī (*doubtful*)
128. A good woman .	Hāṭghī ṭhēwṛī.	155. Deer . . .	Rāl.
129. A bad boy . .	Rīw ṭshōṭṭ.	156. I am . . .	Mū ā, ā, ēsā.
130. Good women . .	Hāṭghī ṭhēwṛī.	157. Thou art . . .	Tū ā, ēss.
131. A bad girl . .	Rīw ṭshoṭṭ.	158. He is . . .	Sū ē, ēsā.

English.	Śiāṇchi.	English.	Śiāṇchi.
159. We are	Hamẽ ã, ã, ãẽã.	186. Thou beatest (*Past Tense*).	Taĩ piṭau.
160. You are	Tumẽ ã, ãẽã.	187. He beat (*Past Tense*)	Tinĩ piṭau.
161. They are	Sai ã, ãẽã.	188. We beat (*Past Tense*)	Hamẽ piṭau.
162. I was	Mũ tau.	189. You beat (*Past Tense*)	Tumẽ piṭau.
163. Thou wast	Tu tau.	190. They beat (*Past Tense*).	Tinẽ piṭau.
164. He was	Sõ tau.	191. I am beating	Mũ piṭdau lãgau aundau.
165. We were	Hamẽ tai.	192. I was beating	Mũ piṭdau lãgau aundau tau.
166. You were	Tumẽ tai.	193. I had beaten	Maĩ piṭau tau.
167. They were	Sai tai.	194. I may beat	Mũ piṭũ.
168. Be	Au.	195. I shall beat	Mũ piṭmũ.
169. To be	Auṇau, auhṇau.	196. Thou wilt beat	Tu piṭã.
170. Being	Aundau, aahndau.	197. He will beat	Sõ piṭã.
171. Having been	Auẽõ.	198. We shall beat	Hamẽ piṭmẽ.
172. I may be	Mũ aunũ.	199. You will beat	Tumẽ piṭã.
173. I shall be	Mũ aumũ.	200. They will beat	Sai piṭã.
174. I should be	.....	201. I should beat	.....
175. Beat	Piṭ.	202. I am beaten	Mũ piṭau jãũ.
176. To beat	Piṭnau.	203. I was beaten	Mũ piṭau gau.
177. Beating	Piṭdau.	204. I shall be beaten	Mũ piṭau jãmũ.
178. Having beaten	Piṭyõ, piṭẽõ.	205. I go	Mũ ḍau.
179. I beat	Mũ piṭu.	206. Thou goest	Tũ ḍõwã.
180. Thou beatest	Tũ piṭã.	207. He goes	Sõ ḍõwã.
181. He beats	Sõ piṭã.	208. We go	Hamẽ ḍõwi.
182. We beat	Hamẽ piṭã, piṭã.	209. You go	Tumẽ ḍõwã.
183. You beat	Tumẽ piṭã.	210. They go	Sai ḍõwã.
184. They beat	Sai piṭã,	211. I went	Mũ ḍõãau.
185. I beat (*Past Tense*)	Maĩ piṭau.	212. Thou wentest	Tũ ḍõãau.

English.	Śiṭṭhī.	English.	Śiṭṭhī.
213. He went . . .	Sō ḍōnau.	228. I have beaten his son with many stripes.	Maĩ āh-rō ishṭū chhumpatkē piṭau.
214. We went . .	Hamē ḍōnai.	229. He is grazing cattle on the top of the hill	Sō ḍōgai chārdau ḍhurāgūē lāgō aundau āsā.
215. You went .	Tumē ḍōnai.	230. He is sitting on a horse under that tree.	Sō tēū būtā pārē gōhrēgūē bēṭau aundau ā.
216. They went .	Sai ḍōnai.	231. His brother is taller than his sister.	Āh-rō bāō āh-rī baikhī-kā uṭhṭō ā.
217. Go . . .	Ḍōs.	232. The price of that is two rupees and a half.	Tēh-rō mōl ḍhāhē rupayyō ā.
218. Going . . .	Ḍeundau.	233. My father lives in that small house.	Mēran bāb tēs māhbṛō gauhrā-dī rauhā.
219. Gone . . .	Dēdau, sau.	234. Give this rupee to him.	Ēs rupayyē tēs-lai dē.
220. What is your name?	Tērō kō naũ?	235. Take those rupees from him.	Tīuā rupayyē tēū kā ūrū lau.
221 How old is this horse?	Ēū jōhrēai kai umar ā?	236. Beat him well and bind him with ropes.	Rōsī-dī bāṇyō tēū khūb pai.
222. How far is it from here to Kashmir?	Kāsmīrā tāĩ indā-kā kērē dūr āsā?	237. Draw water from the well.	Kūī-kā pāṇī jhṛyō.
223. How many sons are there in your father's house?	Tērē bābē gauhrā-dī kērē tanōrū āsā?	238. Walk before me.	Mū-kū āgdi hāṇd.
224. I have walked a long way to-day.	Mũ āa dērā ēhē bāṇḍēā.	239. Whose boy comes behind you?	Tē-pū āadau kauō ṭhōṛō ā?
225. The son of my uncle is married to his sister.	Mērē kākēau tanōṭū āh-rī bahṛī sōngō barāau aundau āsā.	240. From whom did you buy that?	Taĩ jau kanā-kā ṇaō?
226. In the house is the saddle of the white horse.	Śuklā ghōṛēai kāṭhī gauhrādē āsā.	241. From a shopkeeper of the village	Grāuṇ ēk bāṇiā-kā.
227. Put the saddle upon his back.	Kāṭhī piṭhī-gū ḍā.		

KULU GROUP.

Where spoken.

The Kulu subdivision of the Kangra District includes the two Tahsīls of Kulu and Plach or Sirāj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.[1]

The Kulu and Sirāj Tahsīls lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahāṛī Group. The principal river of the Kulu Tahsīl is the Bias. The River Sainj, running east to west, joins the Bias at Lārji, near the western boundary of the subdivision.

Sirāj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Sirāj, and the southern as Outer Sirāj.

Languages forming the Group.

As has been explained, *ante*, p. 593, the name 'Sirāj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Sirāj forms a member of the Satlaj Group of Western Pahāṛī languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kuḷuī or Kuḷuhī.[2] That of Inner Sirāj is known as Inner Sirājī. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Grahame Bailey names Sainjī.

Number of speakers.

We have no figures for the number of speakers of Inner Sirājī or Sainjī. All that are available are the figures for the total number of speakers of both Sirāj dialects including Sainjī. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirājī may be taken as 20,000. We may roughly estimate the number of speakers of Sainjī at 10,000, and give the remaining 20,551 to Inner Sirājī. Separate figures for Kuḷuī have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kuḷuī	54,080
Inner Sirājī (estimated)	20,551
Sainjī (estimated)	10,000
TOTAL	84,631

[1] The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 68 ff. and 83 ff.

[2] The Kuḷuī language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangāhal, which is very sparsely populated. North (or Barā) Bangāhal contains but a single small village. South (or Chhōṭā) Bangāhal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kuḷuī and Maṇḍēāḷī (the language of Maṇḍi State) is spoken, which for convenience of classification may be looked upon as identical with Kuḷuī. The western half of Chhōṭā Bangāhal, known as Bīr Bangāhal belongs linguistically to Kangra.

KUḶUĪ.

Special peculiarities.

Kuḷuī, or Kuḷuhī, is spoken in Kulu proper, *i.e.*, in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western Pahāṛī dialects already described, but presents a few independent features. Although it has the usual Western Pahāṛī tendency to pronounce *a* like the *ŏ* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *a*, which is very commonly preserved. We also find the Simla change of *ṭ* derived from an old *ṭr* to *ch*, and the pronunciation of *ch*, as *ts*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hē*, and for 'he was,' *tī* or *tha*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ē*, but sometimes in *ā*.

Authorities.

Kuḷuī is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294). In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kuḷuī Vocabulary which was not published, but regarding which some remarks by the Rev. S. H Kellogg are printed on p. xxxvii of Vol. X. (1871.) of the Journal of the Society.

The first serious study of Kuḷuī is contained in Mr. A. H. Diack's—*The Kulu Dialect of Hindi: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kuḷuī and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Written character.

Kuḷuī is invariably written in a form of the Ṭākrī character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following plate shows the forms which the letters take :—

The Kuḷuī Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.					
a		*ka*		*ṭka*		*ba*	
ā		*kha*		*ḍa*		*bha*	
kā		*ga*		*ḍha*		*ma*	
i		*gha*		*ṇa*		*ya*	
ī		*cha*		*ta*		*ra*	
ki, kī		*chha*		*tha*	or	*la*	
u, ū		*ja*	or	*da*		(*va*)	
ku, kū		*jha*		*dha*		*śa, sa*	
e, ai		*ña*		*na*		*ha*	
kē, kai		*ṭa*		*pa*		*ṭhu*	
ō, au				*pha*		*tra*	
ko, kau							

Ya is usually indicated by initial *i*, and *wa* by initial *u*. Thus [illegible] *yā*, [illegible] *wā*.

Vocabulary.

As full Vocabularies are given by Mr. Diack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kuḷuī Vocabulary resembles that of other Western Pahāṛī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

āḷsī, lazy, foolish.
ammā̃, a mother.
barāg, a leopard.
bhrōtū, a load.
bŏtt, a way, path.
bīānnā, wind.
buṭṭā, a tree.
chiṭṭhā or *chiṭṭhā*, black.
chhēt, a field.
chhŏlī, maize.
ḍāg or *ḍhŏg*, a hill.
ḍāunā or *ḍannā*, an egg.
dhuṇṇā, to meet, to be obtained.
ḍzhauṛnā or *jhauṛnā*, to fall.
ḍzōō or *jō*, a wife.
ēṇā, *ēj̣ṇā* or *ēchhṇā*, to come.
gāhā or *ghāā*, a bear.
gaṇḍū, wise.
gāś, rain.
grā̃, a village.
hērnā, to see.
hōtshā or *hōchchhā*, small.
jēū, the body.
jō or *ḍzōt*, a wife.
kērnā, to do.
kōṇak, wheat.
lāhṛī, a wife.
lummā pauṇa, to lie down.
māndza, a bed.
māṛā, ugly.
nōshṇā, to go.
paugā, to fall.
pōddhrā, a plain, level ground.
rāmṛō, good.
śēṭṇā, to throw.
śētta, white.
śīkhā, meat.
śir, hair.
śōbhlā, good, beautiful, clean.

śōhṛu, a boy.
takṛā, swift.
tōttā, hot.
tshēka, swift.
uṭhṛā, high.
yā, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindī *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ó* in 'hot.' A final long *ā* of *tadbhava* masculine nouns, such as *ghōṛa*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kuḷuī it is most often observed in the case of past participles, as in *āū*, come; *khāū*, eaten; *pīū*, drunk; *kērū*, done; *jāṇū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōṭṭhā*, gone; *gōā*, gone; *bēṭṭhā*, seated; *dkīnā*, given. We also often find the termination *ū* in infinitives, as in *hōṇū*, to become; *āuṇū*, to come; *kērnū*, to do; but we may also have *hōṇā*, *āuṇā*, and *kérṇā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *śōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kuḷuī, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōṛā*, a horse, also occurs, but is not so universal. For instance, we have both *ghóṛā* and *gōhṛā*. Similarly we have *ghāā* or *gāhī*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diack in the name of the month *magsir*, which is pronounced *kaśmīr*.

In the Simla dialects *ch* is often pronounced *ts*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kuḷuī, but are not so common. As examples we may quote *hōtsghā* or *hōchchhā*, small; *tshōkā*, for *chhēkā*, swift; *jāṇā* or *dzāṇā*, to go; and *dzōṅghā*, a foot, for Hindī *jaṅghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kuḷuī, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāī*, but Lower Kulu *chīn*, 'three,' representing the Sanskrit *trayaḥ* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāsh*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pahāṛi dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōṛā*, a horse; *ghōṛē*, horses. The latter add *ī* in the nominative plural. Thus, *bēhṇ*, a sister; *bēhṇī*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōṛā*, obl. sing. and plur. *ghōṛē*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghŏr*, a house, obl. sing. and plur. *ghŏrā* or *ghŏrē*.

All nouns ending in *ī* or *ū* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēṭī*, a daughter, obl. sing. and plur *bēṭī*; *maṇhū*, a man, obl. sing. and plur. *maṇhū*.

Feminine nouns ending in a consonant make the oblique form by adding *ī*. Thus, *bēhṇ*, a sister, obl. sing. and plur. *bēhṇī*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghōṛā*, a horse, obl. form *ghoṛē*, ag. *ghōṛē*; *ghŏr*, a house; obl. form *ghŏrā* or *ghŏrē*, ag. *ghŏrē*; *maṇhū*, a man, obl. form *māṇhū*, ag. *maṇhūē*; *bēhṇ*, a sister, obl. form *bēhṇī*, ag. *bēhṇīē*.

The above cases are shown more conveniently in the following table:—

	Nom. Plur	Obl. Sing. and Plural.	Ag. Sing. and Plural.
ghōṛā, a horse . .	*ghōṛī*	*ghōṛē*	*ghōṛē*
ghŏr, a house	*ghŏr*	*ghŏrā*, *ghŏrē*	*ghŏrē*
ādmī, a man	*ādmī*	*ādmī*	*ādmīē*
māṇhū, a man	*māṇhū*	*māṇhū*	*māṇhūē*
bēṭī, a daughter	*bēṭī*	*bēṭī*	*bēṭīē*
bēhṇ, a sister	*bēhṇī*	*bēhṇī*	*bēhṇīē*

According to Mr. Diack, all nominatives plural are formed by adding *ān*, and the oblique form of *ghōṛā* is *ghōṛa*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *ē* instead of *ī*. Thus we have *burī chālā-na*, (wasted his substance) in bad conduct; and *ēkī dūrē-rē dēśā-bē*, to a country of distance, *i.e.*, to a far country, in which *dūr* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāī* or *rī tāē*, for; *na*, from, *na*, in; *mŏñjhē* or *mañjē*, in; *mŏñjhē-na*, from in; *sōṅghē*, with, together with, or with, by means of; *āggē*, near, towards, to near.

After verbs of speaking *bē* and *sōṅghē* are used indifferently, as in *tēī-bē bōl* or *tēī-sōṅghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhṇī-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr Diack, and for which I have no other authority, are marked with an asterisk.

	I.	Thou.
	Sing.	
Nom.	*haũ, mẽ*, mu**	*tũ, thau**
Ag.	*maĩ*	*taĩ*
Dat.-Acc.	*mũ-bẽ, mũmẽ*	*tau-bẽ, tu-vẽ**
Abl.	*mũ-na, mõn, mu-ana**	*tau-na, taun, thau-ana**
Gen.	*mẽrā*	*tẽrā*
	Plur.	
Nom.	*ãssẽ, ham*, hāmẽ**	*tussẽ, tum**
Ag.	*ãssé*	*tussé*
Dat.-Acc.	*ãssā bẽ, sausẽ*, sumẽ**	*tussā-bẽ*
Abl.	*ãssā-na, assan, hamana**	*tussa-na, tussãn*
Gen.	*assā-rā, mhārā*, assãn-rā**	*tussā-rā, tusrā, thamara**

In the case of all pronouns, the dative postposition *bẽ* is also pronounced *wẽ* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted:—

	This.		That.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Nom.	*ēh*	*ēh*	*sau*	*sau*
Ag.	*ēsē*	*ēsē*	*tēsē*	*tēsē*
Obl.	*ēs*	*ēsē*	*tēs*	*tēsē*
Plur.				
Nom.	*ēh*		*tē*	
Ag.	*ēnhē*		*tēnhē*	
Obl.	*ēnhā*		*tēnhā*	

In the specimen, the form *uī* or *ōī* (once in each form) occurs instead of *tēī*. The phrase is *uī* (*ōī*) *jōgā nahī*, I am not worthy of that.

The **Relative and Interrogative Pronouns** are declined as follows. As usual, the latter has a neuter:—

	Who.	Who?
Sing.		
Nom.	*jō*	*kuṇ*
Ag.	*jūṇēs*	*kūṇēs*
Obl.	*jōs*	*kōs*
Plur.		
Nom.	*jō*	*kuṇ*
Ag.	*jūnhō*	*kūnhō*
Obl.	*jūnhā*	*kūnhā*

The neuter interrogative is *kī*, what? dat. *kī-bē*, why? *kōī* is anyone, someone; *kichh*, anything, something; *jō-kichh*, whatever.

Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā*; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders:

Sing.	Plur.
1. *hē*	*hē*
2. *hē*	*hā*
3. *hē*	*ha*

The negative verb substantive is *nēh ātthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *ātthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nisa*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *tha*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

B.—Active Verb.

The **Infinitive** ends in *ṇā* or *ṇū*, which, after *l*, *ṛ*, or *r*, is changed to *nā* or *nū*. Thus *hōṇā*, or *hōṇū*, to be; *miḷṇā*, to be joined; *ḍẓhauṛnā* or *jhauṛnū*, to fall; *mārnā* or *mārnū*, to strike. We may note the word *ēṇā*, *ēj ṇā* or *ēchhṇā*, to come, and also that the Hindī *karnā*, to do, is sometimes represented by *kornā*, but more often by *kērnā*.

The **Present Participle** ends in *dā*, or, after a vowel, in *ndā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hoṇa*, to become. From *ēṇā*, etc., to come, we have *ēnda*, *ēj dā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjū hundā laga*, he began to be poor; *tē khuśī kōrdē lāgē*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tēnē sau surā chārda bhējjū*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ū* to the root, but sometimes we have *ā* instead of *ū*. Thus *mārū*, beaten; *hōā*, become. The following past participles are irregular :—

eṇā, *ēj̃ṇā*, or *ēchhṇā*, to come, past part. *āū*, plur. *āē*; fem. *āī*		
nōshṇā, to go	„	*uoṭṭhā*
bēshṇā, to sit	„	*bēṭṭhā*
juṇa, to go	„	*gōā*
dēṇa, to give	„	*dhīnā*
pauṇā, to fall	„	*pŏū*
luggṇā, to be joined	„	*lāgā*
mōrnā, to die	„	*muā*

The verbs *lēṇā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kōrū*; 'to take away' is *nēṇā*, past participle *nēū*.

In the specimen, the past participle of *milnā*, to be joined, is once given as *mīḷūa* (*gōḷē mīḷūā*, he fell on his neck). Elsewhere it is *mīḷū*. Similarly, we have *mārūa* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are :—

mũ̃ ghōrē naī jāṇā, for me it is not to be gone into the house, *i.e.*, I should not enter the house.

khuśī kernī hōr khuśī hōṇā, happiness is to be made, and happy is to be become, *i.e.*, we should make rejoicing and be happy.

In the last phrase, *khuśī*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *ī* or *iē*. The form in *ī* is principally used in intensive compounds as in *bāṇḍī dhīnā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindī. Thus, *mārī-kē*, having struck. In such a case, however, the form in *iē* is much more common, thus *māriē*, having struck; *kōriē*, having done. In the vernacular character we often have *iā* instead of *iē*. Thus, in the specimen, *uṭṭhiē*, having arisen, is written *uṭṭhiā*.

This form of the participle is used in completive compounds, as in *khōrch kōriē nibhū*, expenditure was completely done, *i.e.*, all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *a*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēṇā*, etc., we have *ē* or *ēj̃*, come thou.

Mr. Bailey mentions a polite imperative in *ēit*, as in *mārēit*, be pleased to strike.

The **Old Present**, corresponding to the Hindī *maī mārũ̃*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *marā-sā* (or *sī*, etc., as above), I strike, thou strikest, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārdā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā hundā-sa*, with the present participle. Thus *sau mārdā lagā hundā-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārā-tī* or *mārā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mara* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lagā hundā-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haũ mārdā*, (if) I had struck.

The **Future** is thus conjugated:—

'I shall strike,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	*mārauũ, mārnā*	*mārauũ, mārnī*	*mārauũ, mārnā*	*mārauũ, mārnī*
2.	*mārlā*	*mārlī*	*mārlā*	*mārlī*
3.	*mārlā*	*mārlī*	*mārlā*	*marlī*

Mr. Diack gives *mārēsā* as an optional form of the first person singular

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ēṇā*, to come, we have *ēnnū* and *ēliā*, and from *khāṇā*, to eat, *khannū* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindi.

Thus:—

Past, *haũ āũ*, I came.
maĩ mārū, I struck him.

Perfect, *haũ āũ-sa*, I have come.
maĩ marū-sā, I have struck him.

Pluperfect, *haũ āu-tī* (or *-thā*), I had come.
maĩ mārū-tī (or *-thā*), I had struck him.

There is a distinct **Passive** Voice. In the Infinitive, Present Participle, and Future, *ī* is added to the root. Thus *mārīnū*, to be beaten; *mārīndā*, being beaten; *haũ mārīnnū*, I shall be beaten. For the other tenses, the Past Participle in *ūā* (see above) seems to be used, as in *haũ mārūā sā*, I am beaten; *haũ mārūā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārīndā-sā*, it can be struck, *i.e.*, striking is possible; *mērē nĕh mārīndā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs :—

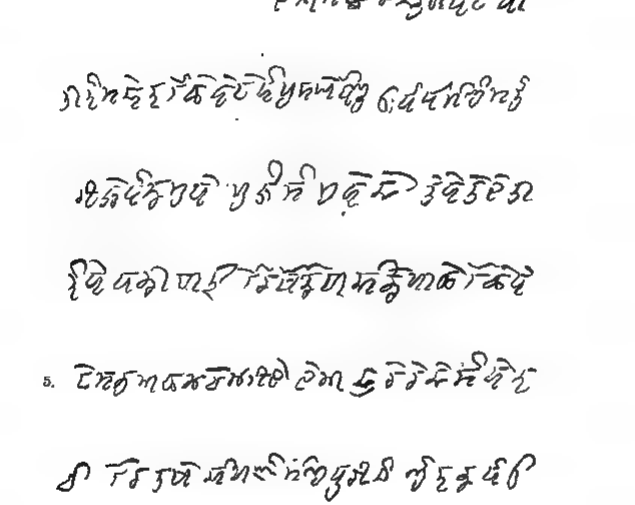
pīṇā, to drink; *piāṇā*, to give to drink.
khāṇā, to eat; *khiāṇā*, to give to eat.
ṯsórnā, to graze (intransitive); *ṯsārnā*, to graze (cattle).
śuṇṇā, to hear; *śiṇĕāṇā*, to cause to hear.

The following specimen of Kuluī is a version of the Parable of the Prodigal Son, written in the local Ṭākrī character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kuluī words will be found on pp. 705 ff.

[No. I.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀṚĪ (KUḶUḶĪ).



[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KUḶUĪ)

TRANSLITERATION AND TRANSLATION.

Ēkī-mānhū-rā	dūī	bēṭā	tī.
One-man-of	*two*	*sons*	*were*

Tīnhā-mōṅhē-na	hōchchhē-bēṭē	bāpū-sōnghē	bōlū,	'I	bābā,	māl-mōtā-			
Them-in-from	*by-the-younger-son*	*the-father-to*	*it-was-said,*	*'O*	*father,*	*the-property-*			
rī	jē	bāṇḍ	mū-bē	pujjā-sā	mū-bē	dē.'	Tēbbē	tēnē	tī-
of	*what*	*share*	*me-to*	*arrives*	*me-to*	*give.'*	*Then*	*by-him*	*the-*
nhā-bē	bāṇḍī-dhīnā.		Hōr	thōṛē	dhiāṛē	pīchchhē	hōchchhē-bē-		
m-to	*it-was-divided-(and-)given.*		*And*	*a-few*	*days*	*afterwards*	*by-the-younger-so-*		
5. ṭē	sōbh-kichh	kōṭṭhē	kōriē,	ēkī-dūrē-rē	dēśā-bē	nō-			
-n	*everything*	*together*	*having-made,*	*a-distance-of*	*country-to*	*it-was-*			
ṭṭhā.	Hōr	tōkkhē	āpṇā	māl	burī-chālā-na	ḍahāū			
gone.	*And*	*there*	*his-own*	*property*	*bad-conduct-in*	*was-wasted.*			
Hor	jēbbē	sōbh	khōrch	kōriē-nībhū,	tēī-dēśā-na	bōḍḍā			
And	*when*	*all*	*expenditure*	*was-made-completely,*	*that-country-in*	*a-great*			
nōkāḷ	pōū,	hōr	sau	gārjū	hunda-laga.	Tēbbhē	tēī-dēśē-		
famine	*fell,*	*and*	*he*	*poor*	*being-began.*	*Then*	*that-country.*		

-rē ēkī-bŏḍḍē-ādmī-āggē jāī-pujjū. Tēbbhē tēiē sau āp-
-of one-great-man-near having-gone-he-arrived. Then by-him he his-

ṇē-chhētā-na sūrā chārdā bhējjū. Hōr tēī-bē bhābh tī jē 'tīnhē-
own-fields-in swine feeding was-sent. And him-to wish was that 'with-those-

śēkṭē, jīnha-bē sūr khā(ā)-sī, āpṇā pēṭ bhōrnū,' pōr kōī tē(ī)-
husks, which (acc.) the-swine eat, my-own belly I-will-fill,' but anyone him-

bē nēī dēndā-tī. Tēbbhē hōśī-na āiā (*for* āiē) bōlū, 'mērē-bā-
to not giving-was. Then senses-in having-come it-was-said, 'my-fa-

5. bā-rē kōtrē bhuṛīdārā-bē bohū rōṭṭī sī, pōr hāu (*for* haū) bhū-
ther-of how-many servants-to much bread is, but I by-hun-

khē mŏrdā-āgā-hundā-sā. Hāu (*for* haū) uṭṭhiā (*for* uṭṭhiē) āpṇā bā-
ger dying-am. I having-arisen my-own fa-

bā-āggē jānnū, hōr tāī bē bōlnū jē, "ī bābā, maī sōrgā-rā
ther-near will-go, and him-to I-will-say that, "O father, by-me heaven-of

hōr tērā darōh kērū, hōr abbhē hāu (haū) uī jōgā nahī jē
and of-thee sin was-done, and now I (of-)that worthy not that

phirī tērā bēṭā bōlnū, mū-bē āpṇē ēkī-bhuṛīdārā-mōhijhē-
again thy son I-will-say, me (acc.) thine-own one-servant-among-

10. na ēkī-bhuṛīdārā-sahī bana," Tēbbhē uṭṭhiē āpṇē-
from one-servant-like make." Then having-arisen kās-own-

[illegible]

[illegible]

[illegible]

[illegible]

5. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

10. [illegible]

[illegible]

bāḥā-āggē chŏḷū, hōr sau ŏjjhī dūr tī jē tē (*for* tēī)-bē hĕriā tē(tēī)-rē
father-near he-went, and he still far was that him (acc.) *having-seen him-of*

bāḥā dēā āī, hor ṭhōr-māriē sau tēī-rē gŏḷē miḷu-
father(-ṭo) pity came, and having-run he him-of on-neck was-join-

ā, hōr bōhū māpī dhīnī. Bēṭē tēī-bē bōlū, 'ōī hā-
ed, and many kisses were-given. By-the-son him-to it-was-said, 'O fa-

bā, maĩ sŏrgā-rā hōr tērā dōro(h) kērū; abbhē hāu (*for* haũ) ōī jōgā
ther, by-me heaven-of and of-thee sin was-done; now I (of-)that worthy

9. nai jē phirī tērā bēṭa bōlnū.' Bābē āpṇē-naukrā-
not that again thy son I-will-say.' By-the-father his-own-servants-

bē bōlū jā, 'achch(h)ī-na achchhī pōśāk khōlia (*for* ō) āṇ,
to it-was-said that, 'good-than good dress having-opened bring,

hōr tēī-bē lā; hōr tēī-rē hōthā-na mundarī, dzōghā-na ja-
and him-to apply; and him-of hand-on o-ring, feet-on sho-

ṭṭē lā; hōr asā (*for* āssē) khāmm hōr khuśī hōmm, kī-bē jē mē-
es apply; and we may-eat and happy may-be, what-for that m-

rā ē(h) bēṭā muā-tī, abbhē jīū-sa; khōā-tī, abbhē mi-
y this son dead-was, now alive-is; lost-was, now go-

10. ḷū-sā.' Tēbbhē tē khuśī kērḷē lāgē.
t-is.' Then they happiness making began.

Hōr tēī-rē bōḍḍā bēṭā chhētā-na tī. Jēbbhē ghōrā-bhēṭī āū,
And him-of the-great son the-field-in was. When house-near he-came,

[illegible]

[illegible]

[illegible]

5. [illegible]

[illegible]

10. [illegible]

gāṇē nāchṇē-rī chhēṛ śuṇī. Tēbbhē ēk piādā śādhā (*for* śādhiē)
singing dancing-of noise was-heard. Then a footman having-called

pūchchaḷū jē, 'ē(h) kī sā?' Tē(bbh)ē tēī-sōṅghē bōlū jē, 'tērā bhāū āū,
it-was-asked that, 'this what is?' Then him-to it-was-said that, 'thy brother came,

hōr tērē-bābē bōḍḍī dhāmm kērī, kī-bē jē sau rājī khuśī milū.'
and by-thy-father a-great feast was-made, what-for that he well happy was-got.'

Tē(i)ē-misīē sōṭṭhū jē, 'hāu(haū *for* mā) ghōrē nal jāṇā.' Tēbbhē tēī-rē-hā-
On-that-reason (f)he-angered that, 'for-me in-the-house not (is-)it-to-be-gone.' Then by-his-fa-

5. bē bārē-bārē ājjā (*for* -ē) sau pōtiāū. Tēiē bāhā-bē bada-
ther outside having-come he was-advised. By-him the-father-to answ-

l dhīnā jē, 'ētrī-bōrēā hāu(haū) tērī ṭē(h) l kōrdā rōhū, hōr
er was-given that, 'so-many-years I thy service doing remained, and

kad(h)ī tērē-bōla-na dujā nahī chōlā. Pōr taī kadhī ēk chhēlū mū-
ever thy-speech-from apart not went. But by-thee ever one kid me-

bē nahī dhīnā jē āpṇē-mitrā-sōṅghī-sōṅghē khuśi
to not was-given that my-own-friends-along-with happiness

kērdā. Jēbbhē tērā ē(h) bēṭṭā āū, juṇiē tērā mal chhōrā-ra-
I-might-have-made. When thy this son came, by-whom thy property hard-

10. uḍā-bē khiaū, taī tēī-rī-tāē bōḍḍī dhāmm kērī.' Tē(i)ē tēī-
ots-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' By-him him-

bē bōlū, 'ēī bēṭṭā, tū sōdāē mū-āggē sā, hōr jē-kichh
to it-was-said, 'O son, thou ever me-near art, and whatever

mērā sā, sau tērā sā. Pōr khuśī kērnī, hōr khuśī hōṇā, jōrū-
mine is, that thine is. But happiness to-be-done, and happy to-be-become, necessa-

rī tī, kī-bē jē tērā ē(h) bhāū mua-tī, sau jīū; khōā-tī, sau milū.'
ry was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirājī is much the same as that of Kuḷu and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list:—

bāge, outside.
bauhū, much.
bēśṇā, to sit.
bētṛī, a woman.
chēī, a younger sister.
chhet or *khēch*, a field.
chiṅgrā or *chēlā*, a bird.
chiṭṭhā, black.
ḍannā, an egg.
darērā, far, distant.
darōh, sin.
dhyáṛō or *dihāṛō*, a day.
ḍ̲zōth or *ṭ̲ānaṇu*, the moon.
gahḍ, a stream.
ǵiś, up.
hōṭ̲ehau, little, small.
īhṇó or *īyṇō*, to come.
ī̆j, a mother.
jĕhẽ, before.
jhuṭṇā or *pīṇā*, to drink.
jīlé, down.
kanēḷ, the ear.
katāb, a book.
khēch or *chhēt*, a field.
laokhmẽ, a cow.
manḍ̲zau, bad.
maṛau, foolish, ugly.
mīhẽśĕ, a buffalo.
nāṇā or *nāśṇā*, to go.

naŭē, a stream.
niāṭā, *niggkā*, or *tāṭā*, hot.
nīhāl, a plain.
nīṇā, to take, to take away.
nist, lazy
pīṇā or *jhuṭṇā*, to drink.
rāch, night.
rāmṛā, good, beautiful.
sarāj, a hill.
satāz, wise.
sēta, near.
śittau, white, clean.
śōbhlā, good, beautiful.
śrēāl, hair.
tātā, *uiāṭā*, or *niggkā*, hot.
ṭhurnā, to run.
tīchchhā, sharp.
tsānaṇī or *dzōth*, the moon.
tsbēkā, swift.
tsīkṇā, to beat.
ŭghē, up.
undhē, down.
vhītar, inside.

Pronunciation.—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Simla, a final *a* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchī, equally interchangeable with *au*. So that, for instance, the word *ghōṛā*, a horse, is equally often pronounced *ghōṛō*, and *ghōṛou*. As in Simla, some of these words, such as *śōhrū*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhṛā* for *ghōṛā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēṇ*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ts* and *dz* or *z* respectively as in *tsānaṇī*, the moon; *dzībh*, the tongue.

When we have *s* in Hindi, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *śōbhlā*, good; *śittau*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarīr*, not *śarīr*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōṛā*, a horse, pl. *ghōṛē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīṇ*, a sister, plural *bhiṇā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *a* (*o*, *au*, *u*) ends in *ē*. Thus *ghōṛā*, obl. sing. and plur. *ghōṛē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghor*, a house, obl. sing. and plur. *ghōrā*. In the case of all nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīṇ*, a sister, obl. sing. and plur. *bhīṇā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns by adding *ē*, or by changing a final *ā* (*ō*, *au*, *ū*) to *ē*. Thus *ghōṛā*, a horse; *ghōṛē*, by a horse, or by horses: *ghōr*, a house; *ghōrē*, by a house or houses, or in a house or houses: *hāthī*, an elephant; *hāthiē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls: *bhīṇ*, a sister; *bhīṇá*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
ghōṛā, a horse . . .	*ghōṛā*	*ghōṛē*	*ghōṛē*	*ghōṛéā*	*ghōṛōū*
ghōr, a house . . .	*ghōr*	*ghōrā*	*ghōrē*	*ghōrē*	*ghōrō*
hāthī, an elephant . .	*hāthī*	*hāthī*	*hāthiē*	*hāthiā*	*hāthiō*
śōhrī, a girl . . .	*śōhrī*	*śōhrī*	*śōhrī*	*śōhrīē*	*śōhrīō*
bhīṇ, a sister . . .	*bhīṇā*	*bhīṇā*	*bhīṇā*	*bhīṇē*	*bhīṇō*

Most of the postpositions are the same as in the other Western Pahāṛī dialects and in Kuḷuī, but there are a few peculiar to Inner Sirāj̄ī. The following are the more common:—

rā (*rō*, *rau*), of.

bē, to. Also used for the accusative like the Hindī *kō*. This is the same as in Kuḷuī.

rī ṭōṇā, for, for the sake of.

mōñjē or *mōñjhē*, in.

paraundē, on.

lēṛā, *nā*, *kā̃*, *āgē*, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō*, *rau*) is an adjective, its masculine singular oblique and its masculine plural being *rē*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* (*ō*, *au*, *ū*) are mutable, making the masculine oblique singular and the masculine plural in *ē*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kã̃*, as in *bhīṇā-kã̃ lōmmā*, taller than the sister (sentence 231), and in *sōbbhī-kã̃ lōmmā*, tallest of all.

Pronouns. The first two **personal pronouns** are thus declined—

		I.	Thou.
Sing.	Nom.	*hã̃, hã̃ẽ̃.*	*tū*
	Ag.	*maĩ*	*taĩ*
	Gen.	*mērā* (*-ō, -au*)	*tērā* (*-ō, -au*)
	Obl.	*mã̃, mā*	*tã̃, tā*
Plur.	Nom.	*āssē, hāmmē*	*tūssē, tōmmē*
	Ag.	*āssē, hāmmē*	*tūssē, tōmmē*
	Gen.	*āssārā* (*-ō, -au*) *mhārā* (*-ō, -au*)	*tūssārā* (*-ō, -au*), *thārā* (*-o, -au*)
	Obl.	*assa, hāmā.*	*tūssā, tōmmā*

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mã̃-bē, tã̃-bē*, respectively. Thus, *taĩ ohhēlū mambhē nẽ̃ī dēnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns,** which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted :—

	This		That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	*ēō, yē*	*ēō, yō*	*sau, sa*	*sau, sa.*
Ag.	*ēā, ēau*	*ēauō*	*ēāē, ēāyē*	*ēāssō*
Obl.	*ēa ēa*	*ēauā*	*ēāē*	*ēāsā*
Plur.—				
Nom.	*ēā, ēā*		*ēā.*	
Ag.	*ēā, ēa*		*ēāa*	
Obl.	*ēē, ēauō*		*ēēō, ēāuō*	

The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmīrī, it is used quite pleonastically, and refers to an object already expressed, as in *ḍẓō euṅgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simple means 'what the swine will eat.'

The **Relative** and **Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm :—

	Who, which, that		Who, which	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	*ḍẓō, ḍẓuṇ*	*ḍẓō, ḍẓuṇ*	*kuṇ*	*kuṇ.*
Ag.	*ḍẓūṭ, ḍẓūsā*	*ḍẓōsō*	*kūṇē*	*kōsē.*
Obl.	*ḍẓōā*	*ḍẓōsā*	*kāa, kāsā*	*kōsā.*
Plur.—				
Nom.	*ḍẓāā*		*kāṇā.*	
Ag.	*ḍẓāāā*		*kāa, kāsā.*	
Obl.	*ḍẓōā*		*kūṇā.*	

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-bē*, why?

The **Indefinite Pronouns** are *kōī*, anyone, some one, and *kiṯsh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted :—

iēṛā, ēhṛā, or *yēhṛā*, like this.
tēṛā, tēhṛā, like that.
kēṛā, kēhṛa, like what?
ētrā, this much, plur. this many.
tētra, that much, plur. that many.
kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āsā* or *sā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādē*, and a feminine singular and plural *nīh* (*nēī*) *ādī*, but it does not change for person.

The past of the verb substantive is *thī*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *ṇā* (*ṇō*, *ṇau*), which, after *l*, *ṛ*, or *r* is changed to *nā* (*nō*, *nau*). Thus *ṭsīkṇā* (*ṭsīkṇō*, *ṭsīkṇau*), to strike; *pōrnā*, (*-nō*, *-nau*) to fall.

The Present Participle is formed by adding *dā* (*dō*, *dau*) to the root. Thus, *ṭsīkdau* (*ṭsīkdō*, *ṭsīkdau*), striking. As in other Western Pahāṛi Dialects, this participle is used in Inceptive compounds, as in *tēā khuśī kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēūē tēū-bē euñgōr ṭsārdā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāṇā*, to eat, pres. part, *khāndā*, and from *rauhṇā*, to remain, pres. part. *rauhndā*.

The following present participles are slightly irregular:—

hōṇā, to become, pres. part. *hundā*.
lauṇā, to take, „ „ *laundā*.

The verb *īhṇā* or *ijṇā*, to come, makes its present participle *īhndā* or *ijdā*, and *naṇā* or *nāśṇā*, to go, makes its present participle *nāndā* or *nāśdā*.

The Past Participle is formed by adding *ā* (*ō*, *au*, *ū*) to the root. Thus, *ṭsīkā*, (*ṭsīkō*, *ṭsīkau*, *ṭsīkū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are:—

īhṇā or *ijṇā*, to come;	past. part.	*āō*.
nāṇā or *nāśṇā*, to go.	„ „	*nāṭhau*.
jāṇā, to go.	„ „	*gau* (pl. *gauē*; fem. *gauī*).
bēśṇā, to sit.	„ „	*bēṭhau*.
diṇā, to give.	„ „	*dīnnau*, *dīnau*.
laggṇā, to be applied.	„ „	*lāgau*.

The verbs *hōṇā*, to become; *lauṇā*, to take; and *kōrnā*, to do, form their past participles regularly. Thus, *hōā*, *lauā*, *kōrā*. Of course all these can end in *ō*, *au* or *ū*, instead of *ā*; so that, *e.g.*, we have *hōū*, *lauū*, and *kōru*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whītar nēī nāśṇā*, it is not to be gone inside, *i.e.*, I will not go inside; *khuśī kōrnī*, *khuś hōṇā zarūrī thī*, happiness to be made, happy to be become, was proper, *i.e.*, it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *ī* to the root, thus *ṭsīkī*, having struck, but this form is only used in Intensive compounds, as in *baṇḍī dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *ṭsīkī-kōrī*, having struck.

The Noun of Agency is formed by adding *ṇwāḷā* to the root. Thus, *ṭsīkṇwāḷā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *ṭsīk*, strike thou; *ṭsīkā*, strike ye. Some Imperatives are irregular: Thus:—

Imperative

		2nd Sing.	2nd Plur.
īhṇā or *ījṇā*	to come	*īchk*	*īchhā*
nāṇā or *nāśṇā*,	to go	*nāā*, *nāś*	*nāā*, *nāśā*.

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	*ṭsīkū*, *ṭsīkũ*	*ṭsīkū*, *ṭsīkũ*
2.	*ṭsīkē*	*ṭsīkā*
3.	*ṭsīkē*	*ṭsīkau*

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāũ*, I may go; *īhũ*, I may come; *galāũ*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō*, *lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *ṭsīklau*, I (masc.), thou (masc.) or he will strike; *ṭsīklē*, we, you, or they (all masc.) will strike. The feminine is *ṭsīklī* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *ṭsīkulau* or *ṭsīklau*; plural masculine *ṭsīkulē* or *ṭsīklō*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ũ*. Thus, *nāṇā*, to go, has *nāũlau* or *nāklau*, I shall go.

The verbs *īhṇā*, to come, and *rauhṇā*, to remain, are slightly irregular. The former has for its first person *īhũlau*, *īhlau*, *īũlau* or *ilau*, and so on for the other persons and for the plural. *Rauhṇā*, to remain, has its first person singular, *rahũlau* or *rauhlau*. *Lauṇā*, to take, has its first person *laũlau*, and *dēṇa*, to give, *dēũlau*.

Regarding the form *khālē-s*, they will eat it, in *dạō suṅgōr khālēs*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *ṭsīkdā* (*-dō*, *-dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *ṭsīkdē*, and the feminine for both numbers is *ṭsīkdā*. Verbs like *khāṇā* and *rauhṇā*, have, of course, *khāndā* (*khāndō*, *khāndau*), and *rauhndā* (*rauhndō*, *rauhndau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēlī̃ kōrdau*, as for my (part), it is not being done, *i.e.*, I cannot do.

A definite present is formed with *lāgau* (past participle of *laggṇā*) added to the present participle, as in *hã̃ ṭsīkdau lāgau*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hã̃ ṭsīkdau-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thī*, as *hã̃ ṭsīkdau lāgau-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindī. Thus :—

hã̃ nāṭhau, I went.
maĩ ṭaīkau, I struck him.
hã̃ nāṭhau āsā, I have gone.
maĩ ṭaīkau āsā, I have struck him.
hã̃ nāṭhau thī, I had gone.
maĩ ṭaīkau thī, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

hã̃ ṭaīkau hundau, I am being struck.
hã̃ ṭaīkau hundau thī, I was being struck.
hã̃ ṭaīkau jāiau, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahāṛī dialects.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KUḶUĪ).

INNER SIRĀJĪ DIALECT.

एकू मणशा-रे दूई शोहरू थी । तेआ-मंझे छोटे शोहरूए बाबा-बे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेबा तेऊए बंडी दीना । थोड़े ध्याड़े पिछे छोछे शोहरूए सब माल कठे करू दूर दिशा-बे नाठो । तखे नाशी-करी अपणे बड़े-री खटी जारी-मंझे खोई । जेबा बौहू खरच करी छेकू तेऊ देशे बड़ा नकाऊ पड़ू । तेबा कंकाऊ होई आशी । तेबा तेऊ देशा रे एकू बड़े आदमी रे घरे नाठो । तेऊए तेऊ-बे अपणे छेते सुंगर चारदा भेजू । तेबा तेऊए मने बोलू जो सुंगर खालेस हाँऊँ बी खालौ । येहड़े तेऊ-बे कोई नेंईं दींदा-थी । तेबा तेऊ-बे बुध फिरी । बोलू मेरे बाबा-रे कोतरे ज्वारे बे बौहू रोटी दीन्दा थी । हाँऊँ एबा भोछे मरदा । हाँऊँ एबा अपणे बाबा नेड़े नाशलौ । तेऊ-बे बोलखौ हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंईं रौहू जे तेरा बेटा बोलखे । मंझे एबा जेड़े होर ज्वारे सा तेड़ा माँ बी डाह । तेबा उठी-करी अपणे बाबा नेड़े नाठो । सौ मची दूर थी तेऊ-रे बाबे तेऊ हेरी-करी देया आई । ठुरी-करी तेऊ-रे गळे मिलू । बौहू मुधी दीनी । तेबा शोहरूए बोलू हे बाबा मैं परमेशुरा रा ता तेरा दरोह करू । एबा तेता जोगी नेंईं रौहू जे तेरा बेटा गलाऊँ । बाबे अपणे सेउका-बे बोलू जे खरे खरे झीकड़े काढ़ी आणा । तेऊ-बे बनी-देआ । संघा एऊ-रे हाथे मुंदड़ी संघा पैरे पोलड़े लाउणे-बे देआ । एबा हामे खाले खुशी होले । पहिले मेरा शोहरू मुआ थी । एबा जीउंदा होऊ । गोंजू थी । एबा भेटा । तेबा तेआ खुशी करदे लागे ॥

तेऊ-रा बड़ा शोहरू छेते थी । जेबा घरा नेड़े पूजू गीहा री ता नाचणे-री छेड़ शुणी । तेबा एकू सेउका शादी-करी पूछू ये की सा । तेऊए तेऊ-नेड़े बोलू जे तेरो भाऊ आओ । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँबड़ भेटा । तेऊए झीखी-करी आणू जे व्हीतर नेंईं नाशणा

तेबा तेज-रे बाबे बागे निखली-करी सौ पत्याज। तेजए बाबा नेड़े बोलू भाज एतरी बरशा हाँजँ तेरी टहील करदा रौहू। कधी तेरी गल नहीं काटी। पर तैं कधी एक बाकरी-रा छेलू मंभे नेंदैं दीनो अपणे संघी-साथी खुशी करदे। जेबा तेरा ये बेटा आयो जेजए तेरी सारी खटी-पठी लूची राँड़ा-बे दीनी तैं तेज-री तणी खाणो पीणी बारी। तेजए तेज-बे बोलू हे बेटेआ तू ता सदा माँ सेटा सा। जो किछ मेरा सा सौ सभ तेरा सा। फिरी खुशी करनो खुश होणा जरूरी थी केसे गले जे तेरा भाज मुयो थो। सौ जीउंदा होज। गोंजू थी। सौ भेटा॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (KUḶUĪ).

INNER SIBĀJĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēkū-maṇaśā-rē dūī śohrū thī. Tēā-mŏñjhē tshŏṭē-śōhrūē bābā-bĕ
One-man-of two sons were. Them-among by-the-small-son the-father-to
bōlū, 'hē bābā, dzō mērā baṇḍā tērī-khaṭī-rā āsa, sau
it-was-said, 'O father, what my share thy-property-of is, that
baṇḍi-dē.' Tĕbbā tēūē baṇḍī-dīnā. Thōṛē-dhyāṛē-piṭshē
divide-(and-)give.' Then by-him it-was-divided (and-)given. A-few-days-after
hōṭshē-śohrūē sŏbh māl kŏṭṭhē kŏrū, dūr-diśā-bĕ nāṭhō.
by-the-small-son all property together was-made, a-far-country-to he-went.
Tŏkkhē nāśī kŏrī apṇē-bŏṛē-rī khaṭī zārī-mŏñjhē khōī.
There gone-having his-own-great-one-of the-property debauchery in was-lost.
Jĕbbā bauhū khŏrŏch kŏrī-chhēkū, tēū-dēśē bŏṛā
When much expenditure he-had-made-completely, in-that-country a-great
nŏkāḷ pŏṛū. Tĕbbā kŏnkāḷ hōī āō. Tĕbbā tēū-dēśā-rē ēkū-ādmī-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
ghŏrē nāṭhō. Tēūē tēū-bĕ apṇē-chhētē suṅgŏr tsārdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
bhējū. Tĕbbā tēūē mŏnē bōlū, 'dzō suṅgŏr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
khālēs, hãũ bī khālau.' Yēhrē tēū-bĕ kōī nẽĩ dīndā-thī.
will-eat-it, I also will-eat.' Such him-to anyone not giving-was.
Tĕbbā tēū-bĕ budh phirī. Bolū, 'mērē-bābā-rē kĕtrē-jwārē-bĕ
Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to
bauhū roṭī dīndā-thī; hãũ ĕbbā bhōchhē mŏrdā. Hãũ ĕbbā
much bread giving-was; I now by-hunger die. I now
apṇē-bābā-nēṛē nāślau. Tēū-bĕ bollau, "hē bābā, maĩ
my-own-father-near will-go. Him-to I-will-say, "O father, by-me
Pŏrmēśura-ra tā tērā darōh kŏrū; ĕbbā tētā jōgī nẽĩ
God-of and of-thee sin was-done; now such worthy not
rauhū jō tērā bēṭā bōllē. Mambhē ĕbbā jēṛā hōr
I-remained that thy son they-will-say. Me now as other
jwārē sā, tēṛā mã̃ bī ḍāh."' Tĕbbā uṭhi-kŏrī
servants are, such me also consider."' Then arisen-having

apṇē-bābā-nēṛē nāṭhō. Sau machī dūr thē, tēū-rē bābē
his-own-father-near he-went. He yet far was, him-of by-the-father
tēū hērī-kŏrī dēyā āī. Ṭhurī-kŏrī tēū-rē gŏḷē
him seen-having compassion came. Run-having him-of on-the-neck
miḷū. Bauhū mughī dīnī. Tĕbbā śohrūē bōlū,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said,
'hē bābā, maĩ Pŏrmēsurā-rā tā tēra darōh kŏrū; ĕbbā tēṭā
'O father, by-me God-of and of-thee sin was-done; now such
jōgī nẽĩ rauhū jē tērā bēṭā galāũ.' Bābē
worthy not I-remained that thy son I-may-say.' By-the-father
apṇē-sēukā-bĕ bōlū jē, 'kharē-kharē jhīkṛē kāṛhī
his-own-servants-to it-was-said that, 'good-good garments having-produced
aṇa; tēū-bĕ banī-dēā. Sŏṅghā ēū-rē hāthē mundṛī, sŏṅghā
bring; him-to clothe. Both this-one-of on-the-hand a-ring, and
pairē pōḷrē lāuṇē bĕ dēā. Ĕbbā hāmmē khālē, khuśī hōlē.
on-the-feet shoes applying-for give. Now we will-eat, happy will-be.
Pahilē mērā śohrū muā-thī, ĕbbā jīunda hōū; gŏ̃jū-thī, ĕbbā
At-first my son dead-was, now living become; lost-was, now
bhēṭā.' Tĕbbā tēā khuśī kardē lāgē.
was-met.' Then they rejoicing making began.

Tēū-rā bōṛā śohrū chhētē thī. Jēbba ghŏrā-nēṛē
Him-of the-great son in-the-field was. When the-house-near
pujū, gīha-rī tā nātṣṇē-rī tṣhēṛ śunī. Tĕbbā ēkū-sēukā
he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant
śādī-kŏrī pūchhū, 'yē kē sā?' Tēūē tēū-nēṛē bōlū
called-having it-was-asked, 'this what is?' By-him him-near it-was-said
jē, 'tērō bhāū āō. Tērē-bābē bōṛī khānī pīnī kŏrī,
that, 'thy brother came. By-thy-father a-great eating drinking was-made,
ĕssē-galē jē rāb̃aṛ bhēṭā.' Tēūē jhīkhī-kŏrī
on-this-word that in-good-health he-has-been-met.' By-him angered-having
ḍzānū jē, 'whitar nẽĩ nāśṇā.' Tĕbbā tēū-rē
it-was-considered that, 'within not it-is-to-be-gone.' Then him-of
bābē bāgē nikhalī-kŏrī sau patyāū. Tēūē
by-the-father outside emerged-having he was-remonstrated-with. By-him
bābā-nēṛē bōlū, 'bhāḷ, ētrī-bŏrśā hã̃ũ tērī tōhīl kŏrdā
the-father-near it-was-said, 'lo so-many-years I thy service doing
rauhu. Kŏdhī tērī gal nahĩ kāṭī; pŏr taĩ kŏdhī
remained. Ever thy word not was-cut; but by-thee ever
ēk-bākrī-rā chhēlū mambhē nẽĩ dinō, apṇē-sŏṅghī-sāthī
a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends

khuśī kŏrdā. Jĕbbā tĕrā yō bĕṭā āō, jēnē tĕrī sārī
rejoicing might-have-made. When thy this son came, by-whom thy all
khaṭī-paṭhī lūchī-rā̃ṇā-bŏ dinī, taī tēū-rī-taṇī khāṇī pīṇī
property-etcetera harlots-to was-given, by-thee him-of-for eating drinking
kŏrī.' Tēnē tēū-bŏ bōlū, 'hē bĕṭĕā, tū tā sadā
was-made.' By-him him-to it-was-said, 'O son, thou verily ever
mā̃-sĕṭā sā; dzō-kitsh mērā sā, sau sōbh tērā sā. Phirī
me-with art; what-ever mine is, that all thine is. On-the-other-hand
khuśī kŏrnī, khuś hōṇā zarūrī thī,
rejoicing to-be-made, happy to-be-become necessary was,
kĕssē-galē jē tērā bhāū muā-thī, sau jīundā hōū;
on what-word (i.e., because) that thy brother dead-was, he living became;
gōjū-thī, sau bhōṭā.'
lost-was, he was-met.'

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirajī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainji words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirajī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahẽ* or *kawhaũ*, from; *graũ*, instead of *grẽ*, a village; *tãĕ* or *tauĕ*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōṛē-rā*, Sainjī has *ghōṛē-r*, of a horse; instead of the Inner Sirājī *ghara-bĕ*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sā*, Sainjī has *kē-s* what is (it)?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bĕ* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bĕ* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	*ghōṛā*	*ghar*	*hāthī*	*bēṭī*	*bhuṇ*
Obl. Sing. and Plur.	*ghōṛē*	*gharā*	*hāthī*	*bēṭī*	*bhēṇā*
Ag. and Loc. Sing and Plur	*ghōṛē*	*gharē*	*hāthīā*	*bēṭīā*	*bhēṇā*
Gen. Sing. and Plur.	*ghōṛēr*	*gharār*	*hāthīr*	*bēṭīr*	*bhēṇār*
Dat. Sing. and Plur.	*ghōṛāb*	*gharāb*	*hāthīb*	*bēṭīb*	*bhēṇab*
Nom. Plur.	*ghōṛē*	*ghar*	*hāthī*	*bēṭī*	*bhēṇ*

Note that the *a* in *bhēṇab* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *ãgā*, and *kã*, *kahẽ*, or *kauhẽ*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirājī. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	*haũ*	*tũ*
Ag.	*mõẽ.*	*tauẽ, tãẽ.*
Obl.	*maũ*	*tã.*
Gen.	*mẽrā*	*tẽrā*
Dat.	*maũ-bhẽ.*	*tã-bhẽ.*
Plur.—		
Nom.	*āssẽ*	*tũssẽ*
Ag.	*ãhẽ*	*tũssẽ*
Obl.	*āssã, āsã*	*tũã*
Gen.	*mhārã*	*thārã*
Dat.	*āssāb, āsāb*	*tũāb*

With the form *maũ-bhẽ* may be compared the Inner Sirājī *mambhẽ.*

The **Demonstrative Pronouns** are declined as follows :—

	This.		That.	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	*ēō*	*ēō*	*tō*	*sō*
Ag.	*ēasē*	*ēasē*	*tēasē*	*tēasē*
Obl.	*ēã* (*ēō*)	*ēsiã*	*tēã* (*tēō*)	*tēssã*
Gen.	*ēã-rã, ēãr*	*ēsiã-rã, ēssãr*	*tēã-rã, tēãr*	*tēssã-rã, tēssãr*
Dat.	*ēãb*	*ēssãb*	*tēãb*	*tēssãb.*

	This.	That.
	Masc. and Fem.	Masc. and Fem.
Plur.—		
Nom.	*ēã*	*tēã*
Ag.	*ēãẽ*	*tēãẽ.*
Obl.	*ēã.*	*tēã.*
Gen.	*ēã-rã, ēãr*	*tēã-rã, tēãr*
Dat.	*ēãb*	*tēãb*

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssã*, etc. as long. Perhaps it should be short as in *tēssã*, etc.

The remaining pronouns do not present important variations. The oblique form of *kuṇ*, who? is *kãs* or *kãsã*, and that of *kẽ*, what? *kī*. 'Why' is *kī-dzũ*, in which *dzũ* is identical with *jõ*, the dative postposition in Chamẽāḷī.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirājī, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raũh-s*, for *raũh-sā*, he dwells. The negative Verb substantive is *nēkī̃ ātsī*, is not, and is also immutable.

The past tense is *tā* as in Kuḷuī, instead of the *thi* of Inner Sirājī. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

I may strike, etc.

	Sing. and Plur.
1.	*ṭṣīkū*.
2 and 3.	*ṭṣīkē*.

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *ṭṣīkṇā*, to strike.

The first form changes the *l* of the Inner Sirājī future to *r*.[1] We thus get the following, the singular and plural being identical.

I shall strike.

	Sing. and Plur.
1.	*ṭṣīkur*
2.	*ṭṣīkar*
3.	*ṭṣīkār*.

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

I shall strike, etc.

1st, 2nd, and 3rd persons.

Sing.	*ṭṣīku*
Plur.	*ṭṣīkī*.

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmīrī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *ō* which is the distinguishing mark of the future in Eastern India. The same *ō* also occurs in the future of the Gawarbati Piśācha language. Mr. Bailey only gives examples of the first person, *viz.*, *ṭṣīkūō*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirājī Future, *kōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirājī, and call for no remarks, but in one of his sentences Mr. Bailey gives *raũhs* for 'he dwells,' which is evidently a compound of *raũh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

[1] So also in the Veren Piśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *raŭhē-sā*.

The irregular verbs are much as in Inner Sirājī. The only one deserving special notice is *ĭēdzwā*, to come; pres. part., *idzdā*; past part., *āwā*, Imperative, *idz*, plur. *idzā*; fut. *idzūr*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English.	Kuḷuī.	Inner Sirāji.	Sanjī.
1. One	Ēk	Ek	Iēk.
2. Two	Dūī	Dūī	Dūī.
3. Three	Trāī, (in West Kulu) chīṇ, chan.	Chēṇ	Chīṇ.
4. Four	Chār	Tsēr	Tsēr
5. Five	Pōñj	Panjī	Panz
6. Six	Chhau	Tshau	Tshau.
7. Seven	Sōtt	Sāt, sat	Satt.
8. Eight	Ōṭṭh	Āth, aṭṭh	Aṭṭh.
9. Nine	Nōī	Nau	Nauū.
10. Ten	Dōī	Dōss	Dass.
11. Twenty	Bīhī, bīh	Brīh	Bīh.
12. Fifty	Pōñjāh	Panjā	
13. Hundred	Śauū	Shau	
14. I	Haā	Hē, hāī	Haī.
15. Of me	Mērā	Mērau	Mērā.
16. Mine	Mērā	Mōrau	Mērā.
17. We	Āssō, hau, hauō	Āssō, hāmmē	Āssō.
18. Of us	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
19. Our	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
20. Thou	Tū, thau	Tū	Tū.
21. Of thee	Tōrā	Tōrau	Tōrā.
22. Thine	Tōrā	Tōrau	Tōrā.
23. You	Tussō	Tussō, tōmmē	Tūssō.
24. Of you	Tussārā, tūsrā, thamārā	Tūssārā, thārau	Thārā.
25. Your	Tussārā, tūsrā, thamārā	Tussārā, thārau	Thārā.

English.	Kaḷaṭ.	Inner Siráji.	Sainji.
26. He	Sō, sau, ō	San	Sō.
27. Of him	Tēi-rā	Teū-rā	Tēū-rā.
28. His	Tēi-rā	Teū-rā	Tēū-rā.
29. They	Tē	Tēē, sēā, sō	Tēā.
30. Of them	Tinhā-rā	Tinhā-rā, tēā-rā	Tēā-rā.
31. Their	Tinhā-rā	Tinhī-rā, tēā-rā	Tēā-rā.
32. Hand	Hōtth, hāth	Hāth, hōth	Hāth.
33. Foot	Dzoṅgh, dzōṅgā	Paur, khur	Pair.
34. Nose	Nāk	Nāk	Nāk.
35. Eye	Hōchohhī, ōchohhī, ōkkhī	Āchh, āchhī	Ākkh.
36. Mouth	Khākh	Mūh	Mūh.
37 Tooth	Dōcd	Dānd	Dānd.
38. Ear	Kōnn	Kaṇēṭ	Kaṇōṭ.
39. Hair	Śōrāṭ, śir	Śrōṭ	Śrōṭā.
40 Head	Muṇḍ	Muṇḍ	Muṇḍ.
41. Tongue	Dzibh	Dzibh	Dzibh.
42. Belly	Pēṭ	Pēṭ	Peṭ.
43. Back	Piṭth	Piṭh, piṭhī	Pēṭh.
44. Iron	Lōhā	Lōhā	Lōhā.
45 Gold	Sunā	Sūnā	.....
46. Silver	Rupā	Rūpā	.....
47 Father	Bāpū, bābū, bāb	Bāb	Bābā.
48. Mother	Ammā, yā, ij	Ij, i	Ij.
49. Brother	Bhāu, Bhāū	Bhāī, dād	Bhāī (*elder*), bhāū (*younger*).
50. Sister	Dāī (*elder*), bēhu (*younger*)	Dāī (*elder*), bauṇ (*younger*), ohēī (*younger*).	Dāī (*elder*), bhāṇ (*younger*).
51. Man	Māhṇū	Maṇaś	Mard.
52. Woman	Bēṭrī	Bēṭrī, ṭabēṭrī	Beṭrī.

English.	Kaṭṭi.	Inner Sirāji.	Sainji.
53. Wife	Jō, ḏzōī, lāhṛī	Bēṛī, ṭabouṛī	Jōā, yā, ḏzōā.
54. Child	Yāṇō	Halkū, bālak	Ṭshōrū.
55. Son	Śokṛū, beṭā	Beṭā, ṭhoṭā, śorū, śohrū	Ṭshōrū.
56. Daughter	Śahṛī, bēṭī	Bēṭī, ṭshōṭī, śōrī, śohrī	Ṭshōrī.
57. Slave	Beṭhā	Sōnī, ḏērū	.....
58. Cultivator	Hāḷī	Kōṛāṇ	.....
59. Shepherd	Puhāl, phuāl	Phuāl	Phuāl.
60. God	Pōrmēśōr	Pōrmēśur	.....
61. Devil	Rākhaś, bhūt	Rākōs	.....
62. Sun	Sūraj, dihṛā	Dhyāṛā, dihāṛā, sūraj	Dihāṛā.
63. Moon	Ḏzōth, dzuth	Ḏzōth, ṭzāmoī	Ḏzōtth.
64. Star	Tārā	Tārū	Tārā.
65. Fire	Ōgg	Āg	.....
66. Water	Pāṇī	Pāṇī	.....
67. House	Ghōr, gōhr	Ghar, ḏērā	Ghar.
68. Horse	Ghōṛā, gohṛā	Ghōṛā	Ghōṛā.
69. Cow	Gāī	Lachhmī, gā	Gā.
70. Dog	Kuttā	Kuttau or kūkar	Kūttā.
71. Cat	Biṛāḷā, (*fem.* bṛālī)	Barēṣlau (*fem.* -lī)	Barēṣlā (*fem.* -l.).
72. Cock	Kukkar	Kukkar	Kukkar.
73. Duck	Batak	Abhī	.....
74. Ass	Gaddhā, gōddhā	Gadhau	Gādhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Chiṛū	Chiṛū, chēlū	.....
77. Go	Nāś	Nāsh, nā	Nā, nās.
78. Eat	Khā	Khā	Khā.
79. Sit	Bēā	Bēsh	Bēā.

English.	Kuluī.	Inner Sirāj.	Saloj.
80. Come	Ēj, ij	Ĩob, ēj	Ids.
81. Beat	Jŏk, mār	Tsĩk	Tsĩk.
82. Stand	Kharā hō	Kharā uṭh	.....
83. Die	Mŏr	Mar	.....
84. Give	Dē	Di	Dē.
85. Run	Ṭhur, ṭhŏr, bhagg	Ṭhur	Thur.
86. Up	Ūjhē, jhāl	Ūjbē, gli	Ūjhē.
87. Near	Bhēṭṭ, nēṛ	Nēṛē, eṭṭē	.....
88. Down	Bunhē, bihāl, bhi	Undhē, ṭel, jilē	Ūndhē.
89. Far	Dūr	Darēṛā, dūr	.....
90. Before	Āggē, āghē	Jāhū, āgā	Jāhū.
91. Behind	Pichchhē	Paṭahē, paṭahū	Pitshē.
92. Who	Kuṇ	Kuṇ	Kuṇ.
93. What	Ki	Kē	Kē.
94. Why	Kibē	Kibē, kilē	Kib, ki-dgil.
95. And	Hōr	Hōr	.....
96. But	Pōr	Pōr	.....
97. If	Jō	Jō	.....
98. Yes	Hōā, hō	Hō	.....
99. No	Nāī	Nāī	.....
100. Alas	Hāi	Daēh	.....
101. A father	Bāb	Bāb	Bābā.
102. Of a father	Bābē-rā, bābā-rā	Bābā-rā	Bābēr.
103. To a father	Bābē-bē, bābā-bē	Bābā-lē	Bābāb
104. From a father	Bābē-na, bābā-na	Bābē-leṛā	Bābē-āgā.
105. Two fathers	Dūi bāb	Dūi bāb	Dūi bābē.
106. Fathers	Bāb	Bāb	Bābē.

English.	Kuḷuī.	Inner Sirāji.	Saiṛji
107. Of fathers	Bābē-rā, bābā-rā	Bābā-rā	Bābēr.
108. To fathers	Bābē-bē, bābā-bē	Bābā-bē	Bābāb.
109. From fathers	Bābē-na, bābā-na	Bābā-lērā	Bābē-āgē.
110. A daughter	Bēṭī	Bēṭī	Bēṭī.
111. Of a daughter	Bēṭī-rā	Bēṭī-rā	Bēṭīr
112. To a daughter	Bēṭī-bē	Bēṭī-bē	Bēṭīh.
113. From a daughter	Bēṭī-na	Bēṭī-lērā	Bēṭī-āgē.
114. Two daughters	Dūī bēṭī	Dūī bēṭī	Dūī bēṭī.
115. Daughters	Bēṭī	Bēṭī	Bēṭī.
116. Of daughters	Bēṭī-rā	Bēṭī-rā	Bēṭīr
117. To daughters	Bēṭī-bē	Bēṭī-bē	Bēṭīh.
118. From daughters	Bēṭī-na	Bēṭī-lērā	Bēṭī-āgē.
119. A good man	Kharā māhṇū	Rāmṛā manaṣh	Rāmṛā mard.
120. Of a good man	Kharē māhṇū-rā	Rāmṛē manaṣhā-rā	Rāmṛē mardār.
121. To a good man	Kharē māhṇū-bē	Rāmṛē manaṣhā-bē	Rāmṛē mardāb.
122. From a good man	Kharē māhṇū-na	Rāmṛē manaṣhā-lērā	Rāmṛē mardā-āgē.
123. Two good men	Dūī kharē māhṇū	Dūī rāmṛē manaṣh	Dūī rāmṛē mard.
124. Good men	Kharē māhṇū	Rāmṛē manaṣh	Rāmṛē mard.
125. Of good men	Kharē māhṇū-rā	Rāmṛē manaṣhā-rā	Rāmṛe mardār.
126. To good men	Kharē māhṇū-bē	Rāmṛē manaṣhā-bē	Rāmṛe mardāb.
127. From good men	Kharē māhṇū-na	Rāmṛē manaṣhā-lērā	Rāmṛē mardā-āgē.
128. A good woman	Kharī bēṭī	Rāmṛī bēṭī	Rāmṛī bēṭī.
129. A bad boy	Barā ṣōhṛū	Būrā ṣōrū	Būrā ṭahōrū.
130. Good women	Kharī bēṭī	Rāmṛī bēṭī	Rāmṛī bēṭī.
131. A bad girl	Barī ṣōhṛī	Bārī ṣōrī	Bārī ṭahōrī.
132. Good	Kharā	Rāmṛā	Rāmṛā.
133. Better	(Ē-na) kharā	(Īū-kā) rāmṛā	(Ēū-kā) rāmṛā.

English.	Kuḷuī.	Inner Sirāj.	Saiuji.
134. Best	Sōbbhī-na khaṣā	Sōbbhī-kā rāmpā	Sōbbhī-kā rāmpā.
135. High	Uthpā	Uchtā	Uthlā, ujjā.
136. Higher	(Ī-na) uthpā	(Īu-kā) uchṭā	(Ēō-kā) uthlā.
137. Highest	Sōbbhī-na uōhpā	Sōbbhī-kā uchtā	Sōbbhī-kā uthlā.
138. A horse	Ghōṛā	Ghōṛā	Ghoṛā.
139. A mare	Ghoṛī	Ghōṛī	Ghoṛī.
140. Horses	Ghōṛō	Ghōṛō	Ghōṛō.
141. Mares	Ghoṛī, ghōṛā	Ghoṛī	Ghoṛī.
142. A bull	Bōhld	Eōld	Banld.
143. A cow	Gā	Lachhmī	Gā.
144. Bulls	Baldh (bahā)	Bōld	Banld.
145. Cows	Gāī	Lachhmī	Gā.
146. A dog	Kuttā	Kuttā	Kuttā.
147. A bitch	Kuttī	Kuttī	Kuttī.
148. Dogs	Kuttō	Kuttō	Kuttō.
149. Bitches	Kuttī, kuttā	Kuttī	Kuttī.
150. A he goat	Bōkrā	Bākrā	Bākrā.
151. A female goat	Bōkrī	Bākrī	Bākrī.
152. Goats	Bōkrō	Bākrō	Bākrō
153. A male deer	Hōrn	Kakkaṛ (*barking deer*)	.....
154. A female deer	Hōrnī	Kakkṛī	.....
155. Deer	Hōrn, hōrnā	Kakkaṛ	.....
156. I am	Haū nā, hā	Hā sā, hā	Haū sā.
157. Thou art	Tū sā, hā	Tū sā, hā	Tū sā.
158. He is	Sau sā, hā	Sau sā, hā	Sō sā.
159. We are	Āsō sā, sā, hā	Āsō sā, hā	Āsō sā.
160. You are	Tussō sā, sā, hā	Tāsō sā, hā	Tāsō sā.

English.	Kuḷuī.	Inner Sirāj.	Sainj.
161. They are	Tē sī, sā, hē	Tēā sā, āsā	Tēā sā.
162. I was	Haĩ thā, tī	Hē thī	Haĩ tī.
163. Thou wast	Tū thā, tī	Tū thī	Tū tī.
164. He was	Sau thā, tī	Sau thī	Sō tī.
165. We were	Āssē thā, tī	Āssē thī	Āssē tī.
166. You were	Tussē thā, tī	Tūssē thī	Tūssē tī.
167. They were	Tē thā, tī	Tēā thī	Tēā tī.
168. Be	Hō	Hō	Hō.
169. To be	Hōṇā, hōṇā	Hōṇau	Hōṇā.
170. Being	Hundā	Hundā	Hundā.
171. Having been	Hoi-kē	Hoi-kōrī	Hoi-kōrī.
172. I may be	Haĩ hōā	Hē hōĩ	Haĩ hōĩ.
173. I shall be	Haĩ hōnū	Hē hōulē, hōlā	Haĩ hōūr, hōlā.
174. I should be	.....	.....	.....
175. Beat	Mār	Ṭsik	Ṭsik.
176. To beat	Mārnā, mārnū	Ṭsikṇā	Ṭsikṇā.
177. Beating	Mārdā	Ṭsikdau	Ṭsikdā.
178. Having beaten	Mārī-kē	Ṭsikī-kōrī	Ṭsikī-kōrī.
179. I beat	Haũ mārā-sā	Hā ṭsikdau	Haũ ṭsikdā.
180. Thou beatest	Tū mārā-sā	Tū ṭsikdau	Tū ṭsikdā.
181. He beats	Sau mārā-sī	Sau ṭsikdau	Sō ṭsikdā.
182. We beat	Āssē mārā-sā, -sī	Āssē ṭsikdē	Āssē ṭsikdā.
183. You beat	Tussē mārā-sā, -sī	Tussē ṭsikdē	Tūssē ṭsikdā.
184. They beat	Tē mārā-sā, -sī	Tēā ṭsikdē	Tēā ṭsikdā.
185. I beat (*Past Tense*)	Maĩ mārū	Maĩ ṭsikū	Mōũ ṭsikū.
186. Thou beatest (*Past Tense*).	Taĩ mārū	Taĩ ṭsikū	Tuũ ṭsikū.
187. He beat (*Past Tense*)	Tēē mārū	Tāi ṭsikū	Tēē ṭsikū.

English.	Kuḷui.	Inner Sarāj.	Saiaj.
188. We beat (*Past Tense*)	Āsē mārū	Āsē ṭaikū	Āhē ṭaikū
189. You beat (*Past Tense*)	Tusē mārū	Tūsē ṭaikū	Tūsē ṭaikū.
190. They beat (*Past Tense*)	Tinhē mārū	Tēā ṭaikū	Tēāē ṭaikū.
191. I am beating	Haŭ mārdā-lāgā-hundā-sā	Hā ṭaikdau lāgau	Haŭ ṭaikdā.
192. I was beating	Haŭ mārdā-lāgā-hundā-ti, -thā.	Hā ṭaikdau lāgau-thi	Haŭ ṭaikdā-ti.
193. I had beaten	Maŭ jaukū-ti, -thā	Maŭ ṭaikū-thi	Mōē ṭaikū-ti
194. I may beat	Haŭ mārā	.....	Haŭ ṭaikū
195. I shall beat	Haŭ mārnū	Haŭ ṭaikulau, ṭaiklau	Haŭ ṭaikūr, ṭaikū, ṭaikūb.
196. Thou wilt beat	Tū mārlā	Tū ṭaik(u)lau	Tū ṭaikar, ṭaikū.
197. He will beat	Sau mārlā	Sau ṭaik(u)lau	Sō ṭaikār, ṭaikū.
198. We shall beat	Āsē mārnū	Āsē ṭaik(u)lē	Āsē ṭaikūr, ṭaikū
199. You will beat	Tusē mārlē	Tūsē ṭaik(u)lē	Tūsē ṭaikar, ṭaikū.
200. They will beat	Tē mārlē	Tēā ṭaik(u)lē	Tēā ṭaikār, ṭaikū.
201. I should beat	.....	.....	...
202. I am beaten	Haŭ mārūā-sā	.....	...
203. I was beaten	Haŭ mārūā-ti, (-thā)	...	
204. I shall be beaten	Haŭ mārnnū	.....	.....
205. I go	Haŭ nōṭā-sā	Hā nāndau	Haŭ nāndā
206. Thou goest	Tū nōṭā-sā	Tū nāndau	Tū nāndā.
207. He goes	Sau nōṭā-sā	Sau nāndau	Sō nāndā.
208. We go	Āsē nōṭā-sā, -sī	Āsē nāndē	Āsē nāndā.
209. You go	Tusē nōṭā-sā, -sī	Tūsē nāndē	Tūsē nāndā.
210. They go	Tē nōṭā-sā, -sī	Tēā nāndē	Tēā nāndā.
211. I went	Haŭ nōṭṭhā	Hā nāṭhau	Haŭ nāṭhā.
212. Thou wentest	Tū nōṭṭhā	Tū nāṭhau	Tū nāṭhā.
213. He went	Sau nōṭṭhā	Sau nāṭhau	Sō nāṭhā
214. We went	Āsē nōṭṭhē	Āsē nāṭhē	Āsē nāṭhē.

English.	Kaṭṭi.	Inner Sirāj.	Sanji.
215. You went . . .	Tusē nōṭṭhē . . .	Tōsse nāṭhē . . .	Tūsē nāṭhē.
216. They went . . .	Tē nōṭṭhē . . .	Teā nāṭhē . . .	Tēā nāṭhē.
217. Go . . .	Nōś	Nās or nś . . .	Nā, nās
218. Going . . .	Nōsdā	Nāslan, nāndan .	Nāndā, nāsdā
219. Gone . . .	Nōṭṭhā	Nāthan	Nāthā.
220. What is your name? .	Tūrā nē ki sā? . .	Tōrā kē naū? . . .	Tōrā, nū kēa?
221. How old is this horse?	Ēā ghōṛē-rī kēirī barēa sā?	Ēā ghōṛē-rī kēirī umar sā?	Ēō ghōṛēr kēirī ambar?
222. How far is it from here to Kashmir?	Kaśmīr śkkhē-na kēirī dūr sā?	Indhā-kā Kaśmīr kēirā dūr sā?	Ekhnā-kalā Kaśmīrā-tang kēirā dūr hoīā?
223. How many sons are there in your father's house?	Tussā-rē bābū-rē ghōrē kēirē bēṭē sī?	Tūārē bābā-rē ghōrē kēirē śōrū sā?	Tōrē bābūr gharē kāṭṭē lāykō?
224. I have walked a long way to-day.	Haū ēj barī dūri-tāī nōṭṭhā-tī.	Maī āj bauhū bāt hāṇdi .	Haū āḍj barē bātā zōghē hanḍi āwā.
225. The son of my uncle is married to his sister.	Mērē chāchā-rē bēṭē-rā biyāh tēī-rī bēī ni śōṭṭghē hāṭṭhandā sā.	Mērē chāchē-rē śōrū-rā byāh tēū-rī bhīṭā sōṭṭghā hōā sā.	Mārē ṭāṭṭgēr bōṭā ōār bāhnī sōṭṭghē ōēā hōā
226. In the house is the saddle of the white horse.	Ghōrā-na śōtō ghōṛē-rī kaṭṭhī sā.	Śutā ghōṛē-rī kāṭṭhī ghōrē sā.	Gharē śitā ghōṛēr zin.
227. Put the saddle upon his back.	Tēī-rī ṭaṭṭhī-pāndhē kāṭṭhī pā.	Kāṭṭhī tēā-rī piṭṭhī parsandē kēsā.	Ēār piṭṭhī cprē zin bōnnhā.
228. I have beaten his son with many stripes.	Maī tēī-rē bēṭē-bē bōhū kōnchī mārī	Maī tēū-rē śōrū-bē bauhū ṭsikō.	Mōē ōār bōṭā barā ṭsikū
229. He is grazing cattle on the top of the hill.	Sau ghōgā-rē chōṛhē pāndhē gōrī charāndā hgā-hundā-sā.	Sau dhārāṭṭi-rē gānī dāgē chārāṭā -āgā kundā.	Ḍrstār ṭsōrē ūprē ṭnārā ēō gā bākrī.
230. He is sitting on a horse under that tree.	Sāu tōī bōṭṭ-hōṭṭh ghōṛē-pāndhē bēṭhā-hundā-sā.	Sau tōū bōṭṭ bōṭhā ghōṛē parsandē bēṭhā kundā.	Ēō butā bōtha ēō bōṭhā ghōṛē ūprē.
231. His brother is taller than his sister.	Tēī rā bhāī tēī-rī bēhṭṭi-na lōmbā sā.	Tēū-rē bhāī apnī bhīṭā-kā lōmnā.	Ēūr bhāī apnī bauhṭi-kā baḍḍā.
232. The price of that is two rupees and a half.	Tēī-rā mul ḍhāī rupayē sā.	Tēū-rā mūl ḍhāī rapanī sā .	Ēūr mūl ḍhāē rupayyā.
233. My father lives in that small house.	Mērā bābū tēī hōṭṭhē ghāṭṭ-na rauhā-sā.	Mērā bāb tēū hōṭṭhē ghārē rauhndā.	Mōrō bābū ēō hōṭṭhē gharē rauhā.
234. Give this rupee to him.	Ēh rupaiyā tēī-bē dē .	Ō rapanī tēū-bē dō . .	Ēūb rupayyā dēā (*give rupees to him*)
235. Take those rupees from him.	Tē rupayyā tēī-na mōṅgā (*ask for*).	Sō tēū rapanī tēū-lēṭā lauī lau.	Ēū rupayyā ōā -āgā mōṅgā (*ask*).
236. Beat him well and bind him with ropes.	Tēī-bē bōhō jōkā hēr rōēśī-sōṅgē bōnnhā.	Tēū-bē khāsē ṭsikā tēbkō rāshī-kā bānnā.	Ēū rāmṛē-kōrī ṭsikā, rāṭṭē bī bōnnhā.
237. Draw water from the well.	Khūē-na pānī tāṅgrā . .	Khūhē nā pānī kārā . .	Kūā kauhaū pauṛī kāḍḍhā.
238. Walk before me.	Mū na āggē āggē hīḍ .	Mā āgā hīḍ . . .	Maū jehū īsal.
239. Whose boy comes behind you?	Tussa-nū pichchhē kōs-rā bēṭā ājdā-sā?	Thāvē pṛṭhē kas-rā śōrū ṭjdā lāgā?	Kōs-rā laṛkā tā pṛṭhē āwā?
240. From whom did you buy that?	Ēh tussā kīsan lēī? . .	Sau tūssē kisā-kā mullī śōā?	Kōsā āgā tōō mūl mōṅgū?
241. From a shopkeeper of the village.	Garā-rē bāṭṭēlē-na . .	Grā-rē ēkū karāḍā-āgē .	Grāūr dukaunadārā-āgā.

THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhōṭā Bangāhal canton of the Kangra district, as explained *ante* (p. 669, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhōṭā Bangāhal is Kuluī more or less mixed with Maṇḍēāḷī, while that of the Western portion is the Kāṅgri form of the Dōgrā dialect of Pañjābī. These facts must be known in order to understand the dialectic division of Maṇḍēāḷī.

Where spoken.

The language of Mandi is called Maṇḍēāḷī, and that of Suket is called Sukētī, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Maṇḍēāḷī slightly mixed with that language, and is called Maṇḍēāḷī Pahārī.[1] Maṇḍēāḷī proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Bias, excluding the Maṇḍēāḷī Pahārī tract. This is the standard dialect. North of the Bias is what Mr. Bailey calls Northern Maṇḍēāḷī, and in the extreme north of the State is the Chhōṭā Baṅghāli dialect, spoken in a portion of Chhōṭā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Maṇḍēāḷī, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Maṇḍēāḷī or Chhōṭā Baṅghāḷī, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Dialects.

Mr. Bailey says that there are said to be three dialects of Sukētī but that this is evidently an over refinement. The dialects are named Pahāṛ, Ḍhar, and Bahal. Any information available regarding these three will be given under the head of Sukētī.

The people of this tract are prejudiced against learning foreign languages,[2] and this accounts for the accuracy and consistence with which the specimens given below have been recorded. Maṇḍēāḷī is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Maṇḍēāḷī or for Chhōṭā Baṅghāḷī, both being included under the general head of Maṇḍēāḷī. The total number of speakers of this Group has been returned as follows :—

Number of speakers.

Maṇḍēāḷī	150,000
Maṇḍēāḷī Pahārī	10,000
Sukētī	52,184
TOTAL	212,184

[1] According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Maṇḍēāḷī Pahārī is a lingua franca generally understood by all.

[2] State Gazetteer, p. 26.

Vocabulary.

The Vocabulary of these two States is much the same as that of other Western Pahāṛī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhōṭā Bangāhal are marked 'Chh. B.' Those noted only in Northern Maṇḍēāḷı are marked 'N,' those noted only in Maṇḍēāḷı Pahāṛī are marked 'P,' while those peculiar to Sukētī are marked 'S.'

aggē, in front.
āwnē, an egg.
bāgar, wind.
bāhṇā, to beat.
bakkhā, towards.
baśṇā or *baṭhṇā*, to sit (N).
battī, an egg.
bayāh, a marriage.
bēbbī, a younger sister (N).
bhachēāḷ, foolish.
bhāhū, a husband.
bun, down (Kāshmīrī *bōn*).
chalē jaṇā, to go away.
ḍāl, a tree.
ded, an elder sister (N) (Kāshmīrī *dēd*, a mother).
dhārā, a hill.
dhyāṛā, a day.
ḍōhrī, a field.
dothī, to-morrow evening.
ēbbē or *ibbē*, now.
ehṛā or *ēṛhā*, like this.
ēttthī or *yēttthi*, here.
gabhrū, a son.
ghat, a little.
grāō, a village.
guāṇā or *gwaṇā*, to cause, to go, to lose.
guḍlā, sweet.
hāchchhā, clean.
hākkhī, the eye.
hēṭh, down (not up).
hīkā, the breast.
hun, now.
ibbē or *ēbbē*, now.
ij, a mother (N).
jā, *jā-jē*, when.
jēbbē, when.
jēhṛā or *jēṛhā*, like what.
jēttthī, where.
jhikhī jāṇā, to become angry.

jurnā, to be got, obtained.
kaṭṭhō, about, concerning, for the sake of.
kēbbē, when?
kēkṛā or *kēṛhā*, like what?
kēttha, where?
khara, good, beautiful.
khaṛnā, to stand.
khuāṇā, *khwāṇā*, to give, to eat.
kubhadrā, ugly.
lāṛī, a wife.
mahtimā, a woman (N).
manjā, a bed.
mordh, a man.
māss, meat.
maṭṭhā, a small boy.
muṇḍ, the head.
munnā, a son (Chh. B.)
nēde or *nēṛē*, near.
nhāṣṇā, *nhaṭhṇa*, to run (N).
nhasā jāṇā, to run away.
pichchhē, behind.
pādhar, a plain, level ground.
pannā, sharp.
prallē, upon.
paiṇḍā, footpath, way.
parā, the day after to-morrow, the day before yesterday.
partēg, apart
pawṇā, to fall.
prānt, after.
puhāl, a shepherd.
pujjṇa, to arrive.
sādṇā, *sadāṇā*, to call, summon.
sāhā, postpos., like.
sarual, hair.
sauṇā, to lie down, sleep.
sūnā, gold.
tā, then, therefore.
tātā, swift.
tēbbē, then.
tēhṛā or *tēṛhā*, like that.
tēttha, there.
ṭhaṇḍā, cold, cool (N. *ṭhōṇḍā*).
thaiṇa, to place (Kāshmīrī *thawun*).
tikkē or *tīkā*, up to.
ūprā, up.

whittar, within.
yēttī, or *ēttī*, here.

Written character.

The character used in writing Maṇḍēāḷī and Sukētī is a form of Ṭākrī. The following is the alphabet, including some of the more important compound consonants.

Maṇḍēēḷi Alphabet.

Vowels.		Consonants.					
a		*ka*		*da*		*ta*	
ā		*kha*		*dha*		*tha*	
kā		*ga*		*na*		*pha*	
i		*gha*		*pa*		*nha*	
ki		*cha*		*pha*		*jya*	
ī		*chha*		*ba*		*dhya*	
kī		*ja*		*bha*		*nhy*	
u, ū		*jha*		*ma*		*tra*	
ku, kū		*ña*		*ya*		*pra*	
ē		*tha*		*ra*		*sra*	
kē		*da*		*la*		*khwa*	
ai		*dha*		*va*		*gwa*	
kai		*ṇa*		*śa, sha, sa.*		*dwa*	
ō, au		*ta*		*ha*		*rwa*	
kō, kau		*tha*		*ḷa*			

NOTE.—The letter *ra* is represented by the sign for *pa*, and as initial *ā* is also optionally represented by the same character. The letters *pa* and *ma* are usually written with *anusvāra* over the preceding syllable.

Mandi and Suket are the most Western of the Western Pahāṛī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Ḍōgrās further to the west, rather than with the Pahāṛīs of the Simla and Kulu hills.

Position as regards the Simla and Kulu dialects.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahāṛī character of Maṇḍēāḷī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *ṭhōṇḍā*, cold, as compared with standard Maṇḍēāḷī *ṭhaṇḍā*.

So also the common Western Pahāṛī interchange of *ā* with *ō* or *ū* has not been noted in Maṇḍēāḷī proper, although a few instances have been noted in Maṇḍēāḷī Pahāṛī and Sukētī. Thus the Maṇḍēāḷī word for 'horse' is *ghoṛā*, not *ghōrō*, and the past participle of *karnā*, to do, is *kītā*, not *kītō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōkṛā* for *ghōrā* does not occur. *H* is, however, sometimes prefixed as in *hakkhī*, an eye.

The Western Pahāṛī changes of *cā* to *ṭs*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Maṇḍēāḷī agrees with Kāṅgṛī as against Western Pahāṛī.

In declension, Maṇḍēāḷī uses the postposition *jō* for the dative, which is also the case in Kāṅgṛī. Although the same postposition occurs in other Western Pahāṛī dialects—notably in Chamēāḷī, -it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhī *jō*,[1] of.

The distinguishing mark of the Maṇḍēāḷī future is not the Western Pahāṛī *lā*, but the Kāṅgṛī *ghā*. Compare the Inner Sirāji *ṭṣik-uā*, I shall strike, with the Maṇḍēāḷī and Kāṅgṛī *mār-ghā*.

With these exceptions, the Maṇḍēāḷī Grammar essentially agrees with Western Pahāṛī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukētī as Western Pahāṛī languages, affected by the neighbouring Kāṅgṛī.

[1] The Kāṅgṛī *jō* is an old locative of an obsolete *jā*, of; and it is this *jā* which is to be considered as identical with the Sindhī *jā*.

MAṆḌĔĀḶĪ.

For particulars as to the locality in which Standard Maṇḍĕāḷī, with its sub-varieties of Northern Maṇḍĕāḷī and Chhōṭā Baṅghāḷī, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of Maṇḍĕāḷī Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard Maṇḍĕāḷī has abandoned the peculiarities of Western Pahāṛi pronunciation. The letter *a* is sounded as in Pañjābī, and not like the *ŏ* in 'hot'. The letters *a*, *ŏ* and *ŭ*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhṛā* for *ghōṛā*, a horse. In the word *hākkhī*, an eye, an *k* has been prefixed. In Northern Maṇḍĕaḷı, however, an *a* does sometimes become *ŏ*, as in *ṭhŏṇḍā*, cold; while in the mixed dialect of Chhōṭā Baṅgahaḷ, the termination *u* for *a*, as in *chhōhrū*, a boy; *guaḷū*, a shepherd, is not uncommon

NOUNS.—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North Maṇḍĕāḷī and Chhōṭā Baṅghāḷī, the latter add *ā*, instead of *ī*. Thus, *ghōṛa*, a horse; *ghōṛē*, horses: *baihṇ*, a sister; *baihṇī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses: *hāthī*, an elephant; *hathīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōṛā*, a horse; *ghōṛē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ē*. Thus *ghōṛā*, a horse, obl. form *ghōṛē*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *baihṇ*, a sister, obl. form *baihṇī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ē*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
ghōṛu, a horse	*ghōṛē*	*ghōṛē*	*ghōṛō*	*ghōṛēā*	*ghōṛēō*
ghar, a house	*ghar*	*ghar*ē	*ghar*ā	*ghar*ē	*ghar*ē
hathi, an elephant	*hāthī*	*hāthī*ē	*hāthī*	*hāthī*ā	*hāthī*ō
bēṭī, a daughter	*bēṭī*	*bēṭī*ē	*bēṭī*	*bēṭī*ā	*bēṭī*ō
baiḥṇ, a sister	*baiḥṇī*	*baiḥṇī*ē	*baiḥṇī*	*baiḥṇī*	*baiḥṇī*ō
dēē, a sister (N. and Chh. B.)	*dēēdā*	*dēēdā*ē	*dēēdā*	*dēēdā*	*dēēdā*

Just as the Northern Maṇḍēāḷī *dēē*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍēāḷī *bāb*, a father; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍēāḷī has the nom. sing. *bābbā*, declined like *ghōṛā*.

The usual postpositions are :—

Dative-Accusative—*jō*; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from: *kanē*, with, together with; with, by means of: *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive —*rā* (masc. sing. obl. and plur. *rē*, fem. *rī*), which, as usual, is adjectival.

Locative—*maṅjh* or *maṅjhā*.

Adjectives.—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ē*, fem. *ī*. Comparison is indicated, as usual, by the use of the ablative, as in *baiḥṇī-gē lammā*, taller than the sister; *sabbhī-gē achchhā*, better than all, best.

PRONOUNS.—The first two **Personal Pronouns** are declined as follows :—

Sing.		I.	Thou.
	Nom.	*haũ*	*tũ*.
	Ag.	*maĩ*	*taĩ*.
	Obl.	*mã*, *mãh*	*tũ*, *tuddh*.
	Gen.	*mērā*	*tērā*.
Plur.			
	Nom.	*āssē*	*tūssē*.
	Ag.	*āssē*	*tussē*.
	Obl.	*āssā*	*tussā*.
	Gen.	*āssā-rā*, *mhārā*	*tussā-rā*.

In the ablative singular with *thē*, we find *máthē* and *tutthē*. N. has the Dative-Accusative *munjō* and *tujō*. Chh. B. uses *maĩ* as well as *haũ* for 'I'. It makes the Dative-Accusative singular *minjō* and *tijjō*, and the Ablative singular *maṅgē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahāṛī dialects they have in the singular three genders,—masculine, feminine, and neuter:—

	This.			That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	sē	sē	sē
Ag.	inē, inhē, ēē	ĕssē	iddhtē	tinē, tinhē, tēē	tĕssē	tiddhtē
Obl.	ĕs, yĕs	ĕssā	iddhā	tĕs	tĕssā	tiddhā
Plur.						
Nom.	ēhĕē			sĕē		
Ag.	inhē			tinhē		
Obl.	inhā			tinhā		

The **Relative** and **Interrogative** pronouns are thus declined:—

	Who.			Who? What?		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	jō, jē	jō, jē	jō, jē	kuṇ	kuṇ	kyā
Ag.	jinē, jīnhē	jĕssē	jiddhtē	kĕs	kĕssā	kiddhtē
Obl.	jĕs	jĕssā	jiddhā	kĕs	kĕssā	kiddhā
Plur.						
Nom.	jēē			kuṇ		
Ag.	jinhē			kinhē		
Obl.	jinhā			kinhā		

In N. and Chh. B. the Agent singular masculine is *jinīē* and *kuṇīē*.

In all the above there are varieties of spelling. Thus we meet *assĕ* instead of *assē*, and *tyĕs* or *tis*, instead of *tĕs*.

The Indefinite pronouns are *kōī* (obl. *kĕsī*), anyone, some one, and *kichh*, anything, something.

The following additional pronominal forms may be noted:—

har-kōī, whoever; *har-kichh*, whatever.

ēṛhā, or *ēhṛa*, like this; so *tēṛhā* or *tēhṛā*, like that, and so on.

itnā, this much, and so on.

ābbē or *ēbbē*, now; *tēbbē*, then, and so on.

ēithē or *yoithē*, here; *tēithē*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍēāḷī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thīā*, plur. *thīē*; fem. *thī*.

B.—**Active Verb.**—Besides the usual array of Verbal nouns and participles, Maṇḍēāḷī has a participle indicating state or condition, as e.g. *baiṭhā-rā*, in a state of being seated; *mārī-rā*, in a condition of being beaten. The *ra* is either the genitive postposition, or else the past participle of the verb *raihṇā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to beat.

The **Infinitive** is formed by adding *ṇā* to the root, which, as usual, becomes *nā* after *r* or *ḷ*. Thus *pauṇā*, to fall; *baiṭhṇā*, to sit; *mārnā*, to beat. The verb 'to come' is *āuṇā*, but in North Maṇḍēāḷī it is *auṇā*, and in Chhōṭā Baṅghāli it is *ōṇā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jaṇa*, to go, *jāndā*, going. The following present participles are irregular :—

hōṇā, to become	pres. part.	*hunda*
āuṇā, to come	„	*aundā* or *āundā*
raihṇā (N. *rāhṇā*), to remain	„	*rahndā* (N. *rāhndā*)

The Present Participle is used in inceptive compounds, *mardā laga*, he began to die. It is also used as an infinitive of purpose, as in *sē suṅgar charāndā bhejī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mārī*. The following past participles are irregular :—

hōṇā, to become	past part.	*hūā* (N. *hōā*)
marnā, to die	„	*mūā*
āuṇa (N. *auṇā*, Chh.B. *ōṇā*), to come	„	*āyā*
jāṇā, to go	„	*gēā* or *gayā*
pauṇā, to fall	„	*pēā* (N. *paiēā*) or *payā*
laiṇā, to take	„	*lēā* or *layā*
lēauṇā or *lyauṇā*, to bring	„	*lēī āyā*
raihṇā (N. *rāhṇā*), to remain	„	*rēhā*, *rahyā*, or *rā*
piṇā, to drink	„	*pītā*
dēṇā, to give	„	*dittā* or *dītā*
karnā, to do	„	*kītā*
laggṇā, to be joined	„	*lāgā* or *lagā*

khāṇā, to eat	past part.	*khādhā*
baiṭhṇā or *baṣṇā*, to sit	„	*baṭṭh* (com. gen.) or *baiṭhyā*

The feminines of *gēā*, *pēā*, and *lēā*, are *gaī*, *paī*, and *laī*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārnā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

hūā, become	static part.	*hūī-rā*
mūā, dead	„	*mūī-rā*
āyā, come	„	*āī-rā*
gēā or *gāyā*, gone	„	*gēī-rā* or *gaī-rā*
peā or *payā*, fallen	„	*pēī-rā* or *paī-rā*
lēa or *layā*, taken	„	*lēī-rā* or *laī-ra*
rehā, *rā* or *rahyā*, remained	„	*rahī-rā*
pītā, drunk	„	*pītī-rā*
dittā or *dītā*, given	„	*dittī-rā* or *dītī-rā*
kītā, done	„	*kītī-rā*
lāgā or *lagā*, joined	„	*lāgī-rā* or *lagī-rā*
khādhā, eaten	„	*khādhī-rā*
baṭṭh, *baiṭhyā*, seated	„	*baṭṭhī-rā*

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jāṇā*, to go, is *jaī*, and the past participle is *gēā*. The static participle is *gēī-rā*, not *jāī-rā*. The probable explanation of this is that *geī* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūī* from *hūā*. On the other hand, it is possible that the *rā* is real y the genitive postposition, which is added to adjectives in Kiṭṭhalī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārnā*, it is to be struck, masc. sing. obl. and plur. *mārnē*; fem. *mārnī*. So, in the parable, we have *āunī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *marī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

paṇṇā, to fall	Conjunctive	part.	*paiī-kē*, etc.
āuṇā, to come	„	„	*āī-kē*, etc.
hōṇā, to become	„	„	*hūī-kē*, etc.

The **Noun of Agency** is formed by adding *wāḷā* to the oblique infinitive. Thus *mārne-wāḷa*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *sē* to the root. Thus *mārsē*, please to strike; *khāsē*, please to eat.

The Imperative of *raihṇā* (N. and Chh. B. *rākṇā*), to remain, is *raih* (N. and Chh.B. *rāh*), plural *rahā*, and of *laiṇā*, to take, *lai*, plural *laā*. In North Maṇḍēāḷī and Chhōṭā Baṅghāḷī, the verb *auṇā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*baṇũ*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍēaḷī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ã* to the root, to which the verb substantive *hā* is added. Thus, *haũ mārã-hā*, I strike. The *mārã* does not change for number or person, but the *hā* changes for gender and number, but not for person.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1, 2, 3	*mārã-hā*	*mārã-hī*	*mārã-hā*	*mārã-hī*

There are a few irregular forms. Thus, from :—

paṇṇa, to fall	pres.	*paũã-hā*
hōṇa, to become	,,	*hũã-hā*
āuṇā, to come	,,	*āũã-hā*
raihṇā, to remain	,,	*rahã-hā* or *rã-hā*
laiṇā, to take	,,	*lahã-hā* or *lã-hā*
jaṇā, to go	,,	*jāhã-hā* or *jã-hā*
khaṇā, to eat	,,	*khakhã-hā* or *khã-hā*
dēṇā, to give	,,	*dehã-hā*

A **Present Definite** is formed, as in Hindī from the present participle, with the present of the verb substantive. Thus, *haũ mārdā-hā*, I am striking. Or we may add to the present participle the Static participle of *laggṇā*, to be joined, with the verb substantive. Thus, *haũ mārdā lāgī-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sẽõ mardī-hī* or *sẽõ mārdā lāgī-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *ha*. Thus, *haũ mārdā-thā* or *haũ mārdā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārã-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārdā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with Kāṅgrī and not with Western Paharī. It has two forms. The first is made, as in Kāṅgrī, by adding *ghā* to the root. Thus, *mārgha*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārghē*, and if the subject is feminine (singular or plural) it becomes *mārghī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅg* or, if the root ends in a vowel, *ṅg* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The following futures are slightly irregular :—

pauṇā, to fall	future	*paũghā* or *pauṅg*
hōṇā, to become	„	*hõghā* or *hõṅg*
āuṇā (N. *auṇā*) to come	„	*āũghā* (N. *aũghā*) or *āuṅg* or *āõṅg*
lĕauṇā or *lyauṇā*, to bring	„	*lyāũgha* or *lyāuṅg*
jāṇā, to go	„	*jãghā* (N. *jaṅghā*, Chh. B. *jāṅghā*) or *jāṅg*
khāṇā, to eat	„	*khãghā* or *khaṅg*
pīṇā, to drink	„	*pĩghā* or *piṅg*
dēṇā, to give	„	*dẽghā* (N. *dĩghā*) or *dēṅg*
raihṇā, to remain	„	*rahaṅghā* or *rahaṅg*
laṇā, (N. *lēṇā*), to take	„	*laṅghā* (N. *lõghā*, *laõ*) or *laṅg*

In the second specimen, in the word *bartaṅg-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In Kāshmīrī, a future imperative is formed by the addition of the sy lable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in Hindī, and require few remarks. The following are sufficient examples :—

haũ gēā, I went.
maĩ māryā, I struck him.
haũ gēā-hā, I have gone.
maĩ mārā-hā, I have struck him.
haũ gēā-thā, I had gone.
maĩ mārā-thā, I had struck him.

In the Piśacha languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in Kāshmīrī, the verb *wuṯsun*, to be burnt, in the past tense is always feminine, as in *wuṯsᵉs*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in Maṇḍēāḷī Mr Bailey points out that the verb *bākṇā*, to beat, is always feminine in the past tenses, as in *maĩ tēs-jō bakī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jāṇā*, to go. Thus, *māryā jāṇā*, to be struck.

Causals are formed as in Hindī. Thus *suṇāṇa*, to cause to hear; *piāṇā*, to cause to drink; *chārṇā* or *charaṇa*, to graze (cattle). Note the following:—

paṇṇā, to fall, Causal *pāṇā*
khāṇā, to eat, „ *khuāṇā* or *khvaṇā*
jaṇa, to go, „ *guāṇā* or *gvāṇā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dē-dēṇā*, to give away.

Inceptives have been dealt with under the head of the present participle.

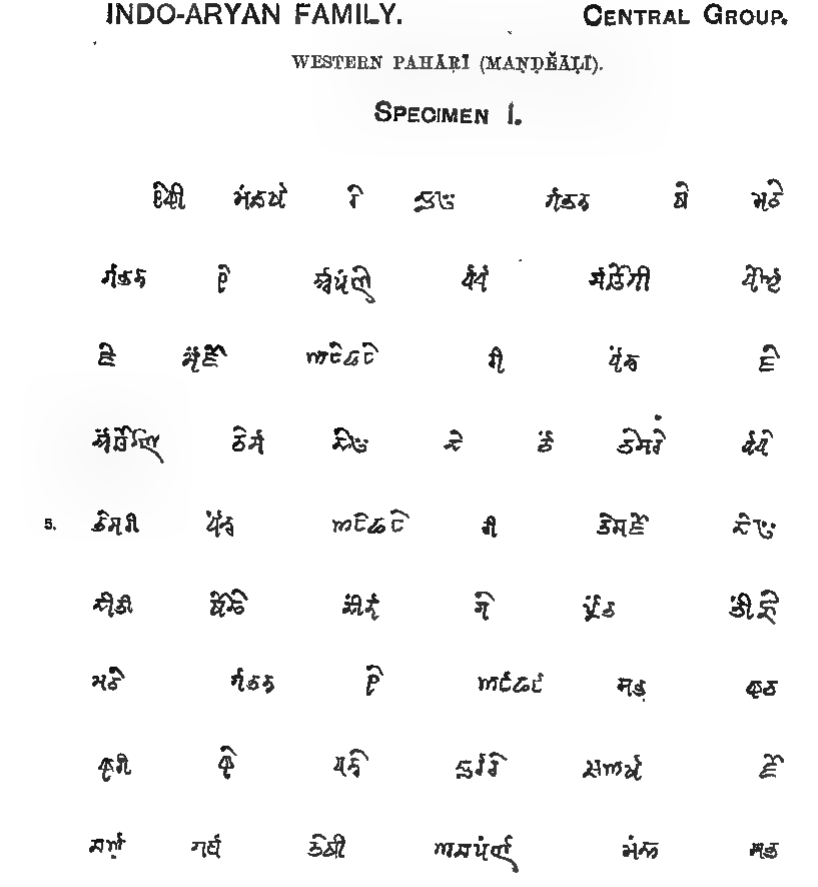
Frequentatives are made as in Hindī. Thus, *māryā karṇā*, to strike frequently. Note *khāyā* (not *khādhā*) *karṇā*, to eat regularly.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (MAṆḌĔĀḶĪ).

SPECIMEN I.



[No. I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (MAṆḌĔĀḶĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekī-manukhā-rē dūī gābhrū thē. Maṭṭhē-
One-man-of two sons were. By-the-younger-

gabhrūē apṇē-bābhā-sāōgı bōlyā
son his-own-father-to it-was-said

jē, 'mā̃-jō laṭē-phaṭē-rī bā̃ḍ jē
that, 'me-to property-of share which

āuṇi (*for* āuṇī) tēsā deī-dē.' Tā̃ tēs-rē-bābhē
is-to-come that give-away.' Then by-his-father

5. tēs-rī bā̃ḍ laṭē-phaṭē-rī tēs-jō dēī-
5. him-of the-share the-property-of him-to was-given-

dītī. Thōṛhē-dīnā-gē prānt tīnhē-
away. A-few-days-from after by-that-

maṭṭhē-gābhrūē laṭā-phaṭā sabh kaṭṭh
younger-son the-property all together

karā-kē baṛē-durā-rē mulkhā-jō
made-having a-great-distance-of country-to

chaḷā-gayā. Tētthī luchpaṇā-mañjh sabh
it-was-gone-away. There debauchery-in all

10. laṭā-phaṭā gwaī-dītā. Jā̃jē tīnhē sabh
10. the-property was-caused-to-go. When-that by-him all

[illegible]

[illegible]

[illegible]

[illegible]

5. [illegible]

[illegible]

[illegible]

[illegible]

10. [illegible]

[illegible]

[illegible]

latā-phaṭā gwaī-chhōṛyā, tā̃ tĕs-mulkhā
properly was-completely-caused-to-go, then (in-)that-country

nakāḷ bhī payā. Tā̃ sē tĕs-rā
a-famine also fell. Then he of-him

maṭṭhā putr bhūkhā mardā galā (*for* lāgā). Tā̃ sē
the-younger son hungry dying began. Then he

tĕs-mulkhā-rē kĕsī-baṛē-ādmī-
that-country-of a-certain-great-man-

5. nēṛē jāī rahyā. Tā̃ tinhē-baṛē-
5. near having-gone remained. Then by-that-great-

ādmīē sē suṅgar charāndā āpṇē-
man he swine feeding his-own-

khētrā-dōhrī-mañjha-jō bhējī-ditā.
fields-lands-in-to was-sent.

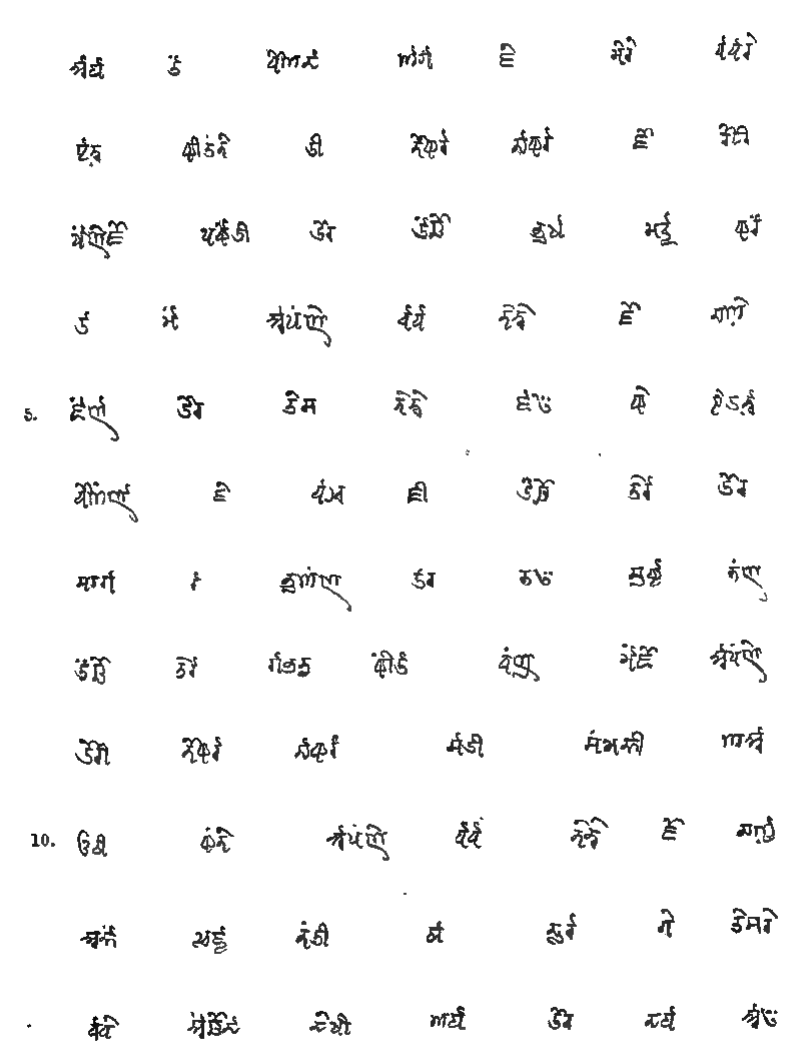
Tā̃ sē āpṇē-manā-mañjh ēh bujhdā
Then he his-own-mind-in this considering

lāgā jē, 'jinhā-sāṭā-jō ēō̃ suṅgar khāyā
began that, 'what-grains (acc.) these swine eating

10. karā̃-hē, haõ̃ (*for* haũ) bhī īnhā-sāṭā-kanē āpṇā pēṭ
10. doing-are, I also these-grains-with my-own belly

bhardā.' Kī jē hōr-kētē tĕs-jō khāṇē-jō
(I-)would-have-filled.' Why that other-anywhere him-to eating-for

juṛdā nahī̃ thā. Jā̃jē sē sudhī-mañjh
being-got not was. When-that he sense-in



âyā, tā̃ bōldā lāga jē, 'mērē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyā́ṛ kitnē-hī nokrā-chākrā-jō rōṭī
daily how-many-even servants domestics-to bread

khāṇē-jō pakā̃-hī, hōr hā̃ō bhūkhā maryā karā̃-
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā̃ āpṇē-bābbā-nēṛē-jō chalē-
am. For-me my-own-father-near-to going-

5. jāṇā, hōr tēs-nēṛē jāī-kē ēhṛā
5. it-is-to-be-gone, and him-near gone-having such

bōlṇā jē, "bāpū-jī, hā̃ō tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sargā-ra bhūlaṇ-hār hūī-chukyā, huṇ
heaven-of forgetter became-completely, now

hā̃ō tērā gābhrū kīhā̃ baṇā̃; mā̃-jō āpṇē-
I thy son how shall-I-be-made; me (acc.) thine-own-

hōrī-nōkrā-chākrā-sahī samjhī-laā."'
other-servants-domestics-like consider."'

10. Uṭhī-kanē āpṇē-bābbā-nēṛē-jō chalyā.
10. Arisen-having his-own-father-near-to he-went.

Ajhā̃ pujjyā nahī thā, dūrā-gē tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbē āōndā (*for* āundā) dēkhī-layā, hōr dayā āī-
by-the-father coming he-was-observed, and compassion arrive-

gaī. Tā̃ daōṛī-kanē gayā, hōr tĕs-
ed. Then run-having he-went, and him-

kanē bahōt karī milyā, hōr pyār kītā.
to much having-done he-was-embraced, and love was-made.

Tā̃ tīnhē āpṇē-bābbā-kanē bōlyā jē,
Then by-him his-own-father-to it-was-said that,

'bōpū-jī, hāõ̃ bhūlī-gayā, tussā-rā hōr
'father-sir, I forgot, you-of and

5. sargā-rā dēṇdār hūā, huṇ hāõ̃
5. heaven-of debtor I-became, now I

īdhī lāĕk nahī̃ hā, jē tussā-rā putr baṇī̃.'
(of-)this worthy not am, that you-of son I-may-be-made.'

Tā̃ tĕs-rē bābbē āpṇē-nōkrā-chākrā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, 'kharē kharē kapṛē kādhī-lyāō,
it-was-said that, 'good good clothes bring-forth,

hōr ĕs-jō panhyāī-dēyā (*for* dēā); hōr hāthā-rī
and this-one-to put-on; and hand-of

10. mundṛī, pairā-rē jūtē bhī panhyāī-dēyā (*for* dēā);
10. ring, feet-of shoes also put-on;

hōr ōṛī-rā rubh lyāī-kē, kāṭī-kē khāīē,
and enclosure-of ram brought-having, killed-having let-us-eat,

tā̃ hīkā ṭhaṇḍ pāīē. Mērā ēh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਮਹੇ ਵਾਂਯਰ ਥੇ ਨੰਗ ਛੀਓਰੇ ਨਸ੍ਤੇ

ਮੈਂਡੀ ਗਓਰੇ ਥੇ ਨੰਗ ਮੀਲ੍ਹੇਂ ਹੰਦੀ

ਸਨੀ ਨਹੇ

ਓਰ ਡੇਮਰੇ ਵਰੇ ਨੰਗਨ ਮੇਰੇ

5. ਨੇ ਛੇ ਸਹੇ ਮਾਰੇ ਨੇਰੇ ਸੇਯੇ ਤੇ

ਡੇਮ ਛੇ ਗੀਤ ਓਰ ਨੇਂਸੇ ਨੀ ਕੰਨ ਸੇਂਤ

ਯਾਓ ਤੇ ਤੀਨ੍ਹੇ ਹੇਨੀ ਸੇਕਰੇ ਛੇ ਸਰੇਓ

ਵੇ ਸਕ੍ਹੇ ਛੇ ਹੇਓ ਹੇ ਤੇ ਤੀਨ੍ਹੇ

ਡੇਮਨੇ ਬੈਠੇ ਛੇ ਤੇਰੇ ਤੇਓ ਸੇਓਰੇ ਤੇ

10. ਓਰ ਤੇਰੇ ਵੇਰੇ ਤੇਨ੍ਹੇ ਨੇ ਵਕਰੇ ਕੰਤੀਰੇ ਤੇ

ਕੀਮ ਵੰਮਤੇ ਛੇ ਮੇ ਤੇਰੇ ਤੇਓ ਹੰਦੀ ਸਨੀ

ਸੇਯੇ ਤੇ ਮੇ ਸੀਖੀ ਗਯੇ ਓਰ ਮਾਰੇ ਤੀਨ੍ਹ

mūē-barābar thā, huṇ jīundā hūā;
dead-equal-to was, now living he-become;

gwāchhī gaīrā thā, huṇ milyā.' Tā̃ rājī
lost in-a-gone-condition he-was, now he-is-got.' Then contented

khusī hūē.
happy they-became.

Hōr tēs-rā baṛā gābhrū khētrā
And him-of the-elder son (in-)the-field

5. thā. Jā̃ saē (*for* sē) gharā-nēṛē āyā, tā̃
5. *was. When he the-house-near came, then*

tēs-jō gīt hōr nāchṇē-rī kan-sōt
him-to singing and dancing-of tone

paī. Tā̃ tīnhē ēkī-chākrā-jō sadāi-
fell. Then by-him a-servant-to called-

kē puchhyā jē, 'ēh kyā hā?' Tīnhē
having it-was-asked that, 'this what is?' By-him

tēs-gē bōlyā jē, 'terā bhāī āīrā-hā,
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābbē ōṛī-rā bakrā kāṭīrā-hā,
10. *and by thy-father the-enclosure-of goat in-a-killed-condition-is,*

kis-bāstē jē sē tērā bhāī rājī khusī
what-for that he thy brother contented happy

āyā.' Tā̃ sē jhīkhī-gayā, hōr gharā-bhīttar
came.' Then he angered-went, and the-house-within

ਛੰਦ ਨੰਬੀ ਨੀਲੇ ਤੇ ਤੇਮਰੇ ਵੇਯ ਵੰਡਰ ਸੁੰਦੇ

ਤੇਰ ਸੇ ਸੇਰੰਦ ਨੀਤੇ ਤੇ ਤੀਹੇ ਸੁੰਦਲੇ

ਵੇਯ ਛੇ ਵਟੇ ਨੀਤੇ ਛੇ ਤੇਤੰਨੀ ਯਾਸੇ

ਗੇ ਤੇਹੇ ਤੇਸੀ ਟਤੇਲ ਯਤੂੰ ਯਤੰਤੇ ਤੇਰ

6. ਕੁਠ ਗੇ ਸੁਤੀ ਸੰਤੇ ਨੰਤੀ ਯੀਤੀ ਯਤ

ਤੇਤੇ ਯਤੀ ਸੰਤੇ ਇਯ ਲੇਯ ਤੀ ਨੰਤੀ

ਨੀਤੇ ਛੇ ਤੇਹੇ ਸੁੰਦਲੇ ਸੰਸੀਯੇ ਛੇ ਤੀ

ਮਸਤੀ ਸੁੰਦੇ ਤੇਰ ਛੇਛੇ ਤੇਸੇ ਪਿਤ ਸੰਤਤ

ਸੁੰਦੇ ਤੀਹੇ ਤੇਸੀ ਯਤੀ ਯੰਸੇਤ ਸਸੀ ਤੇਤੇ

10. ਛੇ ਸੁੰਤਤ ਤੇਸਰੇ ਯਤੇ ਤੇਤੇ ਸੇਤੇ ਯਯਤੇ

ਯੰਤੇ ਤੇ ਤੀਹੇ ਸੇਸੇ ਛੇ ਤੇ ਪਤੂ ਕੁਤ

ਸਤੇ ਤੇ ਸੇਤ ਨੇਤੇ ਤੇ ਛੇ ਸੇਤੇ ਯਤੀ

jaī nahĩ nīchhā. Tã̄ tēs-rā bāb bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr sē manāī-dītā. Tã̄ tīnhē āpṇē-
and he was-remonstrated-with. Then by-him his-own-

bābā-jō baṭā dītā jē, 'itnī barsā-
father-to answer was-given that, 'so-many years-

gē hāȭ tōrī ṭahēl karyā-karã̄-hā, hōr
from I thy service doing-continually-am, and

5. tuddh-gē dūjī maĩ nahĩ kītī; par
5. *thee-from difference by-me not was-done; but*

taĩ kadhī mã̄-jō ēk chhēlū bhī nahĩ
by-thee ever me-to a kid even not

dītā, jē hāȭ āpṇē-sāthīyã̄-jō bhī
was-given, that I my-own-companions-to also

mastī khwāndā, hōr jã̄jē tērā ēh gābhrū
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jīnhē tērī khaṭī-kamāī luchī rāṇḍā-
came, by-whom thy property vicious harlots-

10. jō khwāl, tēs-rē kaṭṭhē taĩ mōṭā bakrā
10. *to was-given-to-eat, him-of for by-thee a-fat goat*

kāṭyā.' Tã̄ tīnhē bōlyā jē, 'hē putr, tuu (*for* tũ)
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī mã̄h-nēṛē hā, jē mērē (*for* mērī) khaṭī-
ever-even me-near art, what my property-

ਕੁਮੰਤਰ ਕੈ ਤੇ ਮੇ ਸਤ ਤੇਰੇ ਤੇ ਪਰ

ਤਰੀ ਤੇ ਕਰੇ ਪਕਰੇ ਕੰਢੇ ਤੋ ਰੇਵੀ

ਸਮੀ ਰਹੇ ਤੇ ਤੇਰੇ ਲੇਤ ਤੇਰ ਮਹੇ

ਮੇਰੇ ਕੇ ਮੇ ਦੇਖਿਆ ਮੇਰੇ ਤੇਰ

5. ਮੇਰੀ ਗਰ ਤੇ ਕੇ ਮੇ ਸੀਗੀ ਗਈ

kamāī-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhī-rē kaṭṭhē bakrā kātyā, hōr rājī
this-of for a-goat was-slaughtered, and contented

khusī hūē, jē tērā ēh bhāī mūō-
happy we-became, that thy this brother dead-

lēkhē thā, sē jīundā dēkhyā; hōr
like was, he living was-seen; and

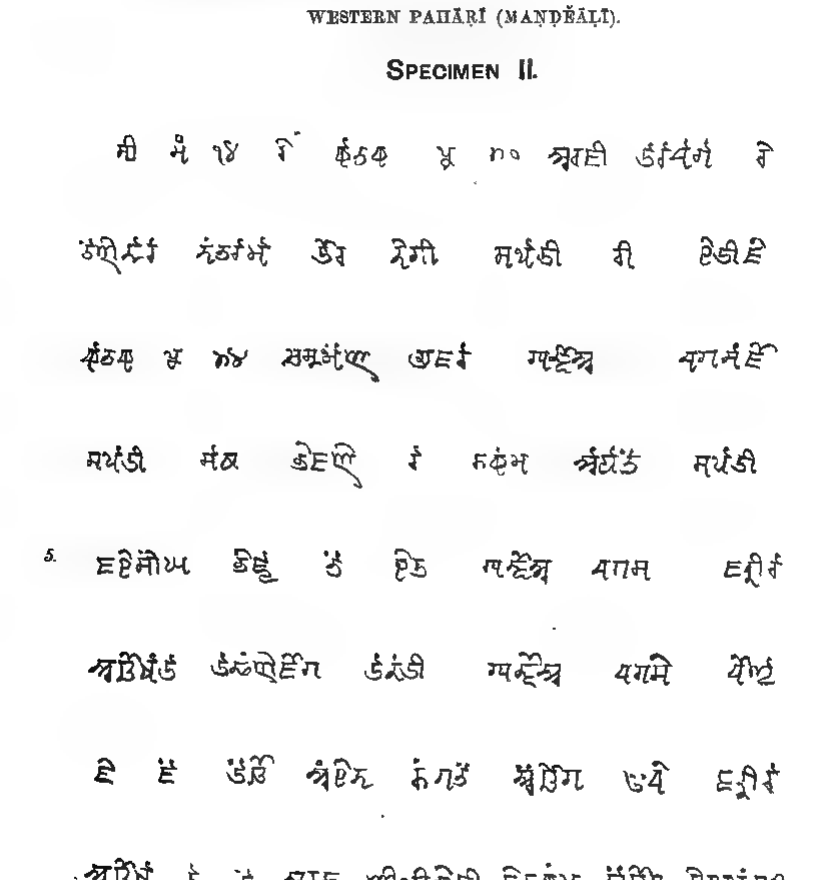
5. gwāchī-gaīrā thā, sē milī-gayā.'
5. in-a-lost-gone-condition was, he was-got.'

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĔĀḶĪ).

SPECIMEN II.



[No. 2]

INDO-ARYAN FAMILY.

WESTERN PAHĀṚĪ (MAṆḌĒĀḶĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Srī-sam. 74-rē, Kātak-par 10, arjī Hārāhāgā-rē
Prosperous-year 74-in-of, Kātik-date 10, representation Hārāhāg-of

Ṭhāṇēdārā-Nantrāmā- hōr Nēgī-Saṇāhī-rī ēhī, jē
Thanēdār-Anant-Rām- and Nēgī-Constable-of this-is, that

Kātak-par 14 Musraman Gujrā Khadwaa Bagsā-jō
Kātik-date 14 The-Musalmān Gujrā Khudā Bakhsh-to

Saṇahī-sāth bhējuē-rā hukam āyā. Tā Saṇāhī
the-constable-with sending-of order came. Then the-constable

5. Jaā-Siṅgh bhējyā. Tā ēh Khadwaa Bags jarīrā
5. Jai-Singh was-sent(-for-him) Then this Khudā Bakhsh is-a-fevered-condition

sōkhā hā. Hāṇḍnē jōg hā nahĪ. Khadwaa-Bagsē bōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said

jē, 'jā haā sōn hūng, āōng. Ibbē jarīrā
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

sōkhā hā.' Tā araj likhī-bhēji Jē hukam āōng, sē barṭaṅg-jī.
very-ill I-am.' Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.

MAṆḌĔĀḶĪ PAHĀṚĪ.

As already stated, the Pahāṛi dialect of Maṇḍĕāḷī is a mixed form of speech, partly resembling Standard Maṇḍĕāḷī, and partly resembling Inner Sirāji. A brief notice pointing out where it differs from Standard Maṇḍĕāḷī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Maṇḍĕāḷī *hākkhī*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅgsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśiraḥ*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahāṛi change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirāji *chēn* or the Maṇḍĕāḷī *traē*.

The declension of nouns closely resembles the Standard. *Ghoṛā*, a horse, makes its oblique form and its nominative plural *ghoṛe*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *ṭhāṇā*, a police-station, obl. *ṭhāṇē*; *chandramā*, the moon, *chandramē* (ag. case); *dhyāṛā*, a day, *dhyāṛē* (loc.).

Ghar, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (*e.g.* in sentences 223 and 226). So *pahāṛ*, a mountain, *pahāṛā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirāji. Thus, *bhēṇ*, a sister, *bhēṇā*; *māio*, a mother, *maiā*; *gall*, a word, *gallā*. But sometimes we have the Maṇḍĕāḷī *i*, as in *pīṭh*, the back, obl. form *pīṭṭhī*, with doubling of the *ṭ* and shortening of the vowel.

The Pronouns are the same as in Standard Maṇḍĕāḷī. As additional forms, we may note *maĩ* used at the end of the second specimen for *hāõ*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamhã-rā*, our, and *tamhã-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hã*

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing and plur. *ahdī*), which, like *hā*, does not change for person.

Yet another form is *śā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārda*, grazing; *hunda*, becoming; *rakenda*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāṣṇa* or *nhāṣṇā*, to go, with its past participle *nāthā*. *Jāṇā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *ī-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarẽ*, I may cut; *baiṭkē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇdā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 229), and *āōndā lāgī-rā śa*, he is coming, corresponding to the Standard *mārdā lāgī-rā kā*.

The verb 'to come' is *āuṇā* or *īchhṇā*, past participle *āyā*.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (MAṆḌĔĀḶI).

PAHĀṚĪ DIALECT.

SPECIMEN I.

ਸੰਝਮੇ ਤੇ ਸੰਝਮੇ ਗੀ ਮੰਦੇ ਗੀ ਕਥਾ

ਏਕੀ ਟੰਡੇ ਸੰਝਮੇ ਸ਼ੇਪਲਿ ਮੰਦੇ ਏ
ਯੈਂਝੂ ਸ਼ਮੇ ਮੇਂ ਏਕ ਏਕੇ ਸੈਂਘ ਮੀ
ਨੇ ਏ ਮੇਂ ਤਾ ਯੇਠੇ ਸੰਝਮੇ ਗੀ ਮੰਦੇ ਯੈਂਝੂ
ਪਸ਼ਸ਼ੇ ਏਕੇ ਸੈਂਘ ਤੇ ਕੀਤੇ ਯੇਯੇਤਕੇ
5. ਕੇਯੇ ਤੇ ਸ਼ਤੀਦ ਤੇ ਸੰਝਮੇ ਪਲਾਟੇ
ਕੇਯੇ ਤਾਹੇ ਤੇ ਕੇਯੇ ਨੇ ਸ਼ਤੀਦ ਤੇ ਨੇ
ਤਾਹੇ ਤੇ

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (MAṆḌĒĀḶĪ).

PAHĀṚĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr chandramē-rī māwā-rī kathā.
Moon-and moon-of mother-of story.

Ēkī-dhyāṛē chandramē āpṇī-māwā-jō
On-one-day by-the-moon his-own-mother-to

bōlyā, 'ammā, mā̃-jō ēk ēṛhā chōlu sī-
it-was-said, 'mamma, me-for a such coat sew,

-dē, jē mā̃-jō pūrā baiṭhē.' Chandramē-rī māwē bōlyā,
... that me-to completely it-may-fit.' The-moon-of by-the-mother it-was said,

'bachchuā, ēṛhā chōlū tujjō kīhā̃ bēyōtarū̃ ?'
'child, such coat for-thee how may-I-cut ?'

5. kēbē tū̃ dutiyā-rā chandramā baṇdā,
sometimes thou second-day-of moon becomest,

kēbē punyā-rā, kēbē nā dutiyā-rā nā
sometimes full-moon-of, sometimes neither second-day-of nor

punyā-rā.'
full-moon-of.'

FREE TRANSLATION OF THE FOREGOING.

The Story of the Moon and his Mother.

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (MAṆḌĔĀḶÎ).

PAHĀṚĪ DIALECT.

SPECIMEN II.

ਦੂਰ ਪੁਸਤਾਂ ਸਕਤ ਤੇ ਸੀਸ

ਮੇਰੇ ਗਲਤੇਆ ਏ ਸੈਂਸੀ ਸੀਤੀ ਗੀ ਥੀ ਏਂਤੇ ਸਤ

ਕੰਮ ਸਦੇਲ ਕੀਤੀ ਤੇ ਥੇ ਮੰਗਸਰ ਪੁਰੀਸਟੇ 5

ਮੇ ਏਲ ਏਸ ਮੇਤੇ ਗਥ ਏਸਗੇ ਕੰਮ ਮੰਗੂ ਤੇ

5. ਗਲੰਥ ਏ ਮੇਰੇ ਯੈਂਲੇ ਕੰਮ ਨੰਤੀ ਦੇਤ ਨੰਸ

ਸੈਂਸੀ ਸੁਥਗਲੇ ਸਤ ਸਦੇ ਮੰਦੇ ਯੈਂਲੇ ਸੈਂਸੀ

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (MAṆḌĒĀḶĪ).

PAHĀṚĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā l.khyā.
Statement accused-Saktū-of (is-)written.

Mērē Khalahēlū-jō chyōnnī dītī-rī thī; dhyārē dūī
Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two

kām laiṇā kītī-rā thā. Maṅgsar prabistiē 8
work to-be-taken in-a-done-state was. Maṅgsar on-date eight

sē jaṇā ēs nēḍā gayā, ēs-gē kām māṅgyā. Ēnhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galaya jē, 'merē-bōlē kām nahī dēa-hundā.
5. it-was-said that, 'on-my-said work not is-being-given.

Chyōnnī āpṇī lāā-lai.' Maī bōlyā, 'chyōnnī
Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece

ਮੇਂ ਰੀਂਜੀ ਲੈਂਗ੍ਹੇ ਕੇਮ ਲੈਲ੍ਹ ਏਮੇਂ ਗਲ ਪਰ
ਗਲਡੇਲ੍ਹ ਡੰਬੇ ਗੇ ਪਕਡੂ ਡੂਡੇ ਪਰਡੀ ਲੋਟ
ਮੰਗੀ ਮੰਏ ਪੰਡੇ ਗੇ ਪਕਡੀ ਗਲ ਕੀਤੇ ਡੂਡੇ
ਯੰਗ੍ਹੇ ਏ ਮੰਏਂ ਮੰਡੂ ਰਜੀ ਮੇਂ ਠੰਗ੍ਹੇ ਏਂ ਏਲ
5 ਤੇ ਏਤ ਕੰਬੀ ਸੀਤੇ ਤਾਂ ਗੇ ਏਂਡੇ ਤੰਬ ਏਮਏਂ
ਲੇਤੇ ਰਜੀ ਤੇਂ ਤਪਏ ਏਂਏ ਏਮਗੇ ਏਂਡੇ
ਲਏਲ੍ਹੇ ਮੇਯੈਂ ਡੀ ਮੰਗੇ ਬੇ ਤੀਗੀ ਏਂ ਤੀ
ਤਿਏਰ ਕੀਤੇ ਤੇਂ ਗੰਗੀ ਤੀ ਸੰਦ ਲਗ
ਏਤ ਗਲ ਤੇਂਤ ਏ ਤਾਂ ਗੇ ਏਂਡੇ ਮੇਂ
10 ਤੰਬ ਲੇਤ ਏ ਤੇਂਏ ਤੇ ਮੰਏ ਮਏਵੇਰ ਤੇ

mã̃ nīhĩ̃ laiṇī. Kām laiṇā.' Essā-gallā-par
(for-)me (is-)not to-be-taken. Work is-to-be-taken.' This-word-on

Khalahēlū-hāthā-gē pakaṛyā. Inhē dharī lēṭ
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

mārī. Maĩ bāhã̃-gē pakṛī khaṛhā kītā. Inhē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jē, 'mã-jō māryã̃ nahĩ̃. Mã̃ ṭhāṇē-jō jāṇā.'
it-was-said that, 'me (acc.) please-beat not. (For-) me the-police-station-to it-is-to-be-gone.'

5. Tā ēh chhāḍī-dītā. Iddhī-gē jyādā hāth ēs-jō
5. *Then he was-released. This-than more hand him-to*

lāī-rā nahĩ̃. Hor rupaē trāē ēs-gē jūdē
in-an-applied-state (was-)not. And rupees three him-from separately

laiṇē. Sēē̃ bhī māngē-thē. Tiddhī-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kītā, bōr gālī bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Ēh gall bōī. Jē iddhī-gē jyādā maĩ
This thing occurred. If this-than more by-me

10. hāth lāī-rā hōē, tā maĩ sajāwār hā.
10. *hand in-an-applied-state may-have-been, then I punishable am.*

FREE TRANSLATION OF THE FOREGOING.

The Statement of Saktū, the accused person, is here recorded.

I had given a four-anna piece to Khalahēlū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKĒTĪ.

Sukēti differs hardly at all from Standard Maṇḍēāḷī. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiũṭhaḷī and Sirajī than does Maṇḍēāḷī.

We may note a few points in Grammar. There is the Kiũṭhaḷī tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come, *tīnī* for *tīnē*, by him; and *khāō* for *khaa*, they may eat. The word, which, in Hindī is *bhītar*, within, is often curiously maltreated in Pahārī pronunciation. Thus, in Maṇḍēāḷī it is *lhiṭtar* and in Inner Sirājī *whītar*. In Sukētī it assumes the form *mhīthar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēāḷī Pahārī, not *gharē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tō*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āsṇā*, to come); *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĔĀḶĪ).

SUKĒTĪ.

Ēkī-māṇchhā-rē dūī sōhrū thē. Tīnha-mhīthra-thē māṭhē-sōhrūē
One-man-of two sons were. Them-among-from by-the-younger-son
āpṇā bāb pūchhā, 'ārā bābhā, mā̃h-lē gharā-rī bāṇḍ jō mērā
his-own father was-asked, 'O father, me-to the-house-of share which my
hisāb āsē tēs dē.' Tīnī gharā-rī bāṇḍ tīnhā-lē dēī-dhī.
account may-come that give.' By-him the-house-of share them-to was-given.
Thoṛē-dhyaṛē-kā māṭhā sōhṛū nīchh chēṭā-pēṭā kaṭṭh karī-kē
A-few-days-of the-younger son all goods together made-having
dūr-dēsā-lē nāṭhā, tē tiddhī apṇā chēṭā-pēṭā kulachhṇā-mhīthar khōā.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
Jiū̃ nīchh mukyā, tēukā tēs-mulkhā-maṅjh baṛa nakāḷ paṛā. Tē
When all was-completed, then that-country-in a-great famine fell. And
tēs-rē pallē kichh nī rēhā. Tēukā tēs-mulkhā kēsī-āgū
him-of in-pocket anything not remained. Then (of-)that-country a-certain-person-before
chākar rēhā. Tīnē āpṇē-khētrā-mhīthar suṅgar chārdā bhējā,
servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,
tē tīnī jāṇā jē, 'jinhā sēṭā suṅgar khāō, tinhā haū
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
khāū.' Tē sēṅ̃ seṭa bī kuṇī nī khāṇē dīṭē.
may-eat.' And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Mandēṣī.	Mandēṣī Pahāṛī.	Sōlōṇī.
1. One	Ēk	Ēk	Ek.
2. Two	Dui	Dūi	Dūi.
3. Three	Trāā	Chin, trāā	Tīn.
4. Four	Chār	Chār	Chār
5. Five	Pañj	Pañj	Pañj.
6. Six	Chhan	Chhāhō	Chhāh.
7. Seven	Sāt	Sāt	Sat.
8. Eight	Āṭh	Āṭh	Āṭṭh.
9. Nine	Nau	Nau	Nau.
10. Ten	Das	Das	Das.
11. Twenty	Bīh	Bīh	Vī.
12. Fifty	Pañjāh	Pañjyāh	Pañjāh.
13. Hundred	Sau	Sau	Sau.
14. I	Hañ, haṅ	Hāñ	Hañ.
15. Of me	Mērā	Mērā	Merā.
16. Mine	Mērā	Mērā	Merā.
17 We	Āsā	Hamhā	Āsā.
18. Of us	Āsā-rā, mhārā	Hamhā-rā	Mhārā.
19. Our	Āsā-rā, mhārā	Hamhā-rā	Mhārā.
20 Thou	Tū	Tū	Tū, tū.
21. Of thee	Tērā	Thārā	Tērā.
22. Thine	Tērā	Thārā	Tērā.
23. You	Tusā	Tumhā	Tusā.
24. Of you	Tusā-rā	Tumhā-rā	Tusārā.
25. Your	Tusā-rā	Tumhā-rā	Tusārā.

English.	Maṇḍīālī.	Maṇḍīālī Pahārī.	Sukētī.
26. He	Sō	Sō	Ōh, sō.
27. Of him	Tēs-rā	Tēs-rā	Ūs-rā, tēs-rā.
28. His	Tēs-rā	Tēs-rā	Ūs-rā, tēs-rā.
29. They	Sēō	Sō	Ōh, sēō.
30. Of them	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
31. Their	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
32. Hand	Hāth	Hāth	Hāthā.
33. Foot	Pāā, pair	Pair	Pairā.
34. Nose	Nāk	Nāk	Nākā.
35. Eye	Hākhī	Hāchhī	Ākkhī.
36. Mouth	Mūh	Mūhā	Mūhā.
37. Tooth	Dānd	Dānd	Dāndā.
38. Ear	Kān	Kān	Kānā.
39. Hair	Sarwāl	Sarwāl	Kēs.
40. Head	Māṇṭ, sir	Sir	Muṇḍ.
41. Tongue	Jībh	Jīth	Jibbhā.
42. Belly	Pēṭ	Pēṭ	Pēṭa.
43. Back	Piṭṭh	Piṭṭh	Piṭṭhī.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Sunā	Sunā	Sōnā.
46. Silver	Chāndī	Chāndī	Chāndī.
47. Father	Bāb, bāpū	Bāb	Bāb.
48. Mother	Māō, māī	Ij	Māō, māw.
49. Brother	Bhāī	Bhrayēhar	Bhāū, bhāyō.
50. Sister	Bahēṇ (*younger*), bahīṇ (*younger*), bhābī (*elder*).	Bhīṇ	Bahṇ, bhēṇ (obl. bhaṇā).
51. Man	Māṇhū, manukh, ādmī, mardh.	Mānas	Ādmī, mānsobh.
52. Woman	Janānā	Bāṭrī	Janānā.

English.	Maṇḍēṣṭī.	Maṇḍēṣṭī Pahāṛī.	Sukēṭī.
53. Wife	Lāṛī	Chhōṛī	Lāṛī.
54. Child	Alaṭṭhā	Maṭṭhā	Bālik.
55. Son	Gabhrū, beṭā	Śohrā	Muṇḍū.
56. Daughter	Bēṭī	Śohrī	Bēṭī
57. Slave	Chākar	Chākar	...
58. Cultivator	Karsāu	Karsāṇ	Karsāṇ.
59. Shepherd	Puhāl	Jwōlā	Bakariwāl.
60. God	Paramēsar	Paramēsar	Paramēsar.
61. Devil	Bhūt	Bhūt	...
62. Sun	Sūrj	Sūraj	Sūrjā.
63. Moon	Chandarmā	Chandarmā	Chandarmā.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Āg	Āg	Āg
66. Water	Pāṇī	Pāṇī	Pāṇī.
67. House	Ghar	Ghar	Ghar.
68. Horse	Ghōṛā	Ghōṛī	Ghōṛā.
69. Cow	Gāī	Gāī	Gāī.
70. Dog	Kuttā	Kuttā	Kutta.
71. Cat	Billī	Baryāl	Billī.
72. Cock	Kukkaṛ	Kukaṛ	Kukaṛ
73. Duck	Batak	Batak	Batak.
74. Ass	Gaddhā	Gaddhā	Gadhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ
76. Bird	Pañchhī, pankhārū	Pañchhī	Chiṛā.
77. Go	Jā	Nhāṭō, nāṭō	Jā.
78. Eat	Khā	Khā	Khā.
79. Sit	Baiṭh	Bōṭ	Baiṭh.

Baghnī.	Maṇḍēṣṭ.	Maṇḍīṣṭ Pahāṛī.	Sukēṭī.
80. Come	Āu	Ēchā	Āu.
81. Beat	Mār, bāh	Chik	Mār.
82. Stand	Khaṛh	Khaṛh	Khaṛī-jā.
83. Die	Mar	Mar	Mar.
84. Give	Dē	Dō	Dē.
85. Run	Daoṛ	Thurh	Daoṛ.
86. Up	Ūpar, ūprā	Ujjhō	Upar.
87. Near	Nēṇē	Nēṛē	Nēṇē.
88. Down	Hēṭh, bun	Ūdhō	Bun.
89. Far	Dūr	Dūr	Dūr.
90. Before	Āgē, aggē	Āgē	Āgē.
91. Behind	Pichhē, pichchē	Pachhēhī, pichhēhī	Pichhē.
92. Who	Kuṇ	Jēō	Jō.
93. What	Kyā	Kuṇ	Kyē.
94. Why	Kī	Kibō	Kī.
95. And	Hōr	Hōr	Hōr.
96. But	Par	Par	Par
97. If	Jē	Je	Je.
98. Yes	Hā, hō	Hā	Hā.
99. No	Nī	Nī	Nā.
100. Alas	Ōhō	Ōhō	Apsōs.
101. A father	Bāb	Bāb	Bāb.
102. Of a father	Bābā-rā	Bābbā-rā	Bābbā-rā.
103. To a father	Bābā-jō	Bābbā-jō	Bābbā-jō.
104. From a father	Bābā-thē, -gō	Bābbā-gē, -thē	Bābbā-tē
105. Two fathers	Dui bāb	Dui bāb	Dō bāb.
106. Fathers	Bāb	Bāb	Bāb.

English.	Maṇḍēlī.	Maṇḍēlī Pahārī	Sakēṭī.
107. Of fathers . . .	Bābā-rā . . .	Bābbā-rā .	Bābbā-rā.
108. To fathers . .	Babā-jo . . .	Bābbā-jo . . .	Bābbā-jo.
109. From fathers . .	Bābā-thē, -gē . .	Bābbā-gē, -thē	Bābbā-tē.
110. A daughter .	Bēṭā	Śōhrī	Bēṭī.
111. Of a daughter . .	Bēṭī-rā . . .	Śohrī-rā	Bēṭī-rā.
112. To a daughter .	Bēṭī-jō . . .	Śōhrī-jō . . .	Bēṭī-jō.
113. From a daughter .	Bēṭī-gē . . .	Śohrī-gē, -thē . .	Bēṭī-tē.
114. Two daughters . .	Dai bēṭī	Dāī śōhrī . .	Do bēṭī.
115. Daughters . .	Bēṭī	Śohrī . . .	Bēṭī.
116. Of daughters .	Bēṭī-rā . .	Śohrī-rā . . .	Bēṭī-rā.
117. To daughters . .	Bēṭī jō	Śohrīyā-jō . .	Bēṭī-jō.
118. From daughters	Bēṭī-gē . . .	Śohrīyā-gē, -thē .	Bēṭī-tē.
119. A good man .	Bhalā ādmī . . .	Bhalā mānas .	Bhalā ādmī.
120. Of a good man . .	Bhalē ādmī-rā . . .	Bhalē mānasā-rā .	Bhalē ādmī-rā.
121. To a good man . .	Bhalē ādmī-jō . . .	Bhalē mānasā-jō .	Bhalē ādmī-jō.
122. From a good man .	Bhalē ādmī-gē . .	Bhalē mānasā-gē, -thē .	Bhalē ādmī-tē.
123. Two good men .	Dāī bhalē ādmī .	Dāī bhalē mānas .	Do bhalē ādmī.
124. Good men . .	Bhalē ādmī . . .	Bhalē mānas . . .	Bhalē ādmī.
125. Of good men . .	Bhalē ādmī-rā . . .	Bhalē mānasā-rā . .	Bhalē ādmī-rā.
126. To good men . .	Bhalē ādmī-jō . . .	Bhalē mānasā-jō .	Bhalē ādmī-jō.
127. From good men .	Bhalē ādmī-gē . . .	Bhalē mānasā-gē, -thē .	Bhalē ādmī-tē.
128. A good woman . .	Bhalī janānā . . .	Bhalī bēṭrī .	Bhalī janānā.
129. A bad boy . .	Burā maṭṭhā . . .	Burā śōhrī . . .	Bigṛī-rā bālik.
130. Good women . .	Bhalī janānā . . .	Bhalī bēṭrī . . .	Bhalī janānā.
131. A bad girl . .	Burī maṭṭhī . . .	Burī śohrī . . .	Bigṛī-rī chhōhrī.
132. Good . . .	Bhalā, achchhā, kharā .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Ēs-gē) achchhā . .	(Ēs-gē) kharā . . .	(Ēs-tē) bhalā.

English.	Maṇḍēālī.	Maṇḍēālī Pakkī.	Sukkī.
134. Best	Sabbī-gē uchchā	Sabbī-gē kharā	Sabbī-tē bhalā.
135. High	Uchchā	Uchchā	Uchchā.
136. Higher	(Ēs-gē) uchchā	(Ēs-gē) uchchā	(Ēs-tē) uchchā.
137. Highest	Sabbī-gē uchchā	Sabbī-gē uchchā	Sabbī-tē uchchā.
138. A horse	Ghōṛā	Ghōṛā	Ghōṛā.
139. A mare	Ghōṛī	Ghōṛī	Ghōṛī.
140. Horses	Ghōṛē	Ghōṛē	Ghōṛē.
141. Mares	Ghōṛī	Ghōṛī	Ghōṛī.
142. A bull	Bald	Bōladh	Sāh.
143. A cow	Gāī	Gāē	Gāē.
144. Bulls	Bald	Bōladh	Sāh
145. Cows	Gāī	Gāē	Gāē.
146. A dog	Kuttā	Kuttā	Kuttā.
147. A bitch	Kuttī	Kuttī	Kuttī.
148. Dogs	Kuttē	Kuttē	Kuttē.
149. Bitches	Kuttī	Kuttī	Kuttī.
150. A he goat	Bakrā	Bakrā	Bakrā.
151. A female goat	Bakrī	Bakrī	Bakrī.
152. Goats	Bakrē	Rīḥ	Bakrē.
153. A male deer	Harn	Harna	Harna.
154. A female deer	Harnī	Harnī	Harnī.
155. Deer	Harn	Harn	Harna.
156. I am	Haũ hã, *fem.* hī	Hāũ ãhdã	Haũ hã.
157. Thou art	Tũ hã, *fem.* hī	Tũ ãhdã	Tũ hã.
158. He is	Sē hã, *fem.* hī	Sē ãhdã	Ōh hai.
159. We are	Assē hã, *fem.* hī	Hambã ãhdã	Assē hai.
160. You are	Tussē hã, *fem.* hī	Tumbã ãhdã	Tussē hai.

English.	Maṇḍēāḷī.	Maṇḍēāḷī Pahāṛī.	Sukēṭī.
161. They are	Sēē hē, *fem.* hī	Sō ēhdē	Ōh haī.
162. I was	Haũ thā, *fem.* thī	Hāē thē	Haũ thā.
163. Thou wast	Tũ thā	Tũ thā	Tũ thā.
164. He was	Sē thā	Sō thā	Ōh thā.
165. We were	Āsē thā, *fem.* thī	Hamhē thē	Āsē thē.
166. You were	Tusē thā	Tumhē thē	Tūsē thē.
167. They were	Sēē thā	Sō thē	Ōh thā.
168. Be	Hō	Hō	Hō.
169. To be	Hoṇā	Hōṇā	Hoṇā.
170. Being	Hundā	Hundā	Huā.
171. Having been	Hōī kē	Hōī-kē	Hui-kē.
172. I may be	Haũ hũ	Hāē hũ	Haũ hõ̃.
173. I shall be	Haũ hũghā	Hāē hōṅghā	Maĩ hũghā.
174. I should be	.....	.....	...
175. Beat	Mār	Chik	Mār.
176. To beat	Mārṇā	Chikṇā	Mārṇā.
177. Beating	Mārdā	Chikdā	Māryā.
178. Having beaten	Mārī-kē	Chikī-kē	Mārī-kē.
179. I beat	Haũ mārī-hā	Hāē chikī-hā	Haũ mārī-hā.
180. Thou beatest	Tũ mārī-hā	Tũ chikī-hā	Tū mārī-hā.
181. He beats	Sē mārī-hā	Sō chikī-hā	Ōh mārī-hā.
182. We beat	Āsē mārī-hē	Hamhē chikī-hē	Āsē mārī-hē.
183. You beat	Tusē mārī-hō	Tumhē chikī-hō	Tusē mārī-hē.
184. They beat	Sēē mārī-hā	Sō chikī-hā	Ōh mārī-hā
185. I beat (*Past Tense*)	Maĩ mārēā	Maĩ chikyā	Maĩ māryā.
186. Thou beatest (*Past Tense*)	Taĩ mārēā	Taĩ chikyā	Taĩ māryā.
187. He beat (*Past Tense*)	Tmē mārēā	Tēī chikyā	Usē māryā.

English.	Maṇḍēsī.	Maṇḍēsī Pahārī.	Subēti.
188. We beat (*Past Tense*)	Āsē mārēā . . .	Hamhē chikyā . .	Asai māryā.
189 You beat (*Past Tense*)	Tusē mārēā . . .	Tumhē chikyā . .	Tusai māryā.
190. They beat (*Past Tense*)	Tīnhē mārēā . . .	Tinhē chikyā . . .	Unhē māryā.
191 I am beating	Haŭ mārdā lāgī-rā-hā .	Hāō chikdā lāgī-rā . .	Haŭ mārdā lagī-rā.
192. I was beating . .	Haŭ mārdā lāgī-rā-thā .	Hāō chikdā lāgī-rā-thā .	Haŭ mārdā lagī-rā-thā.
193. I had beaten . .	Maĭ mārēā-thā . .	Hāō chikī-rā-thā . .	Maĭ māryā thā.
194. I may beat . .	Haŭ mārē-hā . . .	Hāō chikū . . .	Maĭ mārū.
195. I shall beat . .	Haŭ mārghā, *fem.* mārghī; mārang.	Hāō chikanghā . .	Haŭ mārghā.
196. Thou wilt beat . .	Tū mārghā, *fem.* mārghī; mārang.	Tū ch kanghā . . .	Tū mārghā.
197. He will beat . .	Sō mārghā, *fem.* mārghī; mārang.	Sō chikanghā . . .	Ōh mārghā.
198. We shall beat . .	Āsē mārghē, *fem.* mārghī, mārang.	Hamhē chikanghē . .	Āsē mārghē.
199. You will beat . .	Tusē mārghē, *fem.* mārghī; mārang.	Tumhē chikanghē . .	Tusē mārghē.
200. They will beat . .	Sōē mārghē, *fem.* mārghī, mārang.	Sō chikanghē . . .	Ōh mārghē.
201. I should beat . .	... ..	.. ..	...
202. I am beaten . .	Haŭ mārēā jī-hā . .	Hāō chikyā gai-rāhā .	Mā-jō māryā-hā.
203. I was beaten . .	Haŭ mārēā gāī . .	Hāō chikyā gai-rā-thā .	Mā-jō māryā-thā.
204. I shall be beaten .	Haŭ mārēā jāghā . .	Hāō chikyā jānghā . .	Mā-jō mārghā.
205. I go . . .	Haŭ jī-hā . . .	Hāō nāsī-hā . . .	Haŭ jī-hā.
206. Thou goest . .	Tū jī-hā . . .	Tū nāsī-hā . . .	Tū jī-hā.
207 He goes . . .	Sō jī-hā . . .	Sō nāsī-hā . . .	Ōh jī-hā.
208. We go . . .	Āsē jī-hē . . .	Hamhē nāsī hē .	Āsē jī-hē.
209. You go . . .	Tusē jī-hē . . .	Tumhē nāsī hē . .	Tusē jī-hē.
210. They go . . .	Sōē jī-hē . . .	Sō nāsī-hē . . .	Ōh jī-hē.
211. I went . . .	Haŭ gēā . . .	Hāō nāṭhā . . .	Haŭ gayā.
212. Thou wentest . .	Tū gēā	Tū nāṭhā . . .	Tū gayā.
213. He went . . .	Sō gēā	Sō nāṭhā . . .	Ōh gayā.
214. We went . . .	Āsē gēē . . .	Hamhē nāṭhē . . .	Āsē gaē.

English.	Maṇḍēāṭī.	Maṇḍēāṭī Pahāṛī.	Subōtī.
215. You went . . .	Tussē gaē . .	Tumhē nāṭhē . . .	Tussē gaē.
216. They went . .	Sēē gaē	Sō nāṭhō . .	Ōh gaē.
217. Go	Jā	Nāō .	Jā.
218. Going .	Jaṇdā	Nāṇdā	Jāṇdā.
219. Gone . . .	Jāt-kē	Nāṭhā . . .	Gayā.
220. What is your name? .	Tussā-rē kyā nāṅ hā? .	Tumhā-rā kē nāṅ ēē?	Tērā nāṅ kyā hā?
221. How old is the horse?	Ēs ghōṛē-rī kyā umbar hī?	Ēī ghōṛē-rī kēkē umbar ēē?	Ēh ghōṛā kitnā syāṇā hā?
222. How far is it from here to Kashmir?	Ēthī-gē Kaśmīr kitnā dūr hā?	Īndhā-gē Kaśmīr kēttē dūr ēē?	Ēthī-tē Kaśmīr kitnī dūr hā?
223. How many sons are there in your father's house?	Tussā-rē bābā-rē gharā kēnē gabhrū hē?	Tumhā-rō bābbā-rō gharā kēttō ēbrū ēē?	Tērō bābbā-rē gharā kitnī putr hē?
224. I have walked a long way to-day	Hāō ēj bahut dūrā-tik bāṇḍhī-ēyā.	Hēō ēj khāsē dūr nāṭhā ēē	Āj maī bajī bāṭ bīṇī.
225. The son of my uncle is married to his sister.	Mērē chāchē-rē gabhrū-rā bayāh tēs-rī bāhnī-kanē hūā.	Mērō chāchē-rē ēbrū-rā byāh tēs-rī bhinā sanghē hūā.	Mērē chāchē-rā putr mērī bahnī-kanē byāhī-rā.
226. In the house is the saddle of the white horse.	Sapēd ghōṛē-rī jīn gharā bhītar hī.	Sapēd ghōṛē-rī jīn gharā bandar ēē.	Us sapēd ghōṛē-rī kāṭhī gharā bī.
227. Put the saddle upon his back.	Jīnā-jō tēs-rī pīṭhī-par tnai-dē.	Jīn tēī-rī pīṭṭhī-par dāh	Us-par jīn pāō.
228. I have beaten his son with many stripes.	Maī tēs-rā gabhrū bahutī kōrdē-kanē mārēā.	Maī tēs-rā ēbrā bahōt kōrdē sanghē chirya.	Maī us-rē putrā-jō bahōt chārpī mārē
229. He is grazing cattle on the top of the hill.	Sō pahārā-rī chōṭī-par dāṇgrē chārdā-lāgī-rā.	Sō pahārā ujjhē dāgrē chārdā lāgī-rā.	Ōh pahārā-rī chōṭī-par ḍaṇgar chāryā kardā.
230. He is sitting on a horse under that tree.	Sō tēs dālā-bēṭhā ghōṛē-par baiṭhī-rā.	Sō tēī dālā ūdhē ghōṛē-ujjhē bēēī-rā.	Ōh ēkī ghōṛē-par us dālā-hēṭhē baiṭhā rā.
231 His brother is taller than his sister.	Tēs-rā bhāī tēs-rī baibnī-gē lammā hā.	Tēī-rā bharyāhar tēī-rī bhinā-gē lamrē ēē.	Us-rā bhāī us-rī bhainā-tē lambā hā.
232. The price of that is two rupees and a half	Tīdhī-rā mūl dhāī rupayyē hē.	Tēī-rā mūl dhāī rupaē ēē.	Us-rā mul dhāī rupai hā.
233. My father lives in that small house.	Mērā bābā tēs halē gharā rahā-hā.	Mērā bāb tēī bauē gharā rahēndē.	Mērā bāpū us chōṭē gharā rahā hā.
234. Give this rupee to him.	Ēs rupayyā tēs-jō dēī-dē .	Ēī rupaē tēī-bē dē	Ēh rupaiyā us-jō dēī-dēō.
235. Take those rupees from him	Tīnhā rupayyē tēs-gē lai-lē.	Tinhā rupō tēī-gē lai-lē .	Ōh rupaiyē us-tē lēī-lēō.
236. Beat him well and bind him with ropes.	Tējō sin karī mār hōr rāssī sōgī bānnh.	Tēī-bē khāsē ohik hōr rassī sōghē bānch.	Us-jō sin mārō atē rassī-kanē bānhī-dēō.
237. Draw water from the well.	Khuhā-gē pāṇī khaīch .	Khuhā-gē pānī khaīch .	Us khuē-tē pāṇī kāḍhō.
238. Walk before me.	Mērē aggē chal .	Mērē āgē ēkē . .	Mērē āgē āgē chalē.
239. Whose boy comes behind you?	Tussē-rē pichchhē kēs-rā maṭhā sandā lagī-rā-hē?	Tumhārē pichhchhē kun ēbrū ēōndā lāgī-rā-ēē?	Tussē-rē pichhē kēs-rā munḍā āyā kardā?
240. From whom did you buy that?	Taī sō kēs-gē mollē lēā?	Tumhē sō kēs-gē molē lēā?	Ōh tussē kēs-tē khaṇḍya?
241. From a shopkeeper of the village.	Grāwā-rē hatṭwaṇīyē-gē .	Grāwā-rē hatawānyē-gē .	Us gāō-rē ēkī hatwāṇī-tē.

CHAMĔĀḶĪ.

Chamĕāḷī is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called Bhaṭĕāḷī, which is a form of Ḍōgrī, and is described in Part I of this volume.

Chamĕāḷī has four dialects, of which the estimated number of speakers is as follows :—

Dialects.	
Standard Chamĕāḷī	63,338
Gādī or Bharmaurī	14,946
Churāhī	27,301
Paṅgwāḷī	3,701
TOTAL	109,286

With the exception of Gādī these are all confined to the Chamba State. Included in the 14,946 speakers of Gādī are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard Chamĕaḷī, Gadī and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangi Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zanskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zanskar Range. The tract to the north-west of the spur is called Pangī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangi is the Paṅgwāḷī dialect of Chamĕāḷī and is dealt with below.

The dialects of the Ravi Valley are Gādī, Churāhī and Standard Chamĕāḷī. Gādī is the dialect of the Gaddis of the Bharmaur Wizārat, Churāhī that of the Churah Wizārat, while Standard Chamĕāḷī is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādī and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard Chamĕāḷī, prefacing the account with a few brief remarks on Chamĕāḷī as a whole, including all four dialects.

Position in regard to neighbouring languages.

Chamĕāḷī, while clearly belonging to the Western Pahāṛī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmīrī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīrī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahāṛī, and the explanation given has been that the original inhabitants of the whole country were Khaśas who spoke a language akin to Kāshmīrī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamĕāḷī, and in its dialects, words which are evidently closely connected with Kāshmīrī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamĕāḷī especially, certain changes of consonants such as that of *t* to *ck* or *ts*, which are common in Western Pahāṛī have disappeared, though they still survive to a limited extent in Gādī, Churāhī and Paṅgwāḷī.

Those masculine nouns which in Pañjābī end in *ā*, like *ghōṛā*, a horse, in Western Pahāṛī generally end in *ō* or *ū*. In Standard Chamĕāḷī this *ō* or *ū* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahāṛī *rŏ* (*rā*), and this is, as usual, adjectival. Only in Paṅgwāḷī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamĕāḷī dialects are interesting.

In Chamĕāḷī, it is	*jō*,
In Gādī, „	*jō*, *bō*, or *gō*,
In Churāhī, „	*nē*,
and	
In Paṅgwāḷī, „	*jē* or *dē*.

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Paṅgwāḷī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhī *jō*, of. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamĕāḷī with Kuḷuī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nē* is the Pañjābī *nẽ*, but it is also connected more closely with the more distant Gujarātī *nē*. The Paṅgwāḷī *dē* is by origin a locative of *dā*, which, while not used in Paṅgwāḷī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard Chamĕāḷī and Gādī are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī, Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *mṇḍā*, my; *usṛa*, our; *tiṇḍā*, thy; *tuāṛā*, your. Paṅgwāḷī, true to the Piśacha influence, drops the intervocalic *ṛ*, and has either, *mẽ*, my; *hẽ*, our; *tẽ*, thy; *tũh*, your; or else shows a relic of the cerebral *ḍ* and *ṛ*, by ending these words with a cerebral *ṇ*. Thus, *māṇ*, *hēṇ*, *taṇ*, *tāhṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahāṛī in all its typical peculiarities.

Of all the dialects Paṅgwāḷī departs farthest from Standard Chamĕāḷī. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangi from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard Chamĕāḷī.

Authorities.—A very full and interesting account of Chamĕāḷī will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages The only other work dealing with the language is a *Chambyāli Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archæological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1894), into Chamĕāḷī have been printed from type in the local character.

The following sketch of Chamĕāḷī Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the Chamĕāḷī specimen on pp. 785 ff., the Gādī specimens on pp. 804 ff., 811 ff., and 815, and the Paṅgwāḷī specimen on pp. 855 ff. It was originally intended that these should be printed in Chamĕāḷī type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing Chamĕāḷī handwriting. They were not even written by a Chamba scribe. Good specimens of genuine Chamĕāḷī handwriting will be found on pp. 830 ff. under the head of Churāhī.

STANDARD DIALECT.

Alphabet.—Chameālī is written in a form of the Ṭākṛī alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Ṭākṛī has been cast. The alphabet is as follows:—

ੳ	*a*	ਕ	*ka*	ਆ	*ā*	ਕਾ	*kā*	ਇ	*i*	ਕਿ	*ki*
ਈ	*ī*	ਕੀ	*kī*	ਉ	*u*	ਕੁ	*ku*	ਊ	*ū*	ਕੂ	*kū*
ੲ	*ē, ō*	ਕੇ	*kē, kō*	ਐ	*ai*	ਕੈ	*kai*	ਔ	*ō*	ਕੋ	*kō*
ਔ	*au*	ਕੌ	*kau*	ਕਂ	*kaṁ.*						

ਕ	*ka*	ਖ	*kha*	ਗ	*ga*	ਘ	*gha*		
ਚ	*cha*	ਛ	*chha*	ਜ	*ja*	ਝ	*jha*		
ਟ	*ṭa*	ਠ	*ṭha*	ਡ	*ḍa*	ਢ	*ḍha*	ਣ	*ṇa*
				ੜ	*ṛa*	ੜ੍ਹ	*ṛha*		
ਤ	*ta*	ਥ	*tha*	ਦ	*da*	ਧ	*dha*	ਨ	*na*
ਪ	*pa*	ਫ	*pha*	ਬ	*ba*	ਭ	*bha*	ਮ	*ma*
ਯ	*ya*	ਰ	*ra*	ਲ	*la*	ਵ	*va*		
ਸ਼	*śa*	ਖ਼	*sha*	ਸ	*sa*	ਹ	*ha*	ਲ਼	*ḷa*

SPECIMENS OF COMPOUND CONSONANTS.

ਕ੍ਯ *kya* ਖ੍ਯ *khya* ਕ੍ਰ *kra* ਤ੍ਰ *tra* ਪ੍ਰ *pra* ਲ੍ਹ *lha*

NUMERALS.

੧ 1, ੨ 2, ੩ 3, ੪ 4, ੫ 5, ੬ 6, ੭ 7, ੮ 8, ੯ 9, ੦ 0.

Vocabulary.—A very full vocabulary of Chamĕāḷi is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

agg, fire.
aggē, before.
agrīṇā, to meet.
ajj, to-day.
akkhī bakkhā, round about.
aklibāḷā, wise.
aḷakh, lazy.
ammā, a mother.
aṇkāḷ, a famine.
aukrī, mustard.
aukhī, distress, poverty.
bab, babb, babbā, a father.
baiḥṇ, bhēṇ, a sister.
baiḥṇā, to sit.
baṇḍṇā, to divide.
batt, a roadway.
bauā̃, left (not right).
bēḷā, feeble.
bhēṇ, baiḥṇ, a sister.
bhiāg, morning.
bhiāgā, in the morning.
bhuā̃, on the ground.
bī, seed.
biār, wind.
bihāḷṇā, to cause to sit, seat.
buhār, custom, tradition.
būṭā, a tree.
chamkṇā, to be angry.
chāṛhṇā, to raise.
choskṇā, to be angry.
chhāk, buttermilk.
chhamā̃, forgiveness.
chhūhṇā, to touch.
chiṇḍ, a noise, shout. Cf. *diṇḍ*.
chugṇā, to choose, to graze.
dhakk, a little, gently, slowly.
ḍhām, a feast.
ḍhēhṇā, to fall.
dhuārā, a day.
dhīū, a daughter.
dikkhṇā, to see.
diṇḍ, a noise, shout. Cf. *chiṇḍ*.
ḍugghā, deep.

gā, a cow.
galāṇā, to speak, say.
gōchṇā, to be lost.
grā̃, a village.
guāḷ, *guāḷū*, a shepherd.
guaṇa, to cause to go, to lose.
hachchhā, white.
hakh, the eye.
hatth, the hand.
hēsā, a part, share.
hiūnd, winter.
hūṇā, to be, become.
idēhā, like this.
idā, here.
īṇā, to come.
ittē, here.
jā̃, when.
jāgat, a child.
jakhṇī, when.
jhik, down.
jidēhā, like which.
judi, where.
jūhā̃, (postposition), like, like to.
jittē, where.
jugtī, well.
kachh, near, beside.
kachhā, from near, from.
kachḷa, soft.
kadhāṛī, when?
kakhṇī, when?
kamm, work, action.
kammā, a servant.
kaṇak, wheat.
kanē, with.
kkakh, the cheek.
khēttar, a field.
khōkh, the bosom.
khuāṇā, to cause to eat, to feed.
khulhṇā, to be opened.
khusṇā, to seize.
ki, why?
kidēhā, like what?
kihā̃, how?
killā, alone.
kiṭṭhā, together.

kōḷā, a boy.
kudī, where?
kurī, a girl.
kusuthrā, ugly.
kuttē, where?
lakk, the waist.
laṛ, the skirt of a garment.
lāṛā, a bridegroom, husband.
lāṛī, a bride, wife.
laṭā, lame
laṭā-phaṭā, or *laṭī-paṭī*, property, goods.
lanhkā, younger (of a son).
luṇṇa, to reap.
maṇhā, a man.
mās, meat.
matā, much, very.
morā, dead.
mugtiārī, abundance.
muṇḍyāh, a bond servant.
nakk, the nose.
nikkā, small, younger (of a son).
nhasṇā, to run.
nēṛ, near.
ōṭh, the lip.
pachhēāṇṇā, to recognize.
padhrā, plain, level.
painnā, sharp.
palēṭṇā, to wrap.
parōl, a door.
pasāch, an evil spirit, a demon.
patyāṇā, to persuade.
pichchō, behind.
pīṭh, the back.
puāṇā, to cause to fall, to put (clothes on a person).
puhāl, *puhaiū*, a shepherd.
pujjṇā, to arrive.
pūṇā, or *pauṇā*, to fall.
puttar, a son.
raṛhṇā, to be angry.
rēhṇā, to remain.
rūṇā, to cry, weep.
sadṇā, to call.
sahāitā, help.
sar, the head.
sikaṛ-muskaṛ, husks.

sikhōṇā, to teach.
sikkhṇā, to learn.
siruāl, hair.
sōbhṇā, to please.
sunnā, a kiss.
tā̃, then.
tabaṛ-tōṛ, at once, quickly.
ṭaihl, or *ṭēhal*, service.
takrār, confession, agreement.
tauḷā, quick.
ṭēhal, see *ṭaihl*.
tidēkā, like that.
tikar, for, up to.
ṭirṇā, to fall.
trimat, a woman.
udī, there.
urē parē, round about.
uttē, there.
uchāṇā, to raise.
uchcha, high.
uṭṭhna, to rise.
waṛṇā, to enter.

NOUNS.—The declension of the Chamĕāḷī noun in some respects resembles that of Paṅjābī rather than that of other Western Pahāṛī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamĕaḷī there is a special form of the oblique plural, ending, as in Paṅjābī, in *ā̃*.

Tadbhava masculine nouns in *ā*, form the nominative plural by changing *ā* to *ē*. Thus, *ghōṛā*, a horse, *ghōṛē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ĕ* or *ā̃* in the nominative plural. Thus, *bahṇ*, a sister, *baihṇĕ* or *baihṇā̃*, sisters; *gā*, a cow, *gāĕ*, cows; *dhīū*, a daughter, *dhīūā̃*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahāṛī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ĕā̃*. Thus, *ghōṛā*, a horse; obl. sing. *ghōṛē*, obl. plur. *ghōṛĕā̃*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā̃* for the oblique plural. Thus, *ghar*, a house; obl. sing *gharā*, obl. plur *gharā̃*.

Other masculine nouns do not change in the oblique singular, and add *ā̃* in the oblique plural. Thus, *hāthē*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā̃*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchuā̃*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā̃* in the oblique plural. Thus, *kuṛi*, a girl; obl. sing. *kuṛī*, obl. plur. *kuṛīā̃*.

Feminine nouns ending in a consonant add *ī* in the oblique singular, and *ī* or *ẽ* in the oblique plural. Thus, *baihṇ*, a sister; obl. sing. *baihṇī*, obl. plur. *baihṇī* or *baihṇẽ*.

The only important feminine nouns which do not fall within these two classes are *dhīū*, a daughter, and *gá*, a cow. The former has its obl. sing. *dhīūá*, and its obl. plur. *dhīūẽ*. The latter has its obl. sing. *gāī*, obl. plur. *gāiẽ*

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōṛā*, it is the same as the obl. sing. Thus, *ghōṛē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthī*, an elephant, *hāthīē*, by an elephant; *bichchū*, a scorpion, *bichchūē*, by a scorpion.

Feminine nouns ending in *ī* form the agent singular by adding *ē*. Thus, *kuṛī*, a girl, *kuṛīē*, by a girl. So also *dhīu*, a daughter, ag. sing. *dhīūe*, and *gā*, a cow, ag. sing. *gāīē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baihṇ*, a sister, ag. sing. *baihṇī*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pahāṛī languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added

	Singular.				Plural.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
Ghōṛā, a horse	*ghōṛē*	*ghōṛē*	*ghōṛē-rā*	*ghōṛē*	*ghōṛē*	*ghōṛēẽ*	*ghōṛēẽ-rā*	*ghōṛēō.*
Ghar, a house	*gharā*	*gharē*	*gharē-rā*	*ghar*	*ghar*	*gharẽ*	*gharẽ-rā*	*gharō.*
Hāthī, an elephant.	*hāthī*	*hāthīē*	*hāthī-rā*	*hāthīē*	*hāthī*	*hāthīẽ*	*hāthīẽ-rā*	*hāthīō.*
Bichchū, a scorpion.	*bichchū*	*bichchūē*	*bichchū-rā*	*bichchūē*	*bichchū*	*bichchūẽ*	*bichchūẽ-rā*	*bichchūō.*
Kuṛī, a girl	*kuṛī*	*kuṛīē*	*kuṛī-rā*	*kuṛīē*	*kuṛī*	*kuṛīẽ*	*kuṛīẽ-rā*	*kuṛīō.*
Baihṇ, a sister	*baihṇī*	*baihṇī*	*baihṇī-rā*	*baihṇī*	*baihṇī*, *baihṇẽ*	*baihṇī*, *baihṇẽ*	*baihṇī-rā*, *baihṇẽ-rā*	*baihṇō*
Dhīū, a daughter.	*dhīūá*	*dhīūē*	*dhīūē-rā*	*dhīūē*	*dhīūá*	*dhīūẽ*	*dhīūẽ-rā*	*dhīūō.*
Gá, a cow	*gāī*	*gāīē*	*gāī-rā*	*gāīē*	*gāī*	*gāīẽ*	*gāīẽ-rā*	*gāīō.*

Mr. Grahame Bailey mentions, in addition to *dhīṛū*, and *gā*, one other irregular noun, *viz.*, *nã̃* or *nā*, a name. Its obl. sing. is *nāẽ̃*, its gen. sing. *nāẽ̃-rā*, nom. plur. *nã̃* or *nā*, and its obl. plur. *nāã̃*.

The usual postpositions are :—

Acc. Dat. *jō*, to; *tikar*, for; *karī*, for, on account of.

Abl. *kachhā*, from; *kanē*, with, by means of, together with; *mañjhā*, from in.

Gen. *rā*.

Locative *bichch*, *mañjh*, in; *tikar*, up to; *par*, on; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindī *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryaḥ* through the Prakrit *kajjaō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jo*, of. It should be remembered that, although both the Chamēāḷī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamēāḷī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamēāḷī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

bhalā ādmī, a good man.
bhalē ādmē-rā, of a good man.
bhalē ādmī, good men.
bhalī trīmat, a good woman.
bhalī trīmatī-rā, of a good woman.
bhalī trīmatã̃, good women.

Comparison is indicated as usual by the ablative with *kachchā*. Thus :—

bhēṇū-kachhā lammā, taller than the sister.
sabhnū-kachhā lammā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

		I	Thou
Sing.			
	Nom.	*hañ̃*	*tū*
	Ag.	*maĩ*	*taĩ*
	Obl.	*maĩ*	*taĩ*
	Dat.	*mīñjō*	*tijō*
	Gen.	*mērā*	*tērā*

		I	Thou
Plur.			
	Nom.	*asī*	*tusī*
	Ag.	*asā̃*	*tusā̃*
	Obl.	*asā̃*	*tusā̃*
	Gen.	*hamārā*	*tumharā*

In the translation of the parable, *maĩ* is sometimes used for the nominative singular of the first person, instead of *haũ*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		This	That
Sing.			
	Nom.	*ēh*	*sē, ô*
	Ag.	*inī*	*unī*
	Obl.	*is*	*us*
	Gen.	*isē-rā*	*usē-rā*
Plur.			
	Nom.	*ēh*	*sē, ō*
	Ag.	*inhā̃*	*unhā̃*
	Obl.	*inhā̃*	*unhā̃*
	Gen.	*inhē-rā*	*unhē-rā*

In most of the Western Pahāṛī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamĕāḷī. In the adjoining Maṇḍĕāḷī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mūl*, the price of this.

The **Relative** and **Interrogative Pronouns** are declined as follows :—

		Who	Who?
Sing.			
	Nom.	*jē*	*kuṇ*
	Ag.	*jinī*	*kunī*
	Obl.	*jis*	*kus*
	Gen.	*jisē-rā*	*kusē-rā*
Plur.			
	Nom.	*jē*	*kuṇ*
	Ag.	*jinhā̃*	*kunhā̃*
	Obl.	*jinhā̃*	*kunhā̃*
	Gen.	*jinhē-rā*	*kunhē-ra*

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kait*. Probably another oblique form occurs in *kiñjō*, for what? why?

The Indefinite pronouns are *kōī*, anyone, someone, (agent *kunīaũ*, obl. *kusiaũ* or *kusia*), and *kichchh*, anything, something (not declined). *Jē-kōī*, whoever; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apū*, self, gen. *apṇā*. Note that the initial *a* is short, not long as in other Western Pahāṛī languages.

Mr. Bailey points out that *-īō, -īōī, -īau* or *-īauī* (or *-iō, -iōī, -iau,-iauī*) added to a pronoun gives emphasis. Thus, *sēīōī* or *ōīōī*, that very one; *uniauī*, by that very one.

VERBS. A.—Auxiliary Verbs and Verbs Substantive. The Conjugation of the Verb Substantive approaches more nearly that which we find in Maṇḍēaḷī, rather than that of other Western Pahaṛi dialects. There is no trace of the forms with *s* (*sā, ŏssō*, etc.), which are common further East.[1] The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiō* or *thiyŏ*, and the feminine singular and plural is *thī*.

B.—Active Verb.—The Infinitive always ends in *ṇā*, even after *ṛ, r*, or *ḷ*. Thus, *marṇa*, to strike. Note *pēṇā* or *pauṇā*, to fall, and *ïṇā* (Hindī *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *n* is inserted Thus, from *khāṇā*, to eat, pres. part. *khāndā*; from *chāhṇā*, to wish, pres. part. *chāhndā*. Mr. Grahame Bailey gives the present participle of *pŭṇā* or *pauṇā*, to fall, as *pŭndā*, instead of *pŭndā*.

The present participle of *rehṇā*, to remain, is *raihndā*; of *dĕṇā* or *daiṇā*, to give, *dindā*; and of *lĕṇa* or *laṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-ī*, immediately on striking; *mārdē-hŭĕ*, while striking, on the same principles as in Hindī.

The **Past Participle** is formed by adding *ĕā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārĕā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārêā*. The masculine plural is *mārē*, and the feminine (singular and plural) *mārī*. The following past participles are irregular:—

pŭṇā or *pauṇā*, to fall	past part.	*peā*, plur. *pē*, fem. *pēī*
jaṇā, to go	,,	*geā*, plur. *gē*, fem. *gēī*
lĕṇa or *laṇā*, to take	,,	*lēā*, plur. *lē*, fem. *lēī*
dĕṇā or *daiṇā*, to give	,,	*dittā*
karṇa, to do, to make	,,	*kitta*
chhūhṇā, to touch	,,	*chhūkta*
baiṭhṇā, to sit	,,	*baiṭhā*
ïṇā, to come	,,	*ayā*, plur. *aē*, fem. *āī*
rēhṇā, to remain	,,	*rêhā*
hŭṇā, to become	,,	*huā*

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *aya*) given above. Thus:—

galaṇā, to say	past part.	*galayā*, plur. *galaē*, but fem. *galaī*.
khāṇā, to eat	,,	*khayā*, plur. *khaē*, fem. *khāī*.
chāhṇā, to wish	,,	*chahĕā*, plur. *chahē*, fem. *chāhī*.

[1] Dr. Vogel gives *asz*, he is, as used in the old language of inscriptions.

As in Maṇḍĕali, Chamĕāḷı has a **Static Past Participle** indicating state or condition. In Maṇḍĕālī (*vide* p. 725) the static particip e is formed by changing the final *ĕā* or *yā* of the past participle to *ī* and adding *-rā*. In Chamĕāḷī it is formed by changing the final *ĕā* or *yā* to *ō* and adding *-rā*.

Thus, *mārĕā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *ṭirĕā*, fallen, *ṭirō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus :—

pĕā, fallen	static past part.		*pĕō-rā*
gĕā, gone	,,	,,	*gĕō-rā* or *gachhō-rā*
lĕā, taken	,,	,,	*lĕō-rā*
diṭiā, given	,,	,,	*diṭṭō-rā*
kiṭiā, done	,,	,,	*kiṭṭō-rā*
chhūhtā, touched	,,	,,	*chhuhtō-rā*
baṭhā, sealed	,,	,,	*baṭhō-rā* or *biṭhō-rā*
aya, come	,,	,,	*aō-rā* or *acchō-rā*
rĕhā, remained	,,	,,	*rĕhō-rā*

The **Future Passive Participle** is the same in form as the infinitive, as *mārṇā*, plur. *mārṇē*; fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chalī-jāṇā*, to go away. For the usual conjunctive participle *karī* is added, as in *marī-karī*, having struck. Irregular are *pĕī-karī*, having fallen, from *pūṇā* or *pauṇā*, to fall, and *āī-karī*, having come, from *īṇā*, to come.

The **Noun of Agency** is formed by adding *ṇē-wāḷā*, to the root. Thus, *mārṇē-wāḷā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *gaḷa* + *ā*, say ye, becomes *galā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjābī termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus :—

	Imperative.	
	2nd sing.	2nd plur.
pūṇā or *pauṇā*, to fall	*pō*	*pōā*
hūṇā, to become	*hō*	*hōā*
īṇā, to come	*ā*	*āā* or *āō*
rehṇā, to remain	*raih*	*rĕhā*
baiṭhṇā, to sit	*baih*	*bĕhā*

In the Parable there are two instances of a first person plural imperative, *viz.*: *khāiē*, let us eat, and *kariē*, let us make. I have found no authority for these elsewhere

The **Old Present** and **Present Subjunctive** is conjugated as follows:—
"I strike", "I may strike", etc.

	Sing.	Plur.
1.	*mārã̃*	*mārã̃*
2.	*mārẽ*	*mārã*
3.	*mārõ, mārẽ*	*māran*

In the case of verbs whose roots end in *ã*, the *ã̃* of the first person singular and plural generally coalesces with the *ã* of the root into *ã*, so that we get from *galāṇā*, to say:—

	Sing.	Plur.
1.	*galã̃*	*galã̃*
2.	*galãẽ*	*galãa*
3.	*galãõ, galãẽ*	*galãan*

Sometimes, however, the full form *galãã̃* is also found.

The following verbs form this tense irregularly:—

pūṇā or *pauṇā*, to fall, has:—

	Sing.	Plur
1.	*põã̃*	*põã̃*
2.	*põẽ*	*põã*
3.	*põ*	*põn*

hūṇā, to become, is declined very similarly, making *hõã̃*, etc., but its third person plural is *hūn*, not *hõn*.

iṇā, to come, has:—

	Sing.	Plur.
1.	*ẽã̃*	*ẽã̃*
2.	*iyẽ*	*ĩã*
3.	*iyõ, iyẽ*	*ẽn*

jāṇā, to go, has:—

	Sing.	Plur.
1.	*jã̃*	*jã̃*
2.	*jãẽ*	*jã*
3.	*jãõ, jãẽ*	*jãn*

rēhṇā, to remain, is regular, except that its third plural is *raihn*.

baiṭhṇā, to sit, makes *bẽhã̃*, and so on, with *ẽ* in the first syllable throughout.

dēṇā or *daiṇā*, to give, has:—

	Sing.	Plur.
1.	*dẽã̃*	*dẽã̃*
2.	*dẽẽ, dẽ*	*dẽã*
3.	*dẽõ, dẽẽ, dẽ*	*din*

lēṇā, or *laiṇā*, to take, is conjugated exactly like *dēṇā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

sing. masc. *haũ mārdā hai*, I strike or am striking.
" fem. *haũ mārdī hai*, " "
plur. masc. *asī mardē hin*, we strike or are striking.
" fem. *asī mārdī hin* " "

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārdā*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus :—

sing. masc. *haũ mārdā thiyā*, I was striking.
„ fem. *haũ mārdī thī*, „
plur. masc. *asī mārdē thiyē*, we were striking.
„ fem. *asī mārdī thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindī frequentative and continuative verbs with *karnā* and *rahnā*. Thus :—

haũ marēā kardā hai, I am striking, I habitually strike.
haũ mārēā kardī hai, I (fem.) am striking, I habitually strike.
haũ mārēā raihndā hai, I am striking, I continue striking.
haũ mārī raihndī hai, I (fem.) am striking, I continue striking.

Note that with *karṇā*, *mārēā* is immutable (as in Hindī), but with *rēhṇā*, it changes for gender.

For another example of this tense, compare :—
sē ḍaṅgrā̃-jō chārēā kardā-hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahāṛī Dialects. The syllable *lā* is added to the root. Thus, *haũ mārlā*, I shall strike. The masculine plural is *mārlē*, and the feminine of both numbers *mārlī*. There is no change for person. A few verbs are slightly irregular :—

pūṇā or *pauṇā*, to fall, has *pōlā*.
hiṇā, to become, „ *hōlā*.
jāṇā, to go, „ *jāllā*.
rēhṇā, to remain, „ *raihlā*.

The verb *iṇā*, to come, is regular, making *ēlā*.

The **Past Conditional** is, as in Hindī, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *haũ mārdā*, (if) I had struck.
„ fem. *haũ mārdī*, „
plur. masc. *asī mārdē*, (if) we had struck.
„ fem. *asī mārdī*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindī. Thus :—

haũ ṭirēā, I fell.
maĩ mārēā, I struck him.
haũ ṭirēa hai, I have fallen.
maĩ mārēā hai, I have struck him.
haũ ṭirēa thiyā, I had fallen.
maĩ mārēā thiyā, I had struck him.

The **Passive Voice** is made, as in Hindī, by conjugating *jāṇā* with the past participle. Thus, *haũ mārĕā jāndā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding ī to the root Mr Bailey gives the following sporadic specimens from Chamēālī, which agree with this in formation :—

samajhṇā, to understand ; *samjhĩdā hai*, it is understood.
chāhṇā, to wish ; *chāhĩdā hai*, it is needed, it is fitting, it is necessary.
Chāhiyō generally stands for the Hindī *chāhiyē*.

Causal Verbs are formed much as in Hindī. Thus :—

suṇṇā, to hear, causal *suṇāṇā*.
chugṇā, to graze (neut.), causal *chugāṇā*.
pūṇā or *pauṇā*, to fall, causal *puāṇā*.
charṇā, to graze (neut.), causal *chārṇā*.
chaṛhṇā, to rise, causal *chāṛhṇā*.

As examples of irregular causals, we may quote :—

khaṇā, to eat, causal *khuāṇā*.
jāṇā, to go, „ *guāṇā*, to cause to go, to lose.
sikkhṇā, to learn, „ *sikhōṇā*.
baiṭhṇā, to sit, „ *biṭhāṇā*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jaṇa*, to go away ; *lĕī īṇā*, to bring ; *lĕī jāṇā*, to take away ; *mukāī baiṭhṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karuē laggṇā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamēālī are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMĒĀḶĪ).

STANDARD DIALECT.

ਓਮੀ ਕਮਾਨੀ ਤੇ ਮੈਂ ਪੂਤ ਬਿਟ । ਓਹਨੇ ਮੰਤ ਕਿਆ
ਪੂਤੇ ਪੱਧ ਮਾਤੇ ਗਲਾਯ ਦੱਧ ਤੇ ਘਰ ਦੀ ਤੇ ਤੇਰਾ
ਮੇਰਾ ਤੇ ਨੇ ਲਿੰਤੇ ਮੇ । ਤੇ ਓਹੀ ਜਯਾਦੀ ਲਟੀਪਟੀ
ਓਹਨੇ ਤੇ ਦੀ ਮਿਤੀ । ਜਤੇ ਮੇਰੇ ਚਿਰਤੇ ਕਿਆ
ਲੈਤਾਮਾ ਪੂਤ ਨਤ ਕਿਆ ਪਟੈਲੀ ਪਟੈਲੀ ਮਾਤੀ ਮੂ
ਮੇਰਾ ਤੇ ਮਲੀ ਗੇਰਾ ਜਤੇ ਓਬੇ ਜਯਾਦੀ ਲਟੀਪਟੀ
ਪੂਤੇ ਮੰਗ ਕਿਮ ਗੁਰਦੇ । ਤੇ ਨੇ ਨਤ ਕਿਆ
ਨੁਮਰੇ ਦੇਰ ਤੇ ਓਨ ਮੇਰਾ. ਨੇ ਪੜ ਜਲਮਲ ਪੇਰਾ
ਜਤੇ ਓਨ ਤੇ ਤੇਖੀ ਪੇਰ । ਤੇ ਤੇ ਤੇਰ ਮਾਤੀ ਓਨ
ਮੇਨੇ ਤੇ ਓਮੀ ਕਮਾਨੀ ਤੇ ਲੜ ਲਾਰ ਜਤੇ ਓਤੀ ਓਨਤੇ
ਜਯਾਤੇ ਮੇਰੇ ਮੰਤ ਨੂ ਮੰਤੇ ਤੇ ਤੰਤੇ ਜਤੇ ਓਤੀ ਨਤੇਰਾ
ਤੇ ਤਿਮੜ ਨੁਮੜ ਨੂ ਖੰਮ ਬਿਟ ਓਹਨੇ ਮਾਤੇ ਜਯਾਤੇ

[illegible]

[illegible]

ਪਰ ਦੰਦ ਯਯਛ ਮੁੰਡੂ ਤੇ ਗਲਯ ਖਤ ਮਛ
ਖਤ ਮਪਤ੍ਰ ਮਮੀ ਲੋਰ ਯਯੋ ਯਤ ਓਸ ਤੇ
ਲੁਯਯੋ ਯਤ ਓਸ ਤ ਤਖ ਯੋਗੂਠੀ ਯਤ ਪੋਤ
ਤੇ ਟ ਪੁਯਯੋ ਯਤ ਯਸੀ ਖਰਟ ਯਤ ਖੁਸੀ ਮਤਿਟ
ਓਸ ਮਗੀ ਤੇ ਰਤ ਸੋਤ ਪੁਤ ਸਗੀ ਸੋਯ ਬਿਯ
ਸੋ ਤੀਸ ਤੁਯ ਸੋਸੀ ਸੋਯ ਬਿਯ ਸੋ ਸਿਲੀ
ਸੋਯ । ਤੇ ਖੁਸੀ ਮਰਛ ਲਗੋ ॥

ਯਤ ਓਸ ਤ ਯਤ ਪੁਤ ਖੋਤ ਸੋਤ ਬਿਯ ।
ਤੇ ਘਤ ਤ ਵੇਤ ਪੁਤੂ ਗਤ ਯਤ ਸਮਛ ਤ
ਰਛਮ ਸੁਛ । ਤੇ ਓਮੀ ਸਮਮ ਤੇ ਸਸੀ
ਮਗੀ ਪੁਛੂ ਤੇ ਟਤ ਮੂ ਤੇ । ਓਸੀ ਓਸ ਤੇ
ਗਲਯ ਤੇ ਤਤ ਤਤ ਯਯ ਤੇ ਯਤ ਤ ਤ
ਦੰਦ ਯਸ ਲੋਰ ਓਸ ਮਗੀ ਤੇ ਸੋ ਤੀਸ
ਤਗਸ ਪੁਤੀ ਸੋਯ । ਓਸੀ ਸਸਮੀ ਮਗੀ
ਯੰਸ ਤਛ ਸੀ ਸਤਯ । ਤੇ ਓਸ ਤ ਦੰਦ

𑚜𑚲𑚙𑚭 𑚑𑚣𑚭 𑚑𑚙 𑚄𑚨 𑚊𑚲 𑚞𑚔𑚶𑚤𑚱 𑚥𑚌𑚭।
𑚄𑚨𑚯 𑚄𑚙𑚶𑚤 𑚢𑚳 𑚀𑚌𑚯 𑚠𑚠𑚲 𑚊𑚲 𑚌𑚥𑚭𑚣
𑚢𑚮𑚚 𑚙𑚙𑚶𑚤𑚯 𑚠𑚤𑚨𑚭𑚫 𑚀𑚨 𑚢𑚳 𑚙𑚲𑚤𑚯 𑚔𑚩𑚥 𑚀𑚤𑚭𑚢
𑚙𑚲 𑚑𑚙 𑚀𑚢𑚯 𑚙𑚲𑚤𑚭 𑚌𑚥𑚔 𑚀𑚨 𑚜𑚲𑚙𑚭
𑚝𑚯 𑚌𑚯𑚣𑚭 𑚞𑚤 𑚙𑚳 𑚙𑚲𑚀 𑚊𑚲 𑚥𑚱 𑚙𑚯 𑚢𑚮𑚫𑚊𑚲
𑚑𑚊𑚲 𑚙𑚮𑚀𑚤𑚭 𑚝𑚯 𑚢𑚮𑚙𑚤𑚭 𑚊𑚲 𑚝𑚳 𑚑𑚞𑚪 𑚣𑚭
𑚣𑚭𑚫 𑚀𑚊𑚲 𑚋𑚰𑚧𑚯 𑚝𑚭𑚃। 𑚞𑚤 𑚑𑚮𑚨 𑚜𑚥𑚲
𑚔𑚙 𑚙𑚲𑚤 𑚞𑚰𑚙𑚶𑚤 𑚑𑚣𑚭 𑚑𑚮𑚝𑚯 𑚙𑚲𑚤𑚯 𑚥𑚞𑚯𑚞𑚔𑚯
𑚕𑚲𑚤 𑚝𑚰𑚫𑚙 𑚌𑚰𑚣𑚭𑚖𑚲 𑚄𑚨 𑚙𑚲 𑚙𑚮𑚀𑚤𑚭
𑚣𑚝 𑚥𑚖𑚲। 𑚄𑚨𑚯 𑚄𑚨 𑚊𑚲 𑚌𑚥𑚭𑚣
𑚞𑚰𑚙𑚶𑚤 𑚙𑚱 𑚨𑚛𑚭 𑚝𑚲𑚤𑚲 𑚀𑚙𑚲 𑚙𑚲𑚫 𑚑𑚙 𑚊𑚲
𑚢𑚮𑚊 𑚝𑚲𑚤 𑚙𑚲𑚫 𑚝 𑚙𑚲𑚤 𑚙𑚲। 𑚋𑚰𑚧𑚯 𑚀𑚤𑚭𑚑
𑚑𑚙 𑚋𑚰𑚧𑚯 𑚙𑚰𑚨 𑚊𑚲𑚌 𑚚𑚮𑚣𑚭 𑚊𑚲 𑚔𑚙
𑚙𑚲𑚤·𑚖𑚲 𑚢𑚤𑚯 𑚌𑚯𑚣𑚭 𑚚𑚮𑚣𑚭 𑚟𑚮𑚤𑚯 𑚑𑚯𑚣𑚭
𑚙𑚰𑚖𑚲 𑚌𑚯𑚣𑚭 𑚑𑚙 𑚌𑚴𑚢𑚯 𑚌𑚯𑚣𑚭 𑚚𑚮𑚣𑚭 𑚝𑚲
𑚢𑚮𑚥𑚯 𑚌𑚯𑚣𑚭 ॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMĔĀḶĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikkī-ādmī-rē dō puttar thiē. Unhā̃-maṅjhā nikkē-puttrē
One-man-of two sons were. Them-from-among by-the-younger-son

bābbē-kanē galayā, 'bābbā, jē ghar-bārī-rā hēsā mērā hai, sē
the-father-to it was-said, 'father, what property-of share mine is, that

miñjō dē.' Tā̃ unī apṇī laṭī-paṭī unhā̃-jō baṇḍī-dittī.
me-to give.' Then by-him his-own property them-to was-divided-out.

Atē thoṛhē-dhiāṛē-pichchhē lauhkā-puttar sabbh-kichchh baṭōḷī-baṭōḷī-karī
And a-few-days-after the-younger-son everything collected-collected-having

dūr-dēsa-jo chalī-gēa, atē utthē apṇī laṭī-paṭī burē-kammā̃-bichch
a-far-country-to went-away, and there his-own property bad-actions-in

guāī. Jā̃ sē sabbh-kichchh mukāī-baithā, tā̃ us-dēsā-maṅjh
was-lost. When he everything having-completed-sat, then that-country-in

barā ankaḷ pēā, atē us-jō aukhī pēī. Tā̃ ō jāī-karī
a-great famine fell, and him-to distress fell. Then he gone-having

us-dēsē-rē ikkī-ādmī-rē laṛ laggā, atē unī us-jō
that country-of a-man-of (to-)skirt was-attached, and by-him him-as-for

apṇē-khēttrā̃-maṅjh sūr chāṛṇē-jō bhējyā. Atē unī chahēā
his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished

jē sukaṛ-mukaṛ sur khāndē-thiē, 'unhā̃-kanē apnā pēṭ bharā̃,'
what husks the-swine eating-were, 'them-with my-own belly I-may-fill,'

par kōī us-jō nī dindā thiā. Par jā̃ sē surtī-bichch ayā,
but anyone him-to not giving was. But when he sense-in came,

tā̃ galayā, 'mērē-bābbē-rē kitṇē kāmmē hin, jinhā̃-kachh rōṭī
then it-was-said, 'my-father-of how-many servants are, whom-near bread

khāī-karī dēṇē-jō bhī hai, atē haũ bhukhā mardā-hai. Haũ
eaten-having giving-for also is, and I hungry dying-am. I

uṭṭhī-karī apṇē-bābē-kachh jāllā, atē us-jō galālā, "bābā, maĩ
arisen-having my-own-father-near will-go, and him-to will-say, "father, by-me

surgē-rā atē tērē-aggē pāp kittā, atē abē maĩ is-jōg nī
heaven-of and of-thee-before sin was-done, and now I this-worthy (am-)not

jē phirī tērā puttar hōẽ. Mīñjō apṇē-kāmmẽã-sāhī ikk
that again thy son I-may-become. Me thine-own-servants-like one
bujjh." ' Tẽã sē uṭṭhi-karī apṇē-bābē-kachh ayā. Par
consider." ' Then he arisen-having his-own-father-near came. But
ajjē-tikar dūr-hī thiā, jē usē-rē bābē us-jō dikkhyā, atē
still distant-even he-was, that by-his by-father him-as-for it-was-seen, and
us-jō dayā āī, atē daurī-karī us-jō galē layā,
him-to compassion came, and run-having him-to on-the-neck he-was-attached,
atē sunnā ditta. Atē puttrē us-jō galayā, 'bābbā, maĩ
and kiss was-given. And by-the-son him-to it-was-said, 'father, by-me
surgē-rā atē tērā pāp kittā-hai, atē abē is-jog nī jē
heaven-of and of-thee sin done-is, and now this-worthy (I-am-)not that
phirī tērā puttar hōẽã.' Par bābbē apṇē-muṇḍyāhẽã-jo
again thy son I-may-become.' But by-the-father his-own-bondservants-to
galayā, 'kharē-kachhā kharē kapṛē kaḍhī lēī-āō, atē
it-was-said, 'good-than good garments having-produced bring-ye, and
us-jō luāō; atē usē-rē hatthē angūṭhī, atē pairē juṭē puāō;
him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;
atē asī khāiē atē khusī karīē; is-karī jē ēh mērā puttar
and we may-eat, and happiness may-make; this-for that this my son
, marī-gēā-thiā, sē jīndā hūā; gōchī gēā-thiā, sē
having-died-gone-was, he living become; having-been-lost-gone-was, he
milī-gēā.' Tẽã khusī karṇē laggē.
having-been-got-went.' Then happiness to-do they-began.

Atē usē-rā baṛā puttar khēttrā-mañjh thiā. Jẽã gharē-rē
And him-of the-elder son the-field-in was. When the-house-of
nēṛ pujyā, gāṇē- atē nachchṇē-rā raṇkā suṇṇyā. Tẽã
near he-arrived, singing- and dancing-of sound was-heard. Then
ikkī-chākrā-jō sādī karī puchchhyā jē, 'ēh kyā hai?' Unī
one-servant-to called-having it-was-asked that, 'this what is?' By him
us-jō galayā jē, 'tērā bhāī ayā-hai, atē tēre-bābbē dhām
him-to it-was-said that, 'thy brother come-is, and by-thy-father a-feast
lāī is-karī jē sē jīndā jāgdā pujjī-gēā.' Unī
was-prepared this-for that he living waking arrived.' By-him
chamkī-karī andar jāṇā nī chahgā. Tẽã usē-rā bābā bāhar
angered-having within to-go not was-wished. Then him-of the-father outside
ayā, atē us-jō patyāṇē laggā. Unī uttar dēī-karī
came, and him-to to-persuade began. By-him answer given-having
bābbē-jo galayā, 'dikkh, itnī-harsẽã-kachhā maĩ tēri ṭēhal kardā-hai,
the father-to it-was-said, 'see, so-many-years-from I thy service doing-am,

atē kadī tērē galaē-kachha bāhar nī gēā, par taĩ ikk chhālū bhī
and ever thy thing-said from outside not I-went, but by-thee one kid even
miñjō ajjē-tikar nī dittā, jē maĩ apṇē-yār-bāsẽ-kanē
to-me today-up-to not was-given, that I my-own-friends-companions-with
khusī manẽ. Par jis-bēlē ēh tērā puttar ayā, jinī
happiness may-celebrate. But at-what-time this thy son came, by-whom
tērī laṭī-paṭī raṇḍā-mañjh guāī, usē-rē tikar dhām lāī.'
thy property harlots-among was-lost, him-of for a-feast was-prepared.'
Unī us-jō galayā, 'bachchā, tū sadā mērē-kanē haī, atē
By-him him-to it-was-said, 'child, thou always of-me-near art, and
jē-kichchh mērā hai, sē tērā hai. Khusī karṇā atē khusī
whatever mine is, that thine is. Happiness to-do and happy
hūṇā jōg thiyā, jē ēh tērā bhāī marī-gēā-thiyā, phirī
to-become proper was, that this thy brother having-died-gone-was, again
jīndā hūī-gēā; atē gōchī-gēā-thiyā, sē milī-gēā.'
living became; and having-been-lost-gone-was, he having-been-found-went.'

GĀDĪ.

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmaur or Brahmaur Wizārat of the State of Chamba, and the adjoining parts of the Kangra district. The Bharmaur Wizarat is also called after them Gaddērān,—the country of the Gaddis. They preserve a tradition that they are descended from refugees from the Panjāb plains, their ancestors having fled from the open country to escape the horrors of the Musalmān invasions, and having taken refuge in these ranges, which were at that period almost uninhabited.

An account of this interesting people will be found on pp. 79 ff. of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādī or Bharmaurī, and the number of speakers was reported for the purposes of this Survey to be as follows:—

Chamba	12,446
Kangra	2,500
TOTAL	14,946

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows:—

Chamba	26,361
Kangra	4,385
Elsewhere	183
TOTAL	30,929

The Bharmaur Wizārat is situated in the extreme east of the Chamba State. Further east lies Kulu, the language of which is Kuḷūī. To the south lies Kangra, where Kāṅgṛī is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādī is a form of Chamēāḷī, but, as might be expected, it shows traces of the influence of Kuḷūī and of Kāṅgṛī. It also possesses several independent features. One of them is the common pronunciation of the letter *ś* as *kh*, sounding something like the *ch* in the word 'loch,' or in the German 'ach.' Thus the word *śuṇnā*, to hear, becomes *khuṇnā*; *śikkhṇā*, to learn, becomes *khikkhṇā*; *śit*, ague, becomes *khīt*; and *daś*, ten, becomes *dakh*. It will be remembered that in other Western Pahāṛī dialects this *ś* retains its proper sound like that of the *ss* in 'session,' and does not become *s* as in Hindī. On the other hand in Kāshmīrī and its related languages *ś* becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāhṇā*, to go, makes *gachhā̃* (compare the Kāshmīrī *gaṭsha*, and the Sanskrit *gachchhāmi*), I may go. So many other verbs, such as *iṇā* (Kāshmīrī *yin**), to come, *ichhā̃*, I may come; *bhōṇā*, to become, *bhuchhā̃*, I may become.

The Vocabulary of Gādī contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāṅgṛī Vocabulary, is here given. It

will be seen that several of the words have a close relation to corresponding words in Kāshmīrī :—

agūk, before.
akkō, this year.

bab, *babb*, a father.
bagṛē, a field.
baḷṇā, to say.
baṇḍṇā, to divide.
bat, wind.
baukaṛ, the upper storey of a house.
bēh, a marriage.
bēkhṇā, to sit.
bēṭaṛī, a wife.
bharukkh, hunger.
bhōṇā, to become, to be.
bhrukkhṇā, hungry.
biār, wind.
biṭhū-ra, seated (past participle).
bun, *bunk*, down, below (Kāshmīrī *bōn*).
būṛhā, a father.

chhaḍṇā, to finish, complete.
chhēlṛū, a goat, lamb.
chhikka, a load.
chhiṛī, wood.
chhu-rā, come (past participle).
chimṭā, high.
chōṭī, the peak of a hill.

ḍabhāṇā, to put on (clothes)
dabī-karī, severely (of a beating).
dand, a tooth.
ḍēṇā, to cross (a pass, etc.).
dhar, a hill
dharēṭṇā, to drag.
dhiaṛā, *dhyāṛā*, a day, the sun.
dhīū, a daughter.
dotē, to-morrow.

gabhrū or *gōbhrū*, a boy.
gachhu-rā, see *guchhū-rā*.
gāhṇā, to go (past participle *gachhū-rā*, Kāshmīrī *gatshun*).
gō, gone (past participle) (Kāshmīrī *gōv*).
gōbhrū, see *gabhrū*.
guāṇā, to cause to go, to lose.

guchhū-rā or *gachhū-rā*, gone (past participle).
guhṇā, to be lost.

kachchhā, white.
hākhar, *hākkhrī*, the eye.
hērnā, to see, look.
hēsā, a share.

ijai, *ijī*, a mother.
iṇā, to come (cf. Kāshmīrī *yin*").

jabarā, an old man.
jēllā, hard.
jōṛā, a rope.

kāmā, a servant.
khaḍṇa, to call.
khagṭū, a chip, splinter.
khanda, a flock.
kharāṭ, hair.
kharat, loss.
kharīṇā, to stand up.
khēūl, a porcupine.
khikkhṇā, to teach (Kāshmīrī *hĕkhun*).
khōṭā, an ass.
khuṇṇā, to hear.
kiṭthā, together, in one place.
kōḍ, a fair.

lavṇā, to take.
lānā, fine, smooth.
lāṇā, to prepare, apply.
lāṛī, a wife
lanhkaṛā, *lauhkṛa*, small, younger.
lē-iṇā, *lēī-iṇā*, or *lēī-ēṇā*, to bring.
lēī-gāhṇā, to take away.
lōdhā, blood.

mā, a mother.
mahṇū, *mahṇā*, a man.
mallē, towards, with, near (=Hindōstānī *pās*).
matā, much, very.
muḷṇā, to be joined, to be met.

nabī, a wife.
nachrōhī, the fourth day from the present.
nai, a river.

nakarj, the day before the day before yesterday, three days ago.
naṛ, a stone.
nhakhṇā, to run away.
nikkā, a child.

ōḍkaṇ, apparel.

paḷchāh paiṇā, to fight.
paraṛ, a foot.
parj, the day before yesterday.
parōhē, the day after to-morrow.
phirī iṇā, to return.
pichchhāh, behind.
piṭṭh, the back.
puhāl, a shepherd.
pūṇā, to fall.
puṭhī, on, upon (Kāshmīrī *pēṭh*).
putr, a son.

raihṇā, *rēhṇā*, to remain, dwell.

sanē, together with.
sanh, a bull.
sarakṇā, to be angry.
sēṭē, with, together with, by means of (Kāshmīrī *sūty*).
sūṇā, to sleep.
sunind, a dream.

taḷē, below.
tauḷā, quick.
ṭhaṇḍā, lazy.
trīmat, a woman.

wāj, sound, noise.
wānā, the lower storey of a house.
umbar, age.

Authorities.—A full account of the Gādī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddi women, the Shepherds of the Outer Himalâyas, Panjâb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumāṇa*, to work, to earn, and it becomes *i* in *kiṭṭha*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muḷnā*, to be met, and *ō* becomes *a* in *balṇā*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kh*. In the word *bhrukkhṇā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍṇā*, to divide, for *bhaṇḍṇā*. This is the regular rule in Kāshmīrī and other related languages.

Declension.—The declension of the Gādī noun is more like that of Maṇḍĕāḷī than that of Ḉhamĕāḷī, although it also has points in common with the latter. The main point in which it differs from Chamĕāḷī is that, as in Maṇḍĕāḷī and most other Western Pahāṛī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamĕāḷī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *tadbhava* masculine nouns in *ā*, like *ghōṛā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēhṇ*, a sister, which add *ī*; and feminine nouns in *ū*, like *dhīu*, a daughter, which add *ā*. Thus, *ghōṛē*, horses; *bhēṇī* or *bēhṇī*, sisters; and *dhīūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthī*, an elephant, or elephants; *gōbhrū*, a young man, or young men; and *kuḷī* (the Chamĕāḷī *kuṛī*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōṛē*, *hāthī*, *gōbhrū*, *kuḷī*, *bhēṇī* or *bēhṇī*, *dhīūa*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōṛā*, a horse, drop the final *ā*. Feminine nouns in *ī*, like *kuḷī*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēhṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms :—

ghōṛē, by or in a horse or horses.
gharē, by or in a house or houses.
hāthīē, by or in an elephant or elephants.
gōbhrūē, by or in a young man or young men.
kuḷī, by or in a girl.
kūḷīē, by or in girls.
bhēṇī or *bēhṇī*, by or in a sister or sisters.
dhīūē, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added :—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
ghōṛā, a horse.	*ghōṛē*	*ghōṛā*	*ghōṛē*	*ghōṛē*	*ghōṛēō*
ghar, a house.	*ghar*	*gharā*	*gharē*	*gharā*	*gharō*
hāthī, an elephant.	*hāthī*	*hāthī*	*hāthīē*	*hāthīā*	*hāthīō*
gōbhrū, a young man.	*gōbhrū*	*gōbhrū*	*gōbhrūē*	*gōbhrūā*	*gōbhrūō*
kuḷī, a girl.	*kuḷī*	*kuḷī*	*kuḷī* (sing.), *kuḷīē* (plur.)	*kuḷīā*	*kuḷīō*
bhēṇ, a sister.	*bhēṇī*	*bhēṇī*	*bhēṇī*	*bhēṇī*	*bhēṇīō*
dhīū, a daughter.	*dhīūā*	*dhīūā*	*dhīūē*	*dhīūā*	*dhīūō*

NOTE.—The genitive of *ghar* may be either *gharā rā* or (as in Chamĕāḷī) *gharā-rā*.

The usual postpositions are:—

Acc.-dat. *jō, bō, gō,* to or for.

Instr. *sēitē,* with (by means of).

Abl. *thaũ, thaũ,* from; *maũjhā,* from in; *sēitē,* with (together with).

Gen. *rā,* of.

Loc. *maũjh, mã, māh,* in; *mallō,* near (=*pāe*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō,* see the remarks under the head of Chamĕāḷī. With *bō,* we may compare the Kuḷūn *bē;* and with *gō,* the *gai* of the Maiyã form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *ba* for the genitive and *bẽ* for the ablative; and Bashgalī Kāfir has *ba,* as a prefix for the locative. With *sēitē,* we may compare the Kāshmirī *sũt* or *sũty.*

Verbs of saying take either *sēitē,* or *jō,* as the postpositions governing the person addressed. Thus, *babbē-sēitē balū,* he said to the father; *tis-jō balū,* he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā ckīja sur khāndē, tisā amī khāã,* what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak,* one, is *akkī.*

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngrī Pañjabī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	*aũ, mũ, ãũ*	*tū*
Ag.	*mẽã, mẽ*	*tuã, tẽ*
Obl.	*mũ*	*tuddh*
Dat.	*mũ, mũhũ, muñjō, miñjō, māgō*	*tuḷjō, tāgō*
Gen.	*mērā*	*terā*
Plur.		
Nom.	*assē, assī, assã*	*tussē, tussā*
Ag.	*assē*	*tusse*
Obl.	*assū*	*tussū*
Gen.	*ūndā, indhā*	*tūndā, tundhā*

amī means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

	This, he, she, it	That, he, she, it
Sing.		
Nom.	*ih*	*uh, ōh*
Ag.	*innī*	*unnī*
Obl.	*is*	*us*
Gen.	*isē-rā*	*usē-rā*
Plur.		
Nom.	*ih*	*ōh*
Ag.	*ĩyyẽ*	*ũyẽ*
Obl.	*iã, inh*	*ũã, unh*
Gen.	*iã-rā, inhē-rā, inhā-rā*	*ũã-rā, unhē-rā, unhā-rā*

No instance of feminine or neuter forms has been noted.

The **Relative** and **Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

	Who, which, what	That, he, she, it
Sing.		
Nom.	*jē, jō*	*sō*
Ag.	*jinnī*	*tinnī*
Obl.	*jas, jissā*	*tis, tas, tissā*
Gen.	*jasē-rā*	*tisē-rā*
Plur.		
Nom.	*jē, jō*	*sō, saā*
Ag.	*jīyyẽ*	*tīyyẽ*
Obl.	*jiã*	*tiã*
Gen.	*jiã-rā*	*tiã-rā*

Instead of *tis, tisē*, we also find *tēs, tēsē*. This is little more than a variety of spelling

The **Interrogative Pronouns** are thus declined :—

	Who? which?	What? (neuter)
Sing.		
Nom.	*kuṇ*	*kiā, kyā*
Ag.	*kuṇī*	
Obl.	*kas*	(dat.) *kajō*
Gen	*kasē-rā*	*kaḷē-rā*
Plur.		
Nom.	*kuṇ*	
Ag.	*kīyyẽ*	
Obl.	*kiã*	
Gen.	*kiã rā*	

The **Indefinite Pronoun** *kōī*, anyone, someone, is thus declined :—

Sing.

Nom.	*kōī*
Ag.	*kuṇī*
Obl.	*kaskī*
Gen.	*kaskī-rā*

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindī *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apu* or *appē*, self. Its agent is *apū*, genitive *apṇā*, and oblique form *apū*. Note that, as in Chamĕāḷī, the initial *a* is short.

Other Pronominal Forms.

Mr. O'Brien gives the following :—

itūnā, ētrā, this much or (pl.) many; *utūnā*, that much or (pl.) many; *tatūna, tētrā*, that much or (pl.) many; *jitúnā, jētrā*, how much or (pl.) many; *katūnā, kētrā*, how much or (pl.) many?

ĕti, this many, *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

inhā, of this kind; *unhā*, of that kind; *tīnhā*, of that kind, and so on.

ebē, now; *tapē, tēkhaṇē*, then; *jaṇē, jēkhaṇē*, when; *kaṇē, kaṇhē, kēkhaṇē*, when?

aṭhī, here; *tēṭhī*, there; *jēṭhā*, where; *kaṭhi* (sic), where?

ĕrā, īrā, ihrā, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahra, karā*, whither?

ihā̃, in this manner, thus; *tīhā̃*, in that manner, so; *jihā̃*, in what manner; *kihā̃*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. *hū̃, hā*	*hū̃, han*
2. *haĩ, hā*	*hin, han*
3. *hā*	*hin, han*

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for persoa. Its masculine singular is *thū*, and its masculine plural *thē*. The feminine of both numbers is *thī*.

B.—Active Verb.—Several of the most common verbs in Gādī have forms which are strange to other Indian languages.

Such are :—

bolṇā, to say.
bekhṇā, to sit.
bhoṇa, to become.
gahṇā, to go.
iṇā, to come.

Most of the above are also irregular in their conjugation. With *bēkhṇā*, we may compare the Kāshmīrī *bēhun*, to sit; with *bhōṇā*, the Kāshmīrī *b(h)ŏwun*, to become; with *gachhũ*, I may go, the Kāshmīrī *gatshun*, to go; and with *iṇā*, the Kāshmīrī *yin*", to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhṇā*, to sit; *mārnā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇā bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamĕāḷī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *māraudā*, striking. The third adds *nũ*, as in *mārnũ*, striking, *bēkhnũ*, sitting

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhonũ*; from *iṇā*, to come, we have *īndā*; from *gāhṇā*, to go, we have *gahndā* and *gāhnũ*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhnũ*.

The verb *dēṇā*, to give, has its present participle *dindā* and *dēnũ*. *Laiṇā*, to take, on the other hand is regular, making *laindā*, and *lainũ*.

The verb *bolṇā*, to say, has its present participle *balandā* or *bandā*, as in *sachch bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuluī, by adding *ā* to the root. Thus, *mārā*, struck. Sometimes, however, and especially in the formation of the passive, the Chamĕāḷī form in *ĕā* or *yā* is used. Thus, *māryā gāhṇā*, to be struck.

Many verbs form their past participles irregularly We may quote the following :—

		Past Participle.
bhōṇā,	to become	*bhūā* or *bhuchhūrā*
gāhṇā,	to go	*gó* (plur. *gać* or *gé*) or *guchhūrā*
iṇa,	to come	*ā* (plur. *āē*, fem. *āī*) or *chhūrā* (sic)
bēkhṇā,	to sit	*baiṭhā*, *biṭhūrā* or *bēkhūrā*
dēṇa,	to give	*dittā*
laiṇā,	to take	*lēū*
pūṇa,	to fall	*pēū*
lāgṇā,	to begin	*laggā*

Karnā, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Maṇḍĕāḷī and Chamĕāḷī, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārū*, struck, *mārū-rā*, in the condition of one struck, the Hindī *mārā huā*. So *heru*, seen, *hérū-rā*, in the state of one who is seen, = *dekhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārnā*, plur. *mārnē*, fem. sing. and plur *mārnī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *nakhī gāhṇā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

		Conjunctive Participle.
bhōṇā,	to become	*bhūchh(ī)-kar(ī)*
gāhṇā,	to go	*gachh(ī)-kar(ī)*
īṇā,	to come	*ā(ī)-kar(ī)* or *ichh(ī)-kar(ī)*
laiṇā,	to take	*lē(ī)-kar(ī)*
dēṇā,	to give	*dī-kar(ī)*

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmīrī *sūty*) to the oblique form of the present participle. Thus, *mārandē sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *a*. Thus, *mār*, strike thou ; *māra*, strike ye.

The following are irregular :—

	Imperative.	
	Sing. 2.	Plur. 2.
gāhṇā, to go	*gāh*	*gachhā*
īṇā, to come	*ā̃ī*	*ā̃īā*

The Old Present and Present Conjunctive is thus conjugated :—

	'I strike', Sing.	'I may strike', Plur.
1.	*mārũ̃, mārã̃*	*mārũ̃, mārã̃*
2.	*mārẽ̃*	*māran, mārā*
3.	*mārā*	*māran*

Irregular are :—

From *bhōṇā*, to become

	Sing.	Plur.
1.	*bhuchhũ̃ (-ã̃)*	*bhuchhũ̃ (-ã̃)*
2.	*bhūẽ̃*	*bhūn, bhūā*
3.	*bhūā*	*bhūn*

From *gāhṇā*, to go

	Sing.	Plur.
1.	*gachhũ̃ (-ã̃)*	*gachhũ̃ (-ã̃)*
2.	*gachhẽ̃*	*gachhā*
3.	*gachhā*	*gāhan*

From *īṇā*, to come

	Sing.	Plur.
1.	*ichhẽ̃* (*-ẽ*)	*ichhẽ̃* (*-ẽ*)
2.	*āīẽ̃*	*āīā*
3.	*aīā*	*īn* or *ain*

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus :—

'I shall strike,' etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. *mārẽ̃lā*, *mārilā*	*mārlī*	*mārẽ̃lā*, *mārlā*	*mārlī*
2. *mārlā*	*mārlī*	*mārlā*	*mārlī*
3. *mārlā*	*mārlī*	*mārlā*	*mārlī*

It will be seen that *mārlā* (*-lā*, *-lī*) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case :—

From *bhōṇa*, to become, *bhuchhẽ̃lā* or *bhōlā*
From *gāhṇā*, to go, *gachhẽ̃la*, *gichhẽ̃lā* or *gāhlā*
From *īṇā*, to come, *chhẽ̃lā* (sic) or *īlā*
From *laiṇā*, to take, *lẽ̃lā* or *lēlā*.

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nẽ̃* is also employed, but only in the first and second persons. Thus :—

'I strike,' etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. *mārdā*, *mārandā* or *mārnẽ̃*	*mārdī*, *mārandī* or *mārnẽ̃*	*mārdē*, *mārandē* or *mārnẽ̃*	*mārdī*, *mārandī* or *mārnẽ̃*
2. *mārdā*, *mārandā* or *mārnẽ̃*	*mārdī*, *mārandī* or *mārnẽ̃*	*mārdī*, *mārandī* or *mārnẽ̃*	*mārdī*, *mārandī* or *mārnẽ̃*
3. *mārdā* or *mārandā*	*mārdī* or *mārandī*	*mārdī* or *mārandī*	*mārdī* or *mārandī*

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus:—

mārdā hũ, mārandā hũ, or *mārnũ hũ*, I am striking;
mārdā haĩ, marandā haĩ, or *mārnẽ haĩ*, thou art striking;
mardā hā or *mārandā hā*, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *nũ* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

mārdā thū or *mārandā thū*, I (masc.) was, thou (masc.) wast, or he was striking.
mardī thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on

The tenses formed from the past participle are made exactly as in Hindi. Thus:—

aũ ā or *aũ chhūrā*, I came.
mẽ̃ mārū, I struck him.
aũ ā hũ or *aũ chhurā hũ*, I have come.
mẽ̃ mārū hā, I have struck him.
aũ ā thū or *aũ chhūrā thū*, I had come.
mẽ̃ mārū thū, I had struck him.

As will be seen in the case of *īṇā*, to come, so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus:—

aũ bhūā or *aũ bhuchhūrā*, I became;
aũ gō or *aũ guchhūrā*, I went;
aũ baiṭhā or *aũ biṭhūrā*, I sat; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamēāḷi past participle in *ēa* or *yā* with *gahṇā*. Thus:—

aũ māryā gāhndā, I am being beaten.
aũ māryā gahndā thū, I was being beaten.
aũ māryā gāhlā, I shall be beaten.

Sometimes we come across the passive formed with *ī*, as in other Western Pahāṛī dialects. Thus *pakaṛaṇā*, to be seized, *pakaṛīē gaē*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

baṇnā,	to be made;	*baṇāṇā*,	to make.
gāhṇa,	to go;	*guāṇā*,	to cause to go, to lose.
khuṇnā,	to hear;	*khuṇāṇā*,	to cause to hear, to tell.

Compound Verbs.—These are much as in other Pahāṛī languages.

Intensives, like *baṇḍī dēṇā*, to divide out, or *guāī chhaḍnā*, to squander, are common.

Inceptives occur in phrases like: *sō kaṅkaḷ bhōṇē laggā*, he began to be in want.

Three specimens are given of Gādi. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀṚĪ (CHAMĔĀḶI).

GĀḌĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN I.

ਯਮੀ ਮਤਾਰ ਤੇ ਸੂਰ ਪੁਤ ਬੀਟ।

ਤਿਸ ਬਰੋ ਲੈਤਮਤੇ ਪੁਤ ਪਯੇ ਸੋਰੇ ਪਲੂ ਤੇ ਪਯੂ ਘਾਰਦੀ ਤ

ਤਸ ਤੇ ਸਿਤੇ ਸੁਲਮ ਤੇ ਸੋ ਸੋ। ਤੇ ਤੇਸੀ ਘਾਰਦੀ

ਪੰਤੀ ਸਿਤੀ। ਬੇਸ਼ ਹਿਰਤੇ ਪਿਸੋ ਲੈਤਮਤੇ ਪੁਤ ਸਤ

ਸਿਤ ਸਿਤ ਮਤੀ ਪਤਸਸ ਤੇ ਸਲੀ ਸੋ ਯਤ

ਤੇਠੀ ਯਪਤੀ ਘਾਰਦੀ ਲਸਯਤ ਸਤ ਸੁਯਤ ਸਿਤੀ।

ਤੇ ਤੇ ਸਤ ਸਿਤ ਸੁਯਤ ਸਤ ਤੇ ਤਿਸ ਸੁਲਯ ਸਤ

ਪਤੇ ਯਤਸਲ ਪਤ। ਤੇ ਸੋ ਸਲ ਤੇਤ ਲਸ।

ਤੇ ਤਿਸ ਸੁਲਯ ਤੇ ਯਮੀ ਸਤਸਤੇ ਸਲ ਸੋ। ਤੇ

ਤਿਸੀ ਯਪਤੀ ਪਸਤੀਤੇ ਸੂਰ ਸਤਤ ਤਤ।

ਤਿਸ ਤੇ ਸਤ ਬੂ ਤੇ ਤਿਸ ਸੀਤ ਸੂਰ ਯਸ

ਤਿਸ ਯਸੀ ਪਤ। ਤੇ ਤਿਸ ਤੇ ਸਤ ਪ ਸਿਸ

ਬੁ। ਤੇ ਸੁਰਤੀ ਮੰਤ੍ਰ ਦੇਸ਼ੀ ਮਤੀ ਧਲੂ ਨੇ ਸੋਤ
ਪਧੇ ਤੇ ਘਤੇ ਮਤੇ ਮਨੋ ਤਿਮੇ ਤਿਰਥ ਨੇ ਮਤੀ ਤੇਰੀ
ਤਿਮ ਯਤੇ ਤੁਖਤ ਸਰਮ ਤੇ। ਯਤੇ
ਓਠੀ ਮਤੀ ਯਪਤੇ ਪਧੇ ਮਲੇ ਗਿਤੁੱਲ ਤੇ
ਤਿਸ ਨੇ ਧਲੂੰਲ ਤੇ ਧੰਪੂ ਸੇ ਸੁਰਸੇ ਤੇ ਯਤੇ ਤੇਰ
ਪਧ ਮਤੂ ਯਧੇ ਦਸ ਨੇਸ ਤੇ ਨੇ ਢਿਤੀ ਤੇਰ ਪੁਤ
ਧਤੂ। ਤੀਤ ਤੇਰ ਤੇਰ ਮਨੋ ਤਿਮ ਤੀਤ ਗਿਨੇ ਦੀ ਰਖ।
ਤੇ ਓਠੀ ਮਤੀ ਯਪਤੇ ਪਧੇ ਮਲੇ ਸਲੂ। ਸੇ ਯਨੇ
ਤਿਰਥ ਸੂਰ ਬੁ ਤਿਸ ਨੇ ਤੇਤੀ ਮਤੀ ਪਧੇ ਨੇ ਸਮਸਲਗੀ।
ਤੇ ਸੇ ਸੇਤੀ ਮਤੀ ਤਿਸ ਸੇਤੇ ਪੂਤੀ
ਮਤੇ ਲਗ ਯਤੇ ਮਤੇ ਟੇਮ ਸਿਤੇ। ਪੁਤ
ਤਿਸ ਨੇ ਧਲੂ ਨੇ ਤੇ ਧੰਪੂ ਸੇ ਸੁਰਸੇ ਤੇ ਯਤੇ ਤੇਰ
ਪਧ ਮਤੂ ਤੇ ਯਧੇ ਦਸ ਨੇਸ ਤੇ ਨੇ ਢਿਤੀ ਤੇਰ
ਪੁਤ ਤੁਤੁੱ। ਪਧੇ ਯਪਤੇ ਮਨੋ

ਨੈ ਪਲ੍ਹ ਨੈ ਖਰ ਖਰ ਪੈਸ਼੍ਹ ਮਸ਼ੀ
ਲੇਓ ਯੋ ਤੇ ਤਿਸ ਨੈ ਤਤੇਓ ਸੋਯੋ ਯਤੇ
ਤਿਸ ਤੇ ਤਸ ਯਗ੍ਹੀ ਪਾਤੇ ਸ਼ਟੇ। ਯਤੇ ਯੋਸ
ਲ ਨੈ ਯਸੀ ਖਓ ਸ਼ਸੀ ਖ੍ਹ ਸੀ ਸ਼ਤੇ ਸੀਤੇ
ਨੈ ਟਤ ਸੋਤੇ ਪ੍ਹਤ ਸੀ ਸੀ ਸ੍ਹ ਯਯੇ ਟਿਸੀ
ਸੀ ਤ੍ਹਯੋ ਸ਼ਤੀ ਸ੍ਹ ਸ੍ਹ ਸੀ ਯਯੇ ਸ਼ਲ੍ਹੀ
ਸ੍ਹ। ਤੇ ਸਓ ਯਓ ਯਤ੍ਹਤ ਲਸ੍ਹ॥

ਤਿਸੇ ਤੇ ਸੋਓ ਪ੍ਹਤ ਯਗੜੀ ਯੰਸ਼ ਸ੍ਹ।
ਨੈ ਖਾਤੇ ਸੇਤ੍ਹ ਯੋ ਸਤ੍ਹ ਸਸ਼ਤ ਸੀ
ਓਯਨੈ ਖ਼ਸ਼ੀ। ਤੇ ਯਸੀ ਸਸ ਨੈ ਖ਼ਸ਼ੀ
ਸਸੀ ਪ੍ਹਸ਼ ਨੈ ਟਤ ਸੀ ਤੇ। ਤੇ ਤਸੀ ਤਸ ਨੈ
ਪਲ੍ਹ ਨੈ ਤੇਤ ਓਓ ਯੋ। ਸੋ ਤੇਤ ਪਯੇ ਯਸ
ਲਓ ਤੇ ਓਸ ਗਲ ਸਸੀ ਨੈ ਤਿਸ ਨੈ
ਤਨੀ ਯਨੀ ਸ੍ਹਲ। ਤਸੀ ਸਤਸੀ ਸਸੀ

ਜਪਲੇ ਮਾਰੇ ਪਲੁ ਕੇ ਧੰਮ ਦੇ ਗਾਰੇ। ਤਿਸੈ
ਤੇ ਪੁਛੇ ਪਤਾ ਛਿਪੀ ਮਾਰੀ ਤਿਸ ਕੇ ਪਤਿਧਉ।
ਤਿਸੀ ਦਯੇ ਸੇਵਤੇ ਪਲੁ ਤੇਰ ਸੇ ਛੁਟੀ ਪਤੇ
ਤਰੀ ਟਤਲ ਮਾਰਸ ਭੁਛੇ। ਤੇ ਜਉ ਮਸੀ ਤਰੀ
ਗਲ ਬਉ ਪਤਾ ਦੇ ਭੁਧ। ਪਰ ਤੇ ਮਸ
ਸੁਕੇ ਜਸੀ ਪਮਾਰੀ ਤੇ ਛਲੁ ਦੇ ਸਿਤ ਕੇ ਸੇ
ਜਪਲੁ ਧਰਦਸ ਸੇਵਤੇ ਖੁਸੀ ਮਾਰੇ। ਕੇ ਤਰ
ਟਤ ਪੁਤ ਧ ਕਿਸੀ ਤੇਰ ਲਟਧਟ ਲਸਪਲੁ
ਸੇਤ ਗੁਧਛ ਸਿਤ ਤੇ ਤਿਸੇ ਤੇ ਤਛੇ ਧਾਸ ਲਛੇ।
ਤਿਸੀ ਤਿਸ ਕੇ ਪਲੁ ਤੇ ਪੁਤ ਤੁ ਸਾਸ
ਸੁ ਮਲ ਤਤੰਸ। ਕੇ ਸੇਤ ਤ ਸੇ ਤੇਰ ਤ।
ਪਰ ਖੁਸੀ ਮਾਰੀ ਜਤੇ ਖੁਸੀ ਭੁਤ
ਸਤੁਰ ਬੁ ਛਸ ਗਲ ਕੇ ਟਤ ਤੇਰਤਛ ਸੁਧਬੁ ਜਯੇ
ਕੀਸਭੁਧ ਸੁਠੀ ਸੇ ਬੁ ਸੁਲੀ ਸੇ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMĔĀḶĪ).

GĀDĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.

Akkī-mahṇū-rē dū puttar tiē. Tiā̃-thaũ lauhkarē-puttrē
One-man-of two sons were. Them-from by-the-younger-son
babbē-sēitē balū, 'hē bāpū, gharbārī-rā hēsā jē mi.ñjō
the-father-to it-was-said, 'O father, the-property-of share which to-me
muḷdā-hā sō dē.' Tā̃ unnī gharbārī baṇḍī-dittī.
being-got-is that give.' Then by-him the-property was-divided-out.
Thorhē-dhiaṛe-pichchō lauhkarā puttar sabh-kichh kiṭṭhā karī
A few-days-after the-younger son everything together having-made
pardēsā-jō chalī-gō, atē tēthi apṇī gharbārī luchpaṇā-māh
a-far-country-to went-away, and there his-own property debauchery-in
guāī-dittī. Tā̃ jē sabh-kichh guāī-chhadū, tā̃
was-squandered. Then when everything was-squandered-completely, then
tis-mulkha-mañjh baṛā aṇkāḷ pēū. Tā̃ sō kaṅkāḷ bhōṇē laggā.
that-land-in a-great famine fell. Then he poor to-become began.
Tā̃ tis-mulkhē-rē akkī-sahukārē-mallē gō. Tā̃ tinnī
Then that-country-of one-banker-near he-went. Then by-him
apṇi-bagṛī-jō sūr charṇē bhējū. Tis-jō chāu thū jē, 'jisā
his-own-fields-to swine to-feed he-was-sent. Him-to wish was that, 'what
chīj̃ā sūr khāndē, tisā amī khā̃ī.' Tā̃ tis-jō kōī nā
things the-swine eat, those I-also may-eat.' Then him-to anyone not
dindā-thū. Tā̃ surtī-mañjh ichhī-karī balū jē, 'mērē-babbē-rē
giving-was. Then memory-in come-having it-was-said that, 'my-father-of
gharē kētrē kāmē hin, tiā̃-jō matī rōtī hin, aũ
in-the-house how-many servants are, them-to much breads are, I
bhrukkhnu marda-hā̃. Aũ utthī-katī apṇē-babbē-mallē gichhũlā tā̃
hungry dying-am. I arisen-having my-own-father-to will-go then

tis-jō balũlā, "hē bāpū, mẽ surgē-rā atē tērā pāp karū;
him-to I-will-say, "O father, by-me heaven-of and of-thee sin was-done;
abē is-jōg nā jē phirī tērā puttar baṇũ. Jīhã tērē
now this-worthy not that again thy son I-may-become. As thy
hōr kāmē hin tīhã miñjō bī rakh."' Tã uṭṭhī-karī
other servants are so me also keep."' Then arisen-having
apṇē-babbē-mallē chalū. Sō ajē-tiyã dūr thū, tis-jō hērī-karī
his-own-father-to he-went. He still far was, him (acc.) *seen-having*
babbē-jō dard laggī. Tã sō dauṛī-karī tis-sēītē pyārī
the-father-to pity was-attached. Then he run-having him-with affection
karṇē lagā, atē matē phōkū dittē. Puttrē tis-jō
to-make began, and many kisses were-given. By-the-son him-to
balū jē, 'hē bāpū, mẽ surgē-rā atē tērā 'pāp karū,
it-was-said that, 'O father, by-me heaven-of and of-thee sin was-done,
tã abē is-jōgā nā jē phirī tērā puttar bhuchhũ.' Babbē
then now this-fit not that again thy son I-may-become' By-the-father
apṇē kāmē-jō balū jē, 'kharē kharē ōḍhaṇ kāḍhī
his-own servants-to it-was-said that, 'good good apparel having-brought-forth
lēī-ā, tã tis-jō ḍabhāī-dēā; atē tisē-rē hatthē aṅgūṭhī, paraṛē
bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on
juṭā. Atē dhām lā, jē assī khāī-karī khusī karã;
shoes. And a-feast prepare, that we eaten-having rejoicing may-make;
kīhã jē ēh mērā puttar marī-gō-thū, abē phirī jī-bhūā;
why that this my son dead-gone-was, now again living-became;
guhī-gō-thū, sō abē muḷi-gō.' Tã sāī badhāī baṇṇē laggē.
lost-gone-was, he now got-went.' Then they rejoiced to-become began.

Tisē-rā mōṭā puttar bagṛī-andar thū. Jã gharē-nēṛē ā,
Him-of the-elder son the-field-in was. When the-house-near he-came,
gāṇē-nachchṇē-rī nāj khuṇī. Tã akkī-kāmē-jō khadī-karī
singing-dancing-of noise was-heard. Then a-servant-to called-having
puchchhū jē, 'ēh kī hā?' Tã unnī us-jō balū
it-was-asked that, 'this what is?' Then by-him him-to it-was-said
jē, 'tērā bhāī ā; sō tērē-babbē dhām lāī-hā, is-gallā-karī
that, 'thy brother came; so by-thy-father a-feast prepared-is, this-thing-for
jē tis-jō rājī-bājī muḷū.' Unnī sarkī-karī apṇē-manē
that him-to in-good-case he-was-got.' By-him angered-having in-his-own-mind
balū jē, 'andar nā gachhã.' Tisē-rē būṛhē bahār
it-was-said that, 'within not I-may-go.' Him-of by-the-father outside
ichhī-karī tis-jō patiāū. Tinnī babbē-sēātē balū,
come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mẽ̃ itūṇī bahrē tērī ṭēhal kardē bhūī. Tẽ̃ aũ kadī
'see, by-me so-many years thy service a-doing became. Then I ever
tērī-gallā-thaũ̃ bahār nā bhūā. Par tẽ̃ kadē muñjū akkī
thy-word-from outside not became. But by-thee ever to-me one
bakrī-rā chhēlū nā dittā, jē mẽ̃ apṇē-yār-bāsā-sēitē khusī
goat-of kid not was-given, that I my-own-friends-with rejoicing
karā̃. Jē tērā ēh puttar ā, jinnī tērā laṭā-paṭā
may-make. Who thy this son is, by-whom thy goods
luchpaṇē-maĩjh guāī-dittā, tẽ̃ tisē-rē-tāī dhām laī.'
debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared'
Tinnī tis-jō balū, 'hē puttar, tū sadā mā̃-mallē rēhndā.
By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
Jē mērā hā, sō tērā hā. Par khusī karṇa atē khusī
What mine is, that thine is. But rejoicing to-be-done and rejoiced
bhūṇā jarūr thū, is-gallā jē ēh tērā bhāī muā-thū,
to-be-become necessary was, for-this-thing that this thy brother dead-was,
abē jīndā bhūā; guhī-gō-thū, muḷī-gō.'
now living became; lost-gone-was, got-went.'

[No. 3.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀṚĪ (CHAMĀLĪ).

GĀDĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

ਕਮੀ ਮਤੂ ਤੇ ਘਤੇ ਮੂਏ ਸੇ ਸੇਤੀ
ਮਾਰੇ ਗਏ ਬੀਏ। ਤੇ ਸੇਸ ਸੀ ਮਾਈ ਕੇਸਾ
ਪੁਤੇ ਤੇ ਤੇਤੇਸ ਤਿਸੇ ਤੇ ਸੇ ਮਤੂ ਕਮੀ
ਤਰੇਸੀ ਤੇ ਦੇਤੇੜੀ ਤੇਤੇਸੀ ਬੀ ਸੇਟੀ ਬੇਂ ਪਮੂੜ
ਬੂ ਪਤੇ ਮੂਏ ਤੇ ਪੁਸ ਉਪਰੇ ਤੇਤੇਸੀ ਬੀ
ਤਸ ਤੇਖੀ ਬੇਂ ਪਮੂੜ ਬੂ ਪਤੇ ਤਸ ਤੇ
ਕਪਤੀ ਕਪਤੀ ਮਾਰੇਗੀ ਤਗੀੜੇਸੀ ਬੀ।
ਸੇਤੀ ਤੇ ਤਿਯੇਂ ਤਿਸ ਤੀ ਲੜੀ ਤਗੜੀਮੀ।
ਪੁਤੇ ਉਲ ਮਾਤੂ। ਸੇਸ ਓਸ ਤਮਸ ਤੇਤੇਸੇਤ।
ਓਤੇ ਸੇ ਮੇ ਉਯਗਤੂ ਬ ਗਏ ਤੇ ਸੇ ਸੇਤ ਤੇਤੀ

ਪਮਝੀਟ ਗਟ । ਸੰ ਤਿਧੰ ਸੌਰ ਸੈ

ਟਪੰਰ ਤੇ ਮਲਮੰ ਸਮੇ ਰੰਸ ਮਲੈ

ਲੈਂ ਸਟ ਤੰ ਸੌਰੇ ਰੰਸ ਸੇਰੇ

ਪਗਸ ਮਗੀ ਸ ਤੇ ਸਤੰਰਸ ਪਸ ਸੈ

ਸਾਮੰਰ ਸਤ ਸਿਸ ਸਸ ਸੌਧ ਪਪਲ ਰੇਸੌ

ਸੂਰੇ ਸੂਰੇ ਪਤੇ ਸ ਤੂਸ । ਤੰ ਰੰਸ ਤਿਧੰ ਥੈ ਸਤ

ਸਾਲ ਪੂਸਲ ਲੰਰੇ । ਤਿਥੈ ਸਤ ਸਾਲ

ਘਰੰਤ ਮਲਮੰ ਸਤਸਲ ਸਸ ਸਸ

ਖੂਲੰਰੇ ਸਿਤੀ। ਮਲਮੰ ਤੀ ਪਲੂ ਸ

ਸਤੰਰਸ ਸੌ ਸਸ ਪੰਸਿਤੇ ਤੰ ਰੰਸ ਤਸ

ਪਤੇ ਸੈ ਸੌ ਸੂੜੀ ਸਿਤੇ ॥

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMBĀḶĪ).

GĀDĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Akkī-mahṇū-rē gharē dūī chōr chōrī karnē gaē-thuē. Jā̃
One-man-of in-the-house two thieves theft to-do gone-were. When

sand dī-karī andar pujjē, tā̃ hērandē-hin, jē sō
a-mine given-having within they-arrived, then seeing-they-are, that that

mahṇū akkī-janānī, jē bauhaṛī rēhndī-thī, chōṭī-thaũ
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by

pakaṛūrā-thū; atē dūī, jē bun uānē rēhndī-thī,
he-seized-was; and by-another, who below in-the-lower-story living-was,

tēsē jaṅghā-thaũ pakaṛūrā-thū, atē us-jō apṇī-apṇī-kanūrī
as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction

dharīṛandī-thī. Sārī rāt tiyē̃ tīsē-rī laṛī-jhagṛī
dragging-they-were. The-whole night by them him-of fighting-quarrelling

karī. Burā hāl karū. Chōr is-tumāsē hērandē
was-made. Bad plight was-made. The-thieves at-this-spectacle watching

rahē. Itnē-mā̃ bhayāg bhūchh-gaī, hōr sō chōr tēṭhī
remained. The-meantime-in morning became, and those thieves there

pakaṛīē-gaē. Jā̃ tiā̃-chōrā-jō gharā-rē malkā-sanē rājē-mallē
caught-were. When those-thieves (acc.) the-house-of master-with the-king-near

lēī-gaē, tā̃ chōrē rājē-sēitē arj karī jē,
were-taken-away, then by-the-thieves the-king-to representation was-made that,

'hē mahārāj, assū-jō Sarkār sabh-kichh sajā dēā, appaṇ
'O King, us-to Your-Majesty every-kind-of punishment may-give, but

īndē dūī dūī bēh nā bhūn.' Tā̃ rājē tiā̃-thaũ
of-us two two marriages not let-there-be.' Then by-the-king them-from

sabh gall puchchhṇē lāī. Tiyē̃ sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhmnē sachch sachcā khuṇāī-dittī. Mālkē bhi
master before true true was-made-to-be-heard. By-the-master also
balū jē, 'mahārāj, chōr sachch bandē-hin.' Tẽ rājā
it-was-said that, 'King, the-thieves truth speaking-are.' Then the-king
hasū, atē sō chōr chhaṛī-dittē.
laughed, and those thieves were-released.

FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

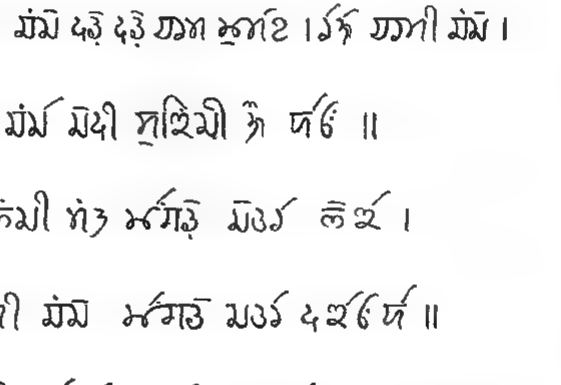
INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀṚĪ (CHAMĔĀḶĪ).

GĀDĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN III.

A POPULAR SONG.



[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMĔĀḶI).

GĀDĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN III.

A FOLK-SONG.

TRANSLITERATION AND TRANSLATION.

Rājā-Dharmī-chandē baṛē baṛē dharam kumāē.
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandā.
By-Rāja-Dharmī-chand.

Rājā-Dharmī-chandā Dēvī suṇindī-jō āī.
(To-) Rājā-Dharmī-chand Dēvī a-dream-for came.

Dēvī balandī, 'mañjh-Kāṅgṛē dēhrā lāṇā.'
Dēvī says, 'in-mid-Kangra a-temple is-to-be-built.'

Rājā-Dharmī-chandē Kāṅgiē dēhrā baṇāiā.
By-Rājā-Dharmī-chand in-Kangra a-temple was-built.

Mata Ambika-ra dēhrā baṇāiā Raja-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rajā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rāja Dharmī-chand did many pious works.
Rājā Dharmī-chand.
The Goddess Dēvī appeared to him in a dream.
She said, 'build a temple in mid Kāṅgṛā.'
Rājā Dharmī chand built a temple in Kāṅgṛā.
He built a temple in honour of Mother Ambikā.

CHURĀHĪ.

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizarats entitled the Sadr, the Churāh, and the Gaddērān. The dialect of the Sadr Wizārat is Standard Chamĕāḷī, that of the Gaddērān is Gādī, both of which have been already described. The dialect of the Churāh Wizārat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizārat, having the Gaddērān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamĕāḷī than is Gādī. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizārat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindī and Paṅjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908) The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādī attention has been called to the number of points of agreement with Kāshmīrī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

agg, fire.
aggar, *aggē*, *agrhẽ*, in front, before, cf. *hāgrē*.
aiṇū, *aiṇū*, *ēiṇū*, to come.
aiṛā, ugly, bad.
ajj, to-day.
ākhrī, the eye.
aṇkāl, a famine.

babō, *babō*, *bōbō*, a father.
baḍḍā, big.
baṇḍṇā, to divide.
barh, a year.
bai, a father.
bēir, *bhēhar*, outside.
bĕṭṇā, to sit.

bhākh, a statement of a party in court.
bhēḍḍú, *bhraḍḍ*, a sheep.
bhēhar, *bēr*, outside.
bhīṇ, a younger sister.
bhōṇú, to be, to become.
bhradd, *bhēḍḍu*, a sheep.
bhrukkhṇā, hungry.
bhyāg, morning.
buṭṭ, a tree.

chanā or *charnā*, to graze (intr.).
chānā or *chārnā*, to cause to graze, to feed (cattle).
chauthe, two days after to-morrow, two days before yesterday, the third day from to-day.
chhaḍṇā, to place.
chhēl, beautiful.
chōṭī, a hill-top.

dah, pity, compassion.
daiddī, an elder sister.
daḷiddrī, lazy.
dānt, an ox.
dēṇā, *dīṇā*, to give.
dhēū, *dhīū*, a daughter.
dhuṇṇa, to prepare, make ready.
dīh, a day, the sun.
doittō, to-morrow.

ēbbē, now.
ēṇū, see *aṇū*.
ēṛhā, from here.
ēṛī, here.
ētṛā, *ētrōṛēā*, so (this) much or many.
ēṭṭhī, here.

gā, a cow.
gabhrū, a boy, lad.
gāhṇhā, to go.
gīraiyā, a village.
gīṭṭhē, together, cf. *kiṭṭhā*.
guaṇā, to lose.

hachohhā, white.
hāgrō, before, cf. *aggar*.
haṇṭṇā, to walk.
haṭṭ, a hand.
hēṭṭh, below.
hī, yesterday.

idhā, here.
īṇḍē, down.
itēā, like this.

janēī, betrothal, marriage.
jĕṛī, where.
jĕtrórĕā, which much or many.
jĕṭṭhā, where.
jharṇú, to fall.
jidhēō, when.
jitēa, like which.
jō, a wife
jugtē̃, well, thoroughly.

kainé, *kēinā*, why ?
kama, a servant.
kanā, from.
kanē, *kinē*, *kĕnī*, with, together with.
katāb, a book.
kēinī, see *kainī*.
kĕnī, see *kanē*.
kĕtrōṛĕā, how much or many ?
khaliṇā, to give to eat.
khāṇā, to eat.
khótā, an ass.
kidhēo, when ?
kidhēõ, sometimes, ever.
kinē, see *kanē*.
kitēā, like what ?
kiṭṭhā, together, cf. *giṭṭhē*.
kōī, *kôṛī*, where ?
kuṭī, a girl, a daughter.

lādhē, near
laiṇā, to take.
lĕkṛā, a garment.
lūṇā, to clothe.

mañjhā, from in.
māṇs, *muṇé*, a man.
mana, *marnū*, to die.
mānū, *mārnū*, to beat.
maṛdū, a man.
matā, much, many, very.
mūṭhṛā, small, younger.
mēhṇū, a man.

muṇṇé, maṇṇe, a man.
muṭyāv, full grown.

nak, the nose.
naṅṇā, to run.
nēṛ, nār, near.
nikkā, small.
nīṛ, nēṛ, near.

ōṭṭhā, there.

padhr, a plain level country.
paāḍ, pavṛ, pōṛ, a foot.
pait, belly.
pākhrū, a bird.
parhé, day before yesterday.
parśú, day after to-morrow, day before yesterday.
paṭṭā, a field.
pēṇā, pīṇā, to drink.
pēōāṇā, to give to drink.
pēṛ, see *paāḍ*.
pichchõ, pichchã, behind.
piṇḍā, the body.
piṭṭh, the back.
pran, upon.
pujjṇā, to arrive.
puttar, a son.

raihṇhā, to remain.

śadāṇā, to call.
sēté, with, together with.
śikhrnā, to learn.
śir, head.
śirnāḷ, hair.
śukḷā, the moon.
śuṇāṇā, to cause to hear, to tell.
śuṇṇā, to hear.

tauḷā, swift, quick.
tēṛā, there.
tidhēō, then.
ṭār, the eye.
triṇat, a woman.

ubrā, up.
uēṇḍā, pēṇḍā, round about.

utēā, like that.
uṭhya, high.
utrōṛēā, so (that) much or many.

yāhē, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character. The Chamba variety of Ṭākrī has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamēāḷī movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmīrī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '*manni'. Similarly the word for 'eating' is *khā̃tā*, the feminine of which is not *khā̃tī*, as we might expect, but *khaitī*. So the feminine of *khāṇā*, to eat, is not *khāṇī*, but *khaiṇī*. This particular epenthetic change of *a* followed by *i* is common in Kāshmīrī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahāṛī dialects,[1] and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahāṛī language Kumaunī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahāṛī language is made very clear.

As in some other Western Pahāṛī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likṛē* for *lukṛē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindi *bhī*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggar* or *hagrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dant*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Piśācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārnā*, to strike, becomes *mānā*, and *chārnā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Raṭhī dialect of Garhwālī. In the Piśācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *ṛ* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *aeṛā*, our; *tuāṛā*, your; *miṛḍā*, my; and *tiṛḍā*, thy. But it also occurs in other words, as in *maṛdū*, a man. A similar change occurs in the Kāfir Piśācha languages, where we have, *e.g.*, the Bashgalī *dyuṛ*, far; and *baṛ*, outside. Again, in Kāshmīrī *r* and *ḍ* are frequently interchanged.

[1] *E.g.* Kiṉṭhalī *ōṉāṛ*, a sister, obl. *baukṣī*.

In Gadī we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukkhṇā*, hungry; *bhraḍḍ* or *bheḍḍu*, a sheep; *hagrē*, *aggar* and *aggē*, before; and *śikhrnā*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kulī*, a girl, the Chameāḷī *kurī*, and Kāshmīrī *kūr*[a].

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chameāḷī these make their oblique forms by adding *ā*, as in *gharā*. Gadī follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
ghōṛā, a horse	*ghōṛē*	*ghōṛā*	*ghōṛō*	*ghōṛĕā*	*ghōṛĕō*
ghar, a house	*ghar*	*gharē*	*gharō*	*gharā*	*gharō*
hāthī, an elephant	*hāthī*	*hāthī*	(sg) *hāthī*, (pl.) *hāthīō*.	*hāthīā*	*hāthīō*
kuḷī, a girl	*kuḷī*	*kuḷī*	*kuḷīō*	*kuḷīē*	*kuḷīō*
bhīṇ, a sister	*bhīṇī*	*bhīṇī*	*bhīṇīō*	*bhīṇīē*	*bhīṇīō*
dhĕū, a daughter	*dhĕūē*	*dhĕūā*	*dhĕūō*	*dhĕūē*	*dhĕūō*
gā, a cow	*gāī*	(sg) *gāī*, (pl.) *gāīā*.	(sg) *gāī*. (pl.) *gāīō*.	*gāō*	*gāīō*

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chameāḷī.

The most common postpositions are:—

Accusative-Dative, *nē*, to; *rō tōē*, for.

Ablative, *kana*, *kachchhā*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kĕnē*, and *sēlē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *majh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādī, *sēlē* is connected with the Kāshmīrī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahārī the terminations *a* and *o* are interchangeable for nouns like *ghoṛa*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chameāḷī and Gādī no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ū* instead of *ō*, and in Kuḷūī infinitives end in *ṇū* or *ṇō*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mēhṇū*, and *marḍū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mēhṇū* is *mehṇū-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamĕālī and Gadī have *jō*. Its nearest relative is the Pañjābī *nū*.

Adjectives follow the usual rules. Those in *ā*, changing the *ā* to *ē* or *i*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhiṇṇī-kanā lammā*, taller than the sister; *sabhna-kanā kharā*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamĕālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	*aũ, haũ*	*tū.*
Ag.	*nẽ, maẽ*	*tẽ, taẽ.*
Obl.	*mã, mẽ*	*tau.*
Gen.	*mīṇḍā, miṇḍā*	*tīṇḍā, tiṇḍā.*
Plur.		
Nom.	*ásse, ahĕ*	*tū, tuhē.*
Ag.	*āssē, ahĕ*	*tūē, tuhē.*
Obl.	*āssū*	*tōū, tōā, tūā.*
Gen.	*asṛā*	*tuāṛā, tuhāṛā.*

The genitives singular and plural should be noted. In the singular they end in *ṇḍa*, and in the plural in *ṛā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asaḍa*, our, and *tuhāḍā*, your; and, in the Poṭhwārī dialect of Lahndā or Western Pañjābī, *mẽḍā*, my; *asiḍḍā*, our; *tẽḍā*, thy; and *tusiḍḍa*, your. This cerebralization does not occur in the other pronouns.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	*ēh*	*ō, ōh.*
Ag.	*inī*	*unī.*
Obl.	*ĕs* (fem. *ĕssĕ*)	*us* (fem. *ussĕ*).
Gen.	*ĕssĕrā*	*usĕrā.*
Plur.		
Nom.	*ēh*	*ō, ōh.*
Ag.	*inhā, ina*	*unhā, unā.*
Obl.	*inha, inā*	*unhā, unā.*
Gen.	*unhĕrā*	*unhĕrā.*

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahāṛī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *usĕrā* occurs, meaning 'her' (*usĕ-rĕ janĕī-rā*, of her betrothal). It is probably a variant of *usĕrā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahṇū-kachchhā puchchhyā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun :—

	Who	That
Sing.		
Nom.	*jē*	*sē*.
Ag.	*jinā*	*tinā*, *tēnī*, *tisnī*.
Obl.	*jis*, *jos* (fem. *jassē*)	*tis*.
Gen.	*jisĕrā*, *jasĕrā*	*tisĕrā*.
Plur.		
Nom.	*jē*	*sē*.
Ag.	*jinhā*	*tinhā*.
Obl.	*jinhā*	*tinha*.
Gen.	*jinhĕrā*	*tinhĕrā*.

In the Parable we have once *tisnā* for the agent singular of *sē* (*tisnā manē bōlā*, he said in his mind).

The **Interrogative Pronoun** is thus declined :—

	Who ?
Sing.	
Nom.	*kaṇā*.
Ag.	*kunē*.
Obl.	*kōs*.
Gen.	*kōsĕrā*.
Plur	
Nom.	*kaṇā*.
Ag.	*kunhā*.
Obl.	*kunhā*.
Gen.	*kunhĕrā*.

The neuter Interrogative Pronoun is *kalā* or *kilā*, what? Its other forms have not been noted, except the genitive, which is *kēā-rā*.

The Indefinite Pronouns are *kōī*, anyone, someone; and *kichchh*, anything, something. *Kōī* has its agent *kēnnā*, and its genitive *kisĕrā*. *Kichchh* does not change in declension.

Jō-kō is whoever, and *jē-kichch*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātō*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *ā̃* as well as *ā*, and *ā̃tē* instead of *ātē*. Moreover there is a feminine form *ā̃tī* or *ā̃tī̃* as in *maṭī rōṭī ā̃tī̃*, there is much bread (Sp. I.), and *kuḷī tōhē nēōrī ā̃tī̃*, you took away the girl (Sp. II).

In the second specimen we also have *kē*, which is borrowed from Chamēāḷī, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thīā*, pl. *thiē* or *thīē*; fem. (sg. and pl.) *thī*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *ṇā* or *ṇū*. After *r* the termination is *nā* or *nū*. Thus, *jhaṛṇā* or *jhaṛṇū*, to fall; *bhōṇa* or *bhōṇū*, to become; *mārnā* or *mārnū*, to strike

As stated under the head of nouns substantive, the final letters *ā* and *u* are interchangeable, but *ṇu* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *marnū* is *mānū*; similarly we have *chārnu* or *chanu*, to graze (cattle); while for *karnū*, to do, we have *kanū* or even *kāhnū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kashmīrī) put into the feminine. The feminine is formed by changing the final *a* or *ū* to *ī*, and an *i* is also epenthetically inserted before the *ṇ* or *n* as explained under the head of pronunciation. Hence the feminine of *mānū*, to strike, is *māinī* or *mainī*. 'To strike the boy' is *gabhrū manū*, while 'to strike the girl' is *kuḷī mainī*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chauē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maraṇ lagga*, he began to die. It will be observed that here the termination is *ṇ* not *n*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *ṇ* of the termination *ṇa* or *ṇu*. Thus, the infinitive of *gāh*, go, is *gahṇhu*, to go, and of *raih*, remain, *raihṇhū*, to remain.

The **Present Participle** is formed by adding *tā* to the root. Thus from *jhaṛṇā*, to fall, *jhaṛtā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōntā*, becoming. The Chamēāḷī forms in *dā* are also used, so that we have also *jhaṛdā* and *bhōndā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khā̃tā* from *khāṇū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārtā* or *mātā*, striking; *kartā*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *ī*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *matā* is *māitī* or *maitī*, and of *khā̃tā*, *khaitī*.

The following present participles are slightly irregular :—

gāhṇhū, to go,	present part.	*gā̃thā.*
aṇṇū, to come,	,, ,,	*ēĩtā* or *ẽtā.*
rahṇhū, to remain,	,, ,,	*rēhnta.*
bōlṇū, to speak,	,, ,,	*bōttā.*
bhūṇū or *bhāṇū*, to become,	,, ,,	*bhōntā* or *bhũtā.*

In the case of *bōlṇū*, (as in the case of a final *r*) the *l* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *z*. Thus, *matā*, pl. *māte*; fem. sing. and pl. *maitā*.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus, *mārēa* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēā* is the more correct. Sometimes only *a* is added, so that we also have *mara*. Again, the Kulūī form in *ē*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
bhōṇū or *bhūṇū*, to become	*bhōā, bhūā*, or *bhū.*
aṇṇū or *ēṇṇū*, to come	*ā, yā* or *yāh*; pl. *āē, yāē*; f. *aī, yaī.*
gāhṇhū, to go	*geā, gēā* or *gyā*; pl. *gēē* or *gē*; f. *gēī.*
pūṇū, to fall	*pēa, pēu.*
pēṇū, to drink	*pētū.*
kāhnu or *kanū*, to do	*kēā* or *kēā* (f. *ki*) or *kīttā.*
laiṇū, to take	*lēā, lā* (f. *lī*).
deṇu or *diṇū*, to give	*dıttā, dīttū.*
raihṇhū, to remain,	*rēhā.*
naśṇū, to run	*naṭhā.*
bēṣṇū, to sit	*bēṭhā.*
khaṇū to eat	*khaĩ* (pl. *khāē*; f. *khāī*).

Note that there is another verb *kāhṇū*, meaning 'to say' which is regular.

As in other Chamba dialects and in Mandi there is a **Static Participle** formed by changing the *ēā* or *yā* of the past participle into *ōrā*. Thus, *mārēā*, struck, *marōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
bhōā or *bhūā*, become	*bhōrā* or *bhūrā.*
ā or *yā*, come	*āōrā, yaōrā.*
gēā, gēa or *gyā*, gone	*gēōrā, gēōrā* or *gyōrā.*
pēā, fallen	*pēōrā.*
pētū, drunk	*pētōrā.*
kēā, kēā or *kīttā*, done	*kēōrā* or *kīttōrā.*
lēā or *lā*, taken	*lēōrā.*
dıtta, given	*dīttōrā.*
rēhā, remained	*rēhōrā.*

Past Participle.	Stative Participle.
naṭhā, run	*naṭhōrā*.
bĕṭhā, seated	*bĕṭhōrā*.
khaũ, eaten	*khāōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *ī*, to the root, to which *karī* is usually added except in the case of Intensive compound verbs Thus, *mārī-karī*, having struck. The verb *aiṇū* or *ēiṇū*, to come, has *aichkī-karī* or *achkī-karī*.

The **Noun of Agency** is formed by changing the *ṇā*(*ṇu*) of the Infinitive to *ṇēbāḷā* (*nēbaḷā*). Thus, *jhaṛṇū*, to fall, *jhaṛṇēbāḷā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbāḷā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

	Imperative.	
	2nd sing.	2nd plur.
aiṇū or *ēiṇū*, to come	*ā*, *āĕh*	*aēchkā*, *ēchkā*.
gāhṇkū, to go	*gāh*	*gāhā*, *gāā* or *ja*.
raihṇhū, to remain	*rēhī*	*rēhā*.

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārẽ*, I may strike In the Parable we have *khāẽ*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khāẽ* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *aũ mātā ā* or *aũ ā mātā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *aũ martā aẽ*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mātā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *aũ mātā* (for *mātā* + *ā*), I am striking, and *āssē mātātē* (for *mātē* + *ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *aũ mātā thĕa*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhaṛṇā*, to fall, Mr. Bailey gives *jhaṛẽtā*, instead of *jhaṛtā* as we might expect.

The **Future** in most Pahāṛī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamēāli we have *haũ mārlā*, I shall strike Churahi uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiũṭhali and other connected dialects of the Simla Hill

States. In Kiũṭhali the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *ī* or *ē*, but in one place, in the Parable, we have *bōlūma*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jhaṛṇū*, to fall, with *ī* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. *jhaṛīmā*	*jhaṛīmē*
2. *jhaṛīlā*	*jhaṛīlē*
3. *jhaṛīlā*	*jhaṛīlē.*

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēilē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. *māmmā* (or *māhmā*)	*māmmē* (or *māhmē*).
2. *mārēlā*	*mārēlē*
3. *mārēlā*	*mārēlē*

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person:—

	-mā forms.	*-lā* forms.
bhonū or *bhuṇū*, to become	*bhōmā* or *bhūmā*	*bhōlā* or *bhūlā.*
āṇū or *ēṇū*, to come	*aīmā* or *ēṇmā*	*aīlā* or *ēṇlā.*
gāhṇū, to go	*gammhā* or *gammā*	*gālhā.*
kāhṇū, to do	*kāhmā*	*kāhlā.*
laiṇū, to take	*lēmā*	*lēlā.*
dēṇū or *dīṇū*, to give	*dēmā*	*dēlā.*
raihṇū, to remain	*rēmhā*	*rēlhā.*
naśṇū, to run	*naśmā*	*naśēlā.*
bēṭṇū, to sit	*bēṭmā*	*bēṭēlā.*
khāṇū, to eat	*khāmā*	*khālā.*

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindī. Thus:—

aũ jhaṛēā, I fell.
mẽ mārā, I struck him.

aũ ẑhaṛĕā ā, I have fallen.
mẽ māra ā, I have struck him.
aũ ẑhaṛĕā thĕā, I had fallen.
mẽ mārā thĕā, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhṇhū*. Thus, *aũ mārĕā gāṭhā*, I am being struck; *aũ mārĕā gaṇṇhā*, I shall be struck; *aũ mārĕā gĕā*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāṇḍī dēṇū*, to divide out; *guāẑ chhaḍṇū*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

sō bhrukkhṇā maraṇ laggā, he began to die hungry (*i.e.* of hunger)
rāẑī bhūṇā laggĕ, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maẽ*, as in *mũ-pran cvẑī-parchā maẽ kar*, do not make a charge against me (Specimen II).

———

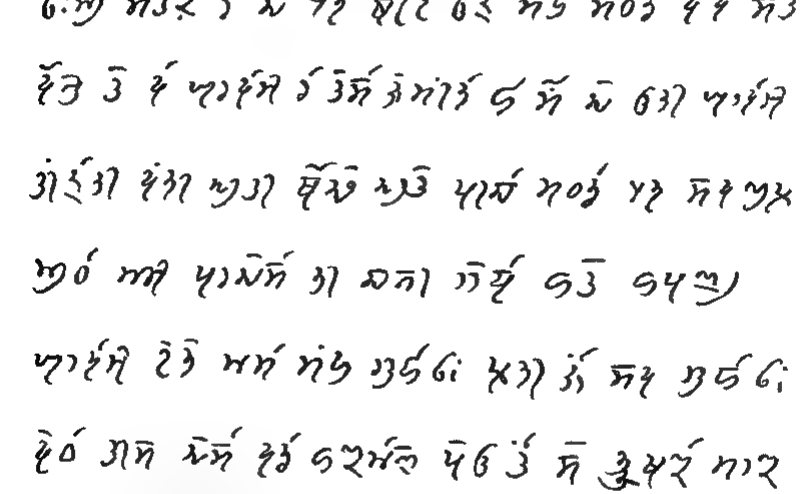
[No. 5.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

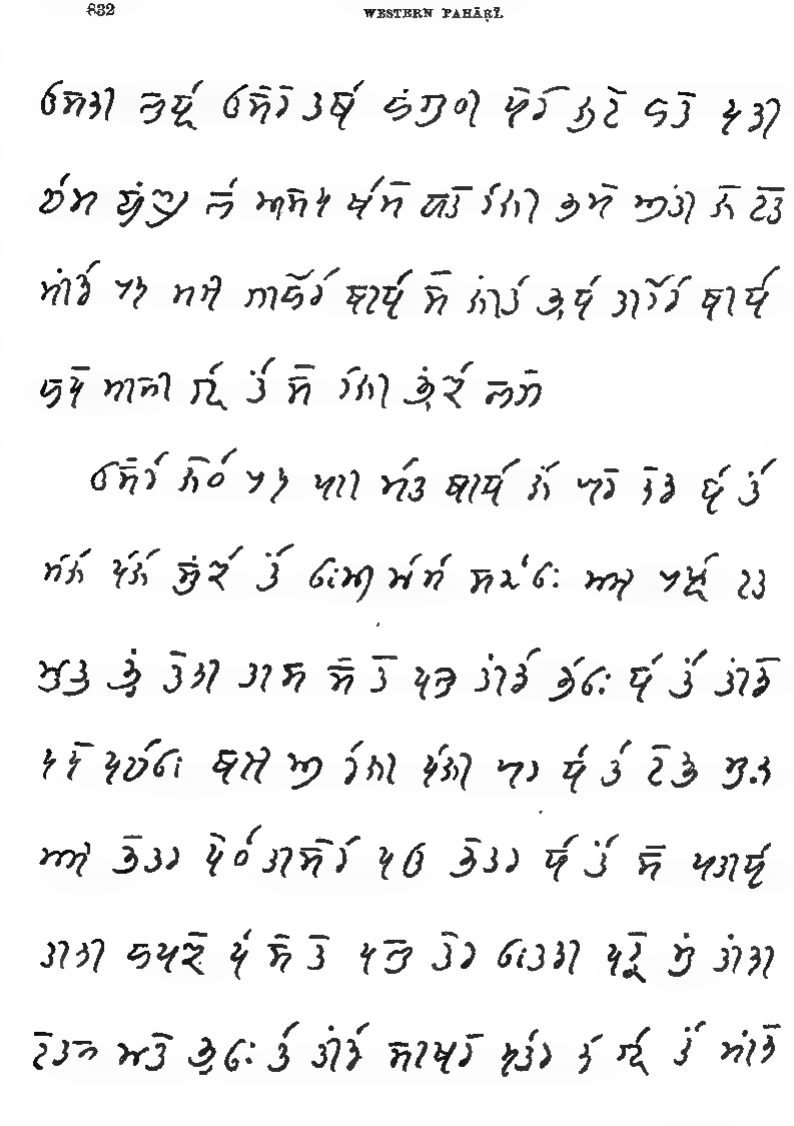
WESTERN PAHĀṚĪ (CHAMBĀḶĪ).

CHURĀHĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN I.



ਤੇ ਕੁਮਾ ਚਰਿ ਆਈ ਕੇਤੇ ਜਾਗੇ ਪੰਥੇ ਵਿਚੇ ਨਤੇ ਮੰਨੇ ਤਾ ਨਾਤਾ
ਤੋਹਾ ਟੇਤਾ ਕਤੇ ਚਰੇ ਤੂਪਰੇ ਨਾਤੇ ਟੇਰਿ ਚਰੇ ਚਰੇ ਆਈ
ਚਪਰੇ ਪਥੇ ਆਤੇ ਨਾਮ ਕਤੇ ਤਾਮਾ ਕੇਤੇ ਮੰਤੇ ਪੰ ਚਰੇ
ਕੁਰਾਨ ਤੇ ਕਤੇ ਤਾਰੇ ਪਾ ਪੰਪ ਆਤੇ ਕਤੇ ਚਥੇ ਤਾਰੇ ਪਤੇ
ਤੁਪੇ ਤੋਰਾ ਤੇ ਤਤੇ ਤੋਤਾ ਤਾਰੇ ਤੋਰੇ ਮੰਨੇ ਚੰਤੇ ਤਾਤਾ ਤੰ
ਪਾ ਮਪ ਤੇ ਚਰੇ ਆਈ ਚਪਰੇ ਪਥੇ ਮਤਾ ਪੂਰ ਕੋਤੇ ਚਰਿ
ਤਾਪੇ ਆਤ ਪੂ ਤੇ ਤਾਨਾ ਤੋਤੇ ਆਈ ਪਥੇ ਤਾ ਮੰਤ ਚਰਿ
ਚਤੇ ਮੰਤੇ ਆਈ ਤਾਨਾ ਪਾਪੰਮੇ ਆ ਚਤੇ ਨਤੇ ਚੰਮ ਪਤੇ
ਤੇ ਪਰੇ ਤਾਨਾ ਪੰਤੇ ਤੇ ਪੰ ਚਰੇ ਕੁਰਾਨ ਤੇ ਪਾ ਤੇ ਤਾਰੇ ਪਾ
ਪੰਪ ਆਤ ਤੇ ਤਾਰੇ ਪਾ ਪਰਮ ਤੋਰਾ ਤੰਤੇ ਪਥੇ ਚਪਰੇ
ਮੰਨੇ ਤਾ ਕੇਤੇ ਪਰੇ ਪਤੇ ਨਾਮਰੇ ਮਮਾ ਨੇਰਿ ਚਿੰਮ ਚਤੇ



ਤੇ ਅਸਾ ਓਸ ਪਸਾਰੇ ਦੇਤੁ ਸੀ ਤੇ ਸਾਤ ਸੋ ਕਪੂਰੇ
ਪੈ ਸਸਤੇ ਸੋਤੇ ਖਸਾ ਅਤੇ ਪਰ ਤੇ ਰੋਤੇ ਤੇਰੇ ਪੈ
ਸਾਸੀ ਤਾਤੇ ਪਾਪੀਸੀ ਰੋਤੇ ਅਸਾ ਸੰਤ ਸੁਤਰੇ ਤੇ ਓਸੇ
ਤੇਰੇ ਏਸ ਸੇਰੇ ਤੇਤੇ ਤਾਸਾ ਪਤੁ ਤੇ ਪਾਤੇ ਸਸ ਤੇ ਸਾ
ਤੇਰੇ ਤੇ ਸਾਤੇ ਪੈ ਸੇ ਤੇਰੇ ਪੈ ਪਰ ਖਸਾ ਅਤੇ ਤਤੇ ਤਸਾ
ਤੇਰੇ ਤਸਾ ਕਾਪੁ ਸਤੇ ਤੇ ਰੋਤੇ ਤੇਰੇ ਸਸੀ ਸਾਕੇ
ਕਾਪੈ ਸੇ ਤੇਸੇ ਤੇਪੈ ਤਾਰੇ ਕਾਪੈ ਸੇ ਸਾਸਾ ਪੈ

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMBĀḶI).

CHURĀHĪ DIALECT. (STATE CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikkī-mēhṇū-rē dō puttar thīē, unhā-maĩjhā maṭhṛē
One-man-of two sons were, them-from-in by-the younger
babbē-sētē bōlū, 'hē bā, gharbārī-rā hēsā jē miṇdā
the-father-to it-was-said, 'O father, property-of share what mine
ā mõ dē.' Unī gharbārī tinhā-nī baṇḍī dittī.
is me give.' By-him property them-to having-divided was-given.
Thōṛē dihē pichchā maṭhṛā puttar sab kichchh kiṭṭhā karī
A-few days after the-younger son all everything together having-made
pardēsā-nī chalī-gēā, atē apṇī gharbārī siṛē kammā-maĩjh
a-foreign-country-to went-away, and his-own property ugly deeds-in
guāī-chhaḍī. Jã sab guāī bēṭhā, tis-dēsā badḍā
was-lost. When all having-lost he-sat, that-country(-in) a-great
ankāl pēū; tã sē bhrukkhṇā maraṇ laggā. Tã tis-dēsā-rē
famine fell; then he hungry to-die began. Then that-country-of
ikkī sahūkārē-rē gāhī bēṭhā. Tinī apṇī paṭī sūr
one banker-to having-gone he-sat. By-him his-own field(-in) swine
chānā bhējā. Tã tisnī manē bōlū, 'jē sikṛē
to-feed he-was-sent. Then by-him mind in it-was-said, 'what husks
sūr khãtē, aũ bhī khāũ,' atē tis-nī kōī nā dẽtā thīa.
the-swine eat, I too may-eat,' and him-to any-one not giving-was.
Tã sudhī ãī-karī bōlū, 'miṇḍē bābbē-rē matē kāmē-nī
Then sense-(into) come-having it-was-said, 'my father-of many servants-to
matī rōtī aĩtī, atē aũ bhrukkhṇā martā-aĩ, aũ uṭhī-karī
much bread is, and I hungry dying-am, I arisen-having
apṇē-babbē-kinē gammā atē tis-nī bōlūmā, "hē bā, aũ
my-own-father-to will-go and him-to I-will-say, "O father, by-me
surgē-rā atē tiṇḍā bī pāp kittā, atē abē tiṇḍā puttar
heaven-of and of-thee also sin was-committed, and now thy son
bhūṇā jōgā nā rēhā; jihĩ tiṇḍē hōr kāmē ãtē, tihĩ
to-become worthy not I-remained; as thy other servants are, so

mũ̃ bī rakh."' Tã̃ uṭhī-karī apṇē babbê-kēnī gēā.
me(-to) also keep."' Then arisen-having his-own father-to he-went.

Ōh āī-tiã̃ dūr thiā tã̃ tis-nī hērī-karī babbē-nī dāh āī, atē
He yet far was then he (acc.) seen-having the-father-to pity came, and

dauṛī-karī tis-nī piārī kī, atē matē phokū dittē. Tã̃
run-having him-to love was-made, and many kisses were-given. Then

puttrē tis-nī bōlū, 'hē bā, aũ surgē-rā bī tã̃ tiṇḍā
by-the-son him-to it-was-said, 'O father, by-me heaven-of also and of-thee

bī pāp kīttā, tã̃ tiṇḍa puttar baṇnā jōgā nā
also sin was-committed, and thy son to-become worthy not

rēhā.' Babbē apṇē kāmē-nī bōlū, 'kharē kharē
I-remained.' By-the-father his-own servants-to it-was-said, 'good good

likṛē kaḍhī lēī-īchhā, atē us-nī lūā; usē-rē hatthā
clothes having-brought-out bring, and him-to put-on; his on-hand

aṅgūṭhī, pērā juṭē; atē baḍdī dhām dhuṇī lā, ki sab
ring, on-feet shoes; and a-great feast preparing bring, that all

khāmē, atē rājī bhūmē; kitī jē ēh miṇḍā puttar
we-may-eat, and happy we-may-be; why that this my son

marī-gōrā-thiā, sē jītā bhūā; hirōrā-thiā, abē milī-gyā.' Tã̃
dead-gone-was, he alive became; lost-was, now found-went.' Then

sē rājī bhūṇā laggē.
they happy to-be began.

Usē-rā jēṭhā puttar patī-māh thlā. Jã̃ gharē nēṛ
His elder son the-field-in was When the-house near

yā, tã̃ gājā-bājā śuṇā. Tã̃ ikkī kāmā śadāī-karī
he-came, then music-etcetera was-heard. Then one servant having-called

puchchhyā, 'ēh kutū bhũ̃?' Tēnī tis-sētē balū, 'tiṇḍā
it-was-asked, 'this what is?' By-him him-to it-was-said, 'thy

bhāī yā, tã̃ tiṇḍē-babbē badhāī thaṭī, kī rājī-bājī
brother came, and by-thy-father a-feast was-prepared, because safe-(&)-sound

ghar yā.' Tã̃ aiṛū mũh karī bhēhar baiṭhā.
house(-to) he-came.' Then ugly face having-made outside he-sat.

Tisē-rā baū bhēhar yā, tã̃ sē patēā. Tīnī apṇē
His father out came, then he entreated. By-him his-own

bā-sētē balū, 'hēr, ētṛī barhē mũ̃ tiṇḍī ṭēhal kaṭē
father-to it-was-said, 'look, so-many years I thy service a-doing

bhūū, tã̃ tiṇḍā sikkhrē-bahār nā gyā; tã̃ miṇḍē
became (i.e. passed), and thy instructions-out not I-went; and me-to

taī kadī ikk bakrī-rā chhēlu bī nā dittu, ki apṇē
by-thee ever one goat-of young-one even not was-given, that my-own

yār sajṇā-sētē khusī katā; paṇ jā̃ ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
puttar yā, jinī tiṇḍī ghar-bārī aiṛū kammā-mañjh guāī, taĩ
son came, by-whom thy property ugly deeds-in was-lost, by-thee
usē-rē-tāĩ dhām lāl.' Tēnī tis-nī balū, 'hē puttar,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,
tū sadā mū-kanē bhūtā, jē miṇḍā ā, sē tiṇḍā ā; paṇ
thou always me-with art, what mine is, that thine is; but
khusī kanā atē rājī bhūṇā jarūr thīā, kēhĩ jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
bhāī marī-gēora-thīā, sē jindā bhūā; hirōrā-thīa, sē
brother dead-gone-was, he alive became; lost-was, he
milī-gyā.'
found-went.'

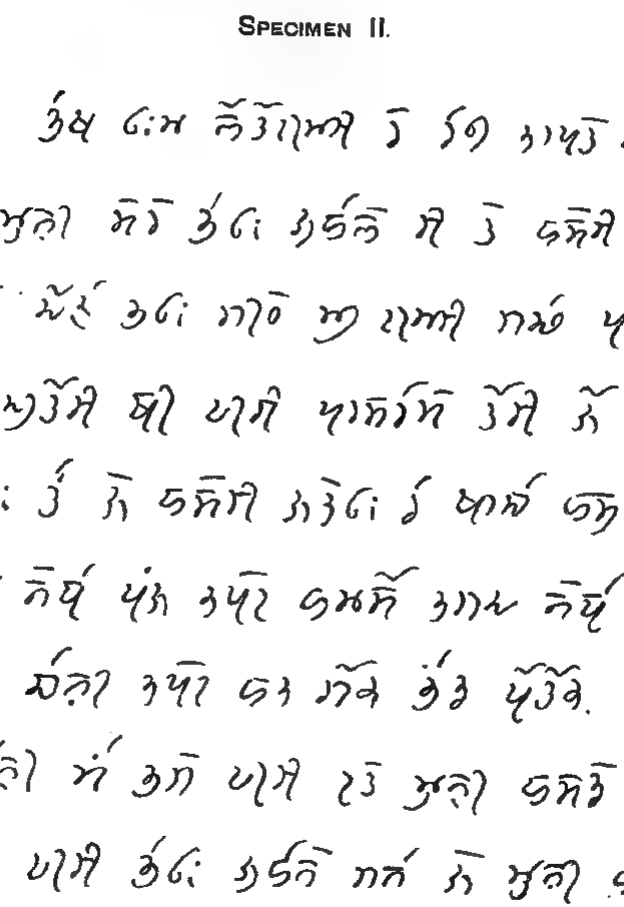
[No. 6.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀṚĪ (CHAMĒĀḶĪ).

CHURĀHĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN II.



ਮੁਰੋ ਰੋਗੀ ਨੂੰ ਮੁਰਨੀ ਨੇਰੇ ਨੇ ਮੀਰੇ ਤਪਰੇ ਸੋਮੇ
ਪਾਸੇ ਮੁਰਨੀ ਰੋਗੀ ਨੇ ਮਾਰੇ ਮੁਰੋ ਰੋਗੀ ਨੂੰ ਮੁਰਨੀ
ਪਤੀ ਮੁਰੇ ਤਰ ਨੂੰ ਮੁਰਨੀ ਦੀ ਸੰਨ ਪਾਸੇ ਅਤੇ
ਨਸੀ ਪਾਸੇ ਨੇ ਸੋਰੇ ਮਾਰੇ ਸੰਨ ਨਾਸੇ
ਰੋਗੀ ਨੂੰ ਗਿਮ ਰੋਨੇ ਨੀ ਸੋਸੇ ਮਾਰੇ ਪਾਸੇ
ਕਪਰੇ ਮੁਰੋ ਦੀ ਨੇਰੇ ਸੋਰੇ ਪਾਸੇ ਮਾਂ ਕਪਰੇ
ਨੂੰ ਮਰੇ ਸਨੇਰੇ ਨੂ ਨੂੰ ਮੁਰਨੀ ਮੁਰੇ ਨੇਰੇ
ਪਾਸੇ ਮਾਰੇ ਨੂੰ ਸੰਨੇ ਪਾਸੇ ਰੇ ਮੁਰੇ ਨੇਰੇ
ਓਸੇ ਸੰਨੇ ਨਾਤੇ ਮਰੇ ਪਰੇ ਨੂੰ ਕਨਮੇ ਮੁਰਨੀ
ਗੇਰ ਕਰ ਨੂ ਤਰੇ ਕਰੇ ਪਾਸੇ ਕੋਰ ਨੂੰ ਤੇਰ
ਨੇਰੇ ਰ ਪਾਸੇ ਨੇਰੇ ਪੇਰ ਨੂੰ ਮੁਰਨੀ ਤੇ ਨੇਰੇ

ਨੰ ਪਾਤ ਕਸਤੇ ਕਥਾ ਸੁਨਿ ਓਹੀ ਗਾਨ ਨੋ ਤੁ
ਬਨੀ ਨੰ ਕਥਾ ਨੋ ਤੁਸੀਂ ਨਗਰੋ ਕੰਤ ਗਾਵੇ
ਤਮੇ ਮਾਰਗ ਪਾਸ ਸੀਤੀ ਨੋ ਬਨੀ ਕਨਿ ਤੁ
ਪੂਤ ਕਾਸੀ ਪਾਰਥ ਸੀਨਿ ਸ ਤੇਓ ਕਥਾ ਤਮੇ
ਸੁਨਾ ਓਤ ਪੂਤ ਕਤੁਰੇ ਨੋਕੇ ਸੀ ਓਪਰੇ
ਕਪਰੇ ਸੁਰਤਨ ਤੀਤੇ ਤੋਰੇ ਸੀ ਓਪਰੇ ਤੇ ਦੈਤ
ਨੋ ਤੁ ਨਾਤੇ ਸਾਤੇ ਪਾਨੋ ਨਾਨਾ ਸਾਰੇ ਪਪ ਨੋ
ਤੁ ਸੀਤੀ ਸੁਨੀ ਨਿਨਿ ਨਾਥੇ ਕਥਾ ਮਾਰੇ ਸ
ਤਤੀ ਮਾਰੇ ਪਾਸ ਪਾਨੋ ਗਾਨ ਨੋ ਤੁ ਬਨੀ
ਨਾਤ ਕਨਿ ਮਨਿ ਪੰਥੇ ਪੁਤਿ ਤੀਤੇ ਪਾਤ ਰੇਗਨਿ
ਤੋਤ ਕਥਾ ਨਿਨਿ ਸੁਨਿ ਤਾਤੇ ਓਤੇ ਮਨਿ ਪੰਥੇ

ਪਾਰੇ ਪਾਸੇ ਤੇ ਸੁਨੀ ਕਤੇ ਨਾਗੇ ਕੀਤੇ ਤੇ
ਤੁਨੇ ਮੰਦਰ ਪਾਸਾਏ ਤੇ ਗਿਆ ਤਕ ਪਾਸੇ ਨੇਂ
ਆਏ ਮਾਰੇ ਪਾਤ ਪਾਰ ਆ ਪਥ ਤੇ ਤੋਰੇ ਮੇਂ
ਅਤੇ ਕਰੇ ਹੋਏ ਦੇਨ ਤੇ ਤੋਰੇ ਪਾਤ ਅਤੇ ਕਸੇ
ਸੁਨੀ ਤੇ ਆਕੇਸੇ ਆਏ ਦੇਨ ਤੇ ਸੁਨੀ ਤੇ ਤੋਰੇ
ਆਕੇਸੇ ਕੰਤੇ ਆਏ ਤੇਰ ਤੇ ਤਕੇਰ ਆਏ ਸੁਤੇ
ਕਸੇ ਪਥ ਆਏ ਤਕੇਰ ਸਤ-ਮੰਤ ਅਤੇ ਸੁਨ
ਕੰਤੇ ਆਕੇਰ ਹੋਏ ਦੇਨ ਤੇ ਸੁਨੇ ਤਕੇਰ ਸੀ ਗਨ
ਤੋਰ ਅਤੇ ਕਸੇ ਆਏ ਨਾਸੇ ਤੇ ਅਤ ਪਾਸੇ
ਸੁਨੀ ਤੇ ਪਾਤ ਕਨੀ ਸੁਤ ਤੇ ਸੁਨ ਤੁਰੇ ਤੇ
ਤਾਗੇ ਦਨ ਤੇ ਪਾਤ ਤੇ ਸੁਨੀ ਨੇਂ ਗੇ ਕ

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMĔĀḶĪ).

CHURĀHĪ DIALECT. (STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lōhōṭīkrī-rē Rāṭhī-Narpatē-rī ēh jē, — Kuḷī
Statement one Lōhṭikrī-of Rāṭhī-Narpat-of this that, —A-daughter

mērē-bhāi-Juālē-rī hē. Asē-rī janēī āssē dōnhā bhāī gittḷē
my-brother-Juālā-of is. Her betrothal by-us both brothers together

kī. Ṭikrīgarhā Parsrām-nī dittōrī thī. Phirī Parsrāmē
was-made. Ṭikrīgarh(-of) Parsrām-to given she-was. Then by-Parsrām

hōrī jō karī-lēī. Tā̃ jē asē-rī janēī-rā kharchā
another wife was-taken. Then what her-of betrothal-of expenditure

assū-kanā lēī-lēā. Pañj rupayyē ak sō nagad lēā.
us-from was-taken. Five rupees one hundred cash was-taken.

Pañjā-ghaṭ chāḷī rupayyē an-, gōrū-, bhand-, pōhōrū-, drāṭī-,
Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,

kudālī-mā̃ bhagē. Phirī ēh kuḷī asṛē-gharē rēhī.
mattock-in were-deducted. Then this daughter in-our-house remained.

Phirī bhāi-Juālē gallā jē, 'kuḷī asṛē-gharē rēhī.
Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.

Jē kuḷī lēnā (*for* lēlā), sē tiṇḍā rupayyā dēmā.' Phirī
Who the-daughter will-take, he thy rupee will-give.' Then

kuḷī rēhī. Sē miṇḍē-gharē rēhī. Jā̃ kuḷī
the-daughter remained. She in-my-house remained. When the-daughter

baḍḍī muṇyār hūī (*for* bhūī), tā̃ kuḷī-rī chāl Parjē-kanē
big grown-up became, then the-daughter-of intrigue Parjā-with

laggī. Phirī trē-chōūr-mahīnē chāl laggōrī
began. Then (for-)three-four-months the-intrigue began

rēhī. Tā̃ ikk-rōj rātī chōrī-karī
remained (i.e. *continued*). *Then one-day at-night theft-doing* (i.e. *stealthily*)

Parjā apṇē-gharē-nī lēī-gēā. Phirī mī̃ apnī-jō-kanē
Parjā in-his-own-house took(her)-away. Then by-me my-own-wife-with

salāhā kī jē, 'kuḷī kuī gēī?' Phirī miṇḍī jō
consultation was-made that, 'the-daughter where went?' Then my wife

Syālē-Parjē-rē gharē gēī. Ussā Syālē-mshṇū-kachchhā puchchlyâ
Syalā-Parjā-of m-house went. By-her Syālā-man-from it-was-asked

jē, 'asṛī kuḷi idī āī ki nahī āī?' Parjē bolū
that, 'our daughter hither came or not came?' By-Parjā it-was-said

jē, 'haũ lēī-ā.' Phirī jōī bōlū jē, 'kuḷi
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter

tã̄ lēī-ā, par asṛē rupayyē kuī?' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou

chalī-jā. Rupayyē jē tumhārē laggōrē ã̄tē, tinhā bharī-dĕmā.'
go-away. The-rupees which your spent are, those I-will-fully-refund.'

Phirī miṇḍī jō chalī-āī. 'Mũ-pran arjī-parchā maĩ kar.
Then my wife came-away. 'Me-on petition-application not make.

Haũ bharī-dĕmā.' Ut-prant aṭṭhuē-roz mĩ Uchhbā apṇâ
I will fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own

guāl bhirī bhējyā. Mĩ Uchhbē-nū (*for* nī) bōlū jē, 'tū
cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou

gāhā-(*for* gāhī)-karī Parjē-Jagtē-kanā puchchh jē, "tū miṇḍī
gone-having Parjā(-and)-Jagtā-from ask that, "thou my

kuḷi lēī-gēā. Rupayyē dīṇē kī nahĩ diṇē?"'
daughter tookest-away. Rupees are-to-be-given or not are-to-be-given?"'

Phirī Parjē gallā jō, 'tū chalī-gāh. Āssē dasē-
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-

pandrē-dīhē tiṇḍē-gharē ēīlē, tērē (*for* tiṇḍē) rupayyē dēī-dĕmē.'
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'

Tiṭhã̄-uprant dasē-pandrē-dīhē Parjā jã̄ kuḷi atē Jagtā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā

char (*for* chōūr) hūē (*for* bhūē) bhalē maṇs Pargaṇē-rē ikk bhūā bakrā
four also respectable men the-Pargana-of one also goat

lēī-karī miṇḍē-gharē āē. Mĩ puchchhū jē, 'tuhē rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night

kēnī āē?' Unhā bōlū jē, 'tiṇḍē-gharē-kanā âssē kuḷī
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter

tã̄ niōrī.' Mĩ bōlū jē, 'kuḷī tã̄
certainly was-taken.' By-me it-was-said that, 'the-daughter certainly

tuhē niōrī-ã̄tī. Miṇḍā ḍēḍh śō rupayyē miṇḍē-mũhē
by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence

aggē chhad. Mĩ rupayyē sahūkārā-kanā chukī ã̄tē-diōrē.'
before place. By-me the-rupees a-banker-from having-borrowed are-given.'

Unhā bolū jē, 'bhyāgā rupayyē-rī gall tōū-kanē âssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we

karī-lēmē.' Rāt-māh phirī kuḷī jā̃ Parjā chalī-naṭhē.
will-arrange.' The-night-in then the-girl as-well-as Parjā ran-away.

Jā̃ bhyāg bhūī, tā̃ 'Jagtē bōlū jē, 'Parjā tā̃
When morning became, then by-Jagtā it-was-said that, 'Parjā indeed

kuḷī lēī-gēā.' Jagtē bōlū jē, 'haũ apṇē-gharē-nī
the-daughter took-away.' By-Jagtā it-was-said that, 'I my-own-house-to

kuḷī lēī-gēā. Parjā kitā̃ tuhārē rupayyē dēmā, kitā̃ tuhārī
the-daughter took-away. Parjā either your rupees will-give, or your

kuḷī pujāī-dēmā.' Phirī Jagtā apṇē-gharē-nī chalī-gēā. Tā̃
daughter will-return.' Then Jagtā his-own-house-to went-away. Then

kuḷī Parjā puchchhū jē, 'tū-tā mē̃-nī ghinī-la.
by-the-daughter Parjā was-asked that, 'you-indeed me (acc.) brought (here).

Tiṇḍā babb tidī thiā. Tinī miṇḍē-babbē-rē rupayyē dittē kī
Thy father there was. By-him my-father-of rupees were-given or

na dittē?' Tā̃ Parjē bōlū jē, 'bhāī, rupayyē miñjō
not were-given?' Then by-Parjā it-was-said that, 'O, the-rupees to-me

nahī jaṇē.' 'Tā̃ mī bōlū jē, "jisē-rē rupayyē ā̃tē, haũ
not are-got.' 'Then by-me it-was-said that, "whom-of rupees are, I

tisē-rē gharē-nī chalī-gēī."' Tā̃ kuḷī miṇḍē-gharē
him-of house-to went-away."' Then the-daughter in-my-house

achhī-rēhī. Tā̃ kōī-mahīnē bī mērē (*for* miṇḍē)-gharē
having-come-remained. Then for-about-a-month also in-my-house

rēhī. Tā̃ Parjē mū̃-pran arjī dittī
she-remained. Then by-Parjā me-upon petition was-given

phōjdārī-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpat, by caste Rāṭhī, an inhabitant of Lōhṭikrī, to the following effect:—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Ṭikrīgarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parja, the Syālā (*i.e.* man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'[1] Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him):—'So I said to him, "I intended to go to the house of some one who had money."' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

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[1] Among the Churāhīs, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 164. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀḶĪ.

Paṅgwāḷī is the name of the dialect of Chamĕāḷī spoken in Pangi.

The position of Pangi in regard to the other portions of the Chamba State has been described in the introduction to Chamĕāḷī, and need not be further discussed here.

To the north of Pangi lies the Tibeto-Burman-speaking province of Zanskar. To its west lie Pādar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmīrī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Pangi itself is named Paṅgwāḷī. It is a form of Chamĕāḷī, and is therefore the furthest outpost of Western Pahāṛī looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Pangi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Pangi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Pangi was formerly made use of as a place of banishment for criminals and political offenders.[1]

The population of Pangi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for Paṅgwāḷī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that Paṅgwāḷī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadrawāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ṭsr*, the eye; *gsh* or *gī*, a house; *kōā*, a son; *śappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

ā, āū, come (past. part.).
abē, now.
agar, in front.
antar, in.
ā-sī, mouth (Kāshmīrī *ōs'*).
bab, bau, baũ, a father.
baḍḍā, big.
badhē, rejoicing.
bag, a field.
bāhar, bēhar, outside.
baũh, up.
baijū, seed.
barā, barhā, a year.
bau, baũ, bab, a father.

[1] Chamba Gazetteer (1904), page 3.

bēhar, *bāhar*, outside.
bhaĩ, a buffalo.
bhāī, a younger brother.
bhaiṇ, a younger sister.
bhārā, *bhaṛōṭū*, a load.
bharilh, outside.
bhaū, an elder brother.
bhōṇā, *bhūṇā*, to become.
bichch, in.
bidhṇā, to send.
biśuṇā, to sit.
bunh, down.
būṭ, a tree.
chaklō, angry.
chhāṇā, to complete.
chōth, two days after to-morrow; two days before yesterday.
dāh, compassion.
dakhō-jē, towards the direction of.
dand, *dant*, a tooth.
dēddī, an elder sister.
dēs, the sun.
dhām, a feast.
ḍhēḍḍh, the belly.
ḍhāsrū, dancing.
dhiarā, a day.
ḍhukhā, hungry.
dī, to.
dōstī, for.
ḏzēṛī, *jēṛī*, where.
ḏzikhaṇ, *jikhaṇ*, when.
ḏzōī, with.
ḏzōllī, *jōllī*, a wife.
ḏzōth, *jōth*, a hill.
ētū, this many.
gā, gone.
gaḍḍṛī, a stream.
ghavēth, a husband.
ghēṇā, to go.
ghīt, a song.
gichṅgaṛ, ignorant.
gīh, *gī*, a house.
gīrā̃, a village.
gōrā, a cow.
guāṇā, to cause to go, to lose.
kachchhā, white.
kānā, to be defeated.
kaṇṭhṇā, to walk.
katth, the hand.
kā̃, yes.
kēnū, to see.
kī, yesterday.
ijje, a mother.
ēṇā, to come.
iṛī, here.
iṛiā, from here.
uṭhī, here.
jarōtī, debauchery.
jē, to.
jēllāṇū, a woman.
jeṛī, *ḏzēṛī*, where.
jikhaṇ, *ḏzikhaṇ*, when.
jintā, alive.
jōchṇa, to yoke.
jollī, *ḏzollī*, a wife.
jōsan, the moon.
jōth, *ḏzōth*, a stream.
jugtī, well.
kamā, *kamū*, a servant.
kanā, from.
kanē, together with.
kanū, to do.
kattū, how much? how many?
kattrū, how much? how many?
kōhrī dēṇā, to divide.
kēṇī, along with.
khūr, *khuṛ*, the foot.
kiā̃, from.
kikhaṇ, when?
kis, why?
kiū, how?
kōā, a son, a boy.
kōṛī, where?
kūī, *kūṛī*, a daughter, a girl.
kupal, the head.
kūṛī, *kūī*, a daughter, a girl.

lāṇā, to prepare.
likṛē, garments.
liṇḍ, an ox.
magar, the head.
māhṇū, a man.
mānā, to beat.
mañjā, a bed.
maṛd, a man.
maṭā, much.
maṭhar, *maṭhṛā*, small.
nakh, the nose.
naṣṇā, to run.
nēhẽ, no.
nēṇā, to take.
nīr, near.
paddhar, a plain.
pāṛ, beneath.
parē, the day before yesterday.
pasūr, the day after to-morrow.
patā, behind.
patyōr, after.
pur, to-morrow.
puṭṭh, upon.
sagāl, a fox.
saihr, a city.
śappar, a hill.
śuṇḍ, far.
takṛā, wise.
thuṭhṇā, to conciliate.
tikar, up to.
tikhaṇ, then.
ṭṛē, down.
uṛē, there.

Several of the above words suggest connexion with Kāshmīrī. Thus *bunh*, down, may be compared with the Kāshmīrī *bōn*; *kūṛī*, a girl, with *kūr*ᵃ; *puṭṭh*, upon, with *pēṭh*; and *patā*, behind, with *pata*.

Pronunciation.—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *saihr* (Urdū *shahr*), a city, and *ī* becoming *ai* in *baijū* (Hindī *bīj*), a seed. As in Churāhī *u* becomes *i* in *likṛē*, clothes.

In Kāshmīrī, epenthesis is a common feature of the language. Thus the base *kōr-*, a girl, becomes *kūr*ᵃ, when the nominative termination ᵃ is added. The same occurs in regard to the same word in Paṅgwāḷī. Here we have the word *kōā* (i.e. *kōrā*), a boy. But when the word is made feminine by changing the final *ā* to *ī*, we get *kūī* or *kūṛī*, a girl. In the same way in the future tense of the verb the termination *ī* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *mārali*, but the final *i* is thrown back before the *l*, and we actually have *māril*.

We are reminded of Kuḷūī in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōlī* or *dzōlī*, a wife; *jikhaṇ* or *dzikhaṇ*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchṇa*, for *jōtna*, to yoke.

The curious change of *r* to *ṛ* in *maṛd*, a man, which we have noticed in Churāhī, also occurs in Paṅgwāḷī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hērnā*, to see; *mānā*, for *mārnā*, to strike; *kanā*, for *karnā*, to do; and *hānā*, for *hārnā*, to be defeated. It may be noted that in Sindhī the word for "man" is also *maṛdᵃ*.

In just the same way *l* is dropped before another consonant, as in *bōtā*, for *bōltā*, I am saying.

In the Piśācha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūī* or *kūṛī*, a girl; *kōā* (for *kōṛā*), a boy; *dzōī* (for *jōrī*), wife. So, the word *gīh*, a house, represents the Sanskrit *gṛiha*, in

which however there is not the consonant *r*, but the vowel *ṛ*. Very similarly, an *ḷ* is dropped in *mēī* for *mēḷī*, having been found. In the word *tīāi*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dand* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghīt*, a song, and *ghēṇā*, to go; a change which is common in all East Eranian languages, and which occurs also in the Maiyā̃ form of the Piśācha languages, in the word *ghadā*, an ass.[1]

In the Piśācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashgali word for 'sister' is *sus*, in Shiṇā it is *sah*, and in Pashai it is *sāi*. Similarly, in Paṅgwāḷi the word for 'buffalo' is not *bhaēs*, but *bhaī*.

NOUNS.—The declension of nouns presents some variations from Standard Chamĕaḷi.

Masculine *tadbhava* nouns in *ā* like *ghōṛā*, a horse, can also end in *ū*, so that we have *chhĕlu*, a kid; *bakrū*, a he-goat; *aṇḍhĕrū*, an egg; *attrū*, so many; *mārā* or *mārnu*, to strike; *dittā* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōṛē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōrē*. Thus, *ghōṛē-dī*, to a horse or to horses.

Note that the word *gōṛā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bag*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gīh*, a house, *gīhē*, by a house or houses, of a house or houses, or in a house or houses.[2] Nouns like *ghōṛā* drop the *ā* before adding the *ē*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *ī* do not otherwise change, but those ending in a consonant add *ī* in every case except the genitive, and the nominative singular. Thus *kūī*, a girl or girls; *kūī* or *kūīā*, of a girl or girls; oblique singular and plural, *kūī*: *piṭṭh*, the back; *piṭṭhī*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs, oblique singular and plural, *piṭṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōṛā*. Thus, *mē̃ ēitī barē-tē̃ ṭēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are:—

Accusative-Dative. *dī*, *jē*, to; *dōstī*, for.
Ablative. *kanā*, *kiā̃*, from; *kē*, *kanē*, with, together with; *lāī*, with, by means of.
Locative. *bicheh*, in; *puṭṭh*, on; *antar*, in.

[1] Possibly, however, this word is an instance of transfer of aspiration (*ghadā* for *gadhā*).
[2] The genitive termination was originally *rē*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ẽ* is immutable. It does not change for gender or number. Moreover, the final *ẽ* is often dropped. Thus, *sahōkārẽ gī gā*, he went to the house of a banker; and *mẽ̃ bau* (for *bauẽ*) *gī*, (in) my father's house.

Similarly, the *ẽ* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīẽ* or *gīhẽ*, and again we have *jēṭhā kōa bāg* (for *bāgẽ*) *thyā*, the elder son was in the field, while on the other hand we have *tēs mulkhẽ kāḷ bhoī gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mẽ̃* (agent) *pāp kiā* and *aũ* (nominative) *pāp kiā* for 'I did sin,' and we have *maṭhar kōā* (for *kōẽ*) *apẽ̃ māl ikṭṭṭh kī*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *ẽ* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daddā-kiẽ̃ lammā*, taller than the sister; *sabẽ̃-kiẽ̃ kharā*, best of all, best; or we may have *kharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	*aũ.*	*tū*
Agent	*mẽ̃, maĩ.*	*tẽ̃, taĩ.*
Oblique	*mõ̃.*	*tau.*
Genitive	*mẽ̃, māṇ.*	*tẽ̃, tāṇ.*
Plur.		
Nominative	*as, ãs, asī.*	*tus, tũh.*
Agent	*asẽ̃, as.*	*tusẽ̃, tus, tũh.*
Oblique	*as.*	*tus.*
Genitive	*hẽ̃, hōṇ.*	*tũh, tāhṇ.*

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	*ēh.*	*ōh.*
Ag.	*inẽ̃.*	*unī.*
Obl.	*is, ēs.*	*us, os.*
Gen.	*isē, ēsē.*	*usē, osẽ̃.*
Plur.		
Nom.	*ēh, in.*	*ōh, un.*
Ag.	*inh, inhī.*	*unh, unhī.*
Obl.	*in.*	*un.*
Gen.	*inkēā.*	*unkēā.*

Instead of the genitives singular *ēsē* and *asē*, the Parable sometimes gives *ĕsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	*jē*.	*sē*.
Ag.	*jinī, jĕnī, jĕn*.	*tĕnī, tĕn*.
Obl.	*jis*.	*tĕs*.
Gen.	*jisē*.	*tĕsē*.
Plur		
Nom.	*jē*.	*sē*.
Ag.	*jinh, jinhī*.	*tĕnh, tĕnhī*.
Obl.	*jin*.	*tĕn*.
Gen.	*jinkĕā*.	*tĕnkĕā*.

The **Interrogative Pronouns** are *kas*, who? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on; and *kī*, what? obl. sing. *kis*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kichchh*, anything, something. The other forms of *kōī* have not been noted. *Kichchh* is immutable. *Jē kōī*, whoever; *jē kichchh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindī *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā, sē* and *sī*; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers

Another form of this present tense is *hana* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. Shinā (Piśācha) *hanō*, he is.

Finally for the third person singular or plural, we can have *ahi*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindī *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *ṇā* or *ṇū* to the root. Thus, *biśṇā* or *biśṇū*, to sit. If the root ends in *r* or *ṇ*, the *ṇā* or *ṇū* generally becomes *nā* or *nū*, and the *r* is usually omitted. Thus, *śuṇṇā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārṇā* or *mārṇū*, or, more usually, *mānā* or *mānū*, to strike; so *karṇā* or *karṇū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *bisaṇ*, to sit; *māran*, to strike; *karan*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus:—

sē maraṇ (for *maran*) *lagā*, he began to die (of hunger).
badhē karaṇ (for *karan*) *lagē*, they began to do rejoicing.
tēnē sūr chāraṇ bidhā, he sent (him) to feed swine.

Note the two verbs *īṇā*, to come, and *ghēṇā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *bista*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *kata*, doing. In the word *bōtā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle. Thus:—

bhūṇā,	to become.	pres. part.	*bhũtā*.
īṇā,	to come.	„ „	*ĩtā*.
ghēṇā,	to go.	„ „	*ghẽtā*.
dēṇa,	to give.	„ „	*dẽtā*.
nēṇā,	to take.	„ „	*nẽtā*.

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *māru*, struck; *khaū*, eaten; *pīu*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

bhūṇā,	to become.	past part.	*bhuā* or *bhoā*.
īṇā,	to come.	„ „	*ā* or *āū*.
ghēṇā,	to go.	„ „	*gā*, pl. *gōē*, f. *gēī*.
manā,	to die.	„ „	*mō* (*mōē*, *mōī*).
deṇa,	to give.	„ „	*dittā*.
neṇā,	to take.	„ „	*nīā* (also *nẽũ*).
kanū,	to do.	„ „	*kiā* (also *kīũ*).
bujṇā,	to know.	„ „	*budākā*.
biṣṇā,	to sit.	„ „	*biṭṭhā*.

Once or twice we come across Standard Chamēāḷī past participles in *ēā*. Thus, *mārēā*, struck. These are evidently borrowed.

As in other Chamēāḷī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yōr* or *yōrā*.
gā, gone, „ *gayōr*(*ā*).
dittā, given, „ *dittōr*(*ā*).
bitṭhā, seated, „ *bitṭhōrā*.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. To this *kaī* (for *karī*) or *kāī* is generally added. Thus, *mārī-kaī* or *mārī-kāī*. The form without *kaī* is mainly confined to intensive compound verbs, such as *bāṇī dēṇā*, to divide out; *ghinī ghēṇā*, to take away.

The verb *īṇā*, to come, is irregular, making *yau-kaī*, having come.

The **Noun of Agency** is formed by changing the *ṇā* (or *nā*) of the infinitive to *ṇēwāḷā* (or *nēwāḷā*). Thus :—

biśṇā, to sit; *biśṇēwālā*, one who s'ts or is about to sit.
mānā, to strike; *mānēwāḷā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *biś*, sit there; *biśā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

		Imper. 2 s'ng.
bhūṇā,	to become.	*bhō*.
īṇā,	to come.	*aū*.
ghēṇā,	to go.	*gā* or *ghā*.

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōũ*, I may be, and *kuṭṭũ*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōũ*, and *kuṭṭũ* may also be used, though Mr. Bailey (*biśũ*, I shall sit) and the Parable (*khāũ*, I will eat) employ this form for the future. In the Parable *khāũ* may equally well be translated 'I may eat.' In Kāshmīrī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *aũ biśtā*, I sit, or am sitting, feminine *aũ biśtī*, and so for all persons of the singular. The plural is *ãs biśtē* (fem. *biśtī*), we sit or are sitting. Similarly *aũ mātā*, I strike, or am striking; *aũ botā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-ta* to *-tath* (plural *-tēth*; fem. sing. and plur. *tīth*). It does not change for person. Thus, *aũ biśtath*, I was sitting; *ãs biśtēth*, we were sitting; *sē biśtīth*, she was sitting, or they (fem.) were sitting. Similarly *aũ mātath*, I was striking, and so on.

The Future is formed by adding *al* to the root. Thus, *biśal*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *biśēl*, and the feminine for both numbers is *biśil*. Similarly from *mānā*, to strike, *māral*, *mārēl*, *māril*.

If the root ends in a vowel, the termination is *l* simply. Thus, from *ghēṇā*, to go, we have *ghēl*; from *khāṇā*, to drink, *khāl*; from *dēṇā*, to give, *dēl*; and from *nēṇā*, to take, *nēl*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhūṇā, to become, future *bhōl*.

ṇā, to come, „ *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghẽta*, I will go (properly, I am going), and *bōtā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāũ*, I will eat, and Mr. Bailey gives *bisũ*, I will sit.

There are two forms of the **Past Conditional.** The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aũ bistā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *bistath*, (if) I had sat, etc. We have an example of it in the Parable, *aũ katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamēāḷi and Hindī. Thus :—

aũ biṭṭhā, I sat.

mẽ̃ marā, I struck him.

aũ biṭṭhā sā, I have sat.

mẽ̃ mārā sā, I have struck him.

aũ biṭṭhā thiyā, I had sat.

mẽ̃ mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mẽ̃ pāp kiā* and *aũ pap kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāi*, (thou) preparedst a feast, and also *tẽ̃ baũ* (for *baũẽ*) *dhām lāũ-sī*, thy father has prepared a feast, in which not only is the nominative *baũ* used instead of the agent *baũẽ*, but also we have *lāũ*, when we should expect *lai*, although the *sī* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēṇā*, to go. Thus :—

aũ mārā ghẽtā, I am being struck.

aũ mārā ghēl, I shall be struck.

aũ mara ga, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāṇā, to eat.	*khalāṇā*, to give to eat.
pīṇā, to drink.	*piwāṇā*, to give to drink.
śuṇnā, to hear.	*śuṇaṇā*, to cause to hear.

charṇā, to graze (intrans.). *chārṇā* or *charāṇā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN PAHĀṚĪ (CHAMBĀḶĪ).

PAÑGWĀḶĪ DIALECT. (STATE, CHAMBA.)

ਓਮ ਪਓ ਸੋ ਸੰਜ ਬੇ । ਨਠੜ ਸੰਜ ਜਪੂ
ਪੰਓ ਤੇ ਦੈਲੂ ਤੇ ਪਓਜ ਨੇ ਘਾਰਦੀ ਤਜ
ਸੰਤੀ ਸੋ । ਤਓ ਜਪੂ ਘਾਰਦੀ ਦੱਟੀ ਸਿਤੀ ।
ਬੈਸ਼ੇ ਧਿਜੜੇ ਪਤੈਰ ਨਠੜ ਸੰਜ ਜਪੂ ਮਲ ਗਿਠ
ਸੀ ਚਿਤੀ ਸੂਰ ਨੂਲਬੇ ਨਾਸੀ ਗ ।
ਚਿਤੀ ਜਪੂ ਮਲ ਅਗੈਟੀ ਤੂਜਓ ਬਓ । ਅਓ ਨਤ
ਤੂਜਓ ਪਟੀ ਤਓ ਤਿਨ ਨੂਲਬੇ ਸਲ ਓਓ
ਗ । ਤਓ ਨੇ ਸੂਬੇ ਨਾਸ਼ ਲਗ । ਤਓ
ਨਤੌਸਤੇ ਸੀ ਗ । ਤਿਸੀ ਜਪੂ ਪੰਗ ਨੂਰ
ਸਾਸ਼ ਦਿਤ । ਤਿਸੀ ਜਪੂ ਨਸੇ ਸੀ ਤੇ ਨੂੰਸਤ
ਨੂਰ ਬੇਤੇ ਤਸੀ ਦਿਸ ਪਓ ਟੀ ਬਓ । ਤਓ
ਸੰਓ ਨੇ ਸੰਤ । ਅਓ ਤਸੇ ਧੂਨੇ ਨੇ ਓਸੀ

ਪੈਲ੍ਹ ਸੇ ਪਓ ਸੀ ਅਤੇ ਅਸੇ ਤਸੇ। ਤਸੇ
ਖਲ੍ਹ ਸੇ ਸਤੀ ਸੈਂਹੀ ਤਸੀ ਤੰ ਯਓ ਸ੍ਹਖ
ਸਤਲ੍ਹ ਲਗ। ਯਓ ਯਯੂ ਪਓ ਸੇ ਸਲੀ
ਘੰਤ ਤੰ ਤੇਸ ਸੇ ਪੈਤ ਤੇ ਪਓਯ ਸੇ ਸ੍ਹਗੇ
ਯਪ ਸਿਯ ਯਤੇ ਤੇਖੀਯਪ ਸਿਯ। ਯਪ ਤੇ
ਅੰਯ ਤ੍ਹਲ੍ਹ ਸੇਗ ਸ੍ਹ ਤੇਤ। ਸਿਓ ਤੇਤ ਅਸੇ
ਤਸੇ ਤਿਓ ਸੇ ਦੀ ਤਖ। ਤਓ ਖੜ੍ਹ ਤੇਓ ਅਓ
ਯਯੂ ਪਓ ਤਖੇ ਸੇ ਸ। ਤਓਤ ਸ੍ਹਤ ਖ੍ਹ ਸੇ
ਅਓ ਅਓ ਪਓ ਸੇ ਸਤ ਲਸੀ ਅਓ ਤੇਓ ਸੇਓੜ
ਸਿਤੀ ਗਲ ਅ੍ਹਗੀ ਅੀ ਫਸੀ ਸਿਤੀ।

ਅੰਯ ਪੈਲ੍ਹ ਤੇ ਪਓਯ ਯਤੇ ਸ੍ਹਗ ਦੀ
ਯਪ ਸਿਯ ਤੰ ਤੇ ਦੀ ਯਪ ਸਿਯ। ਤੰ ਤੇ
ਅੰਯ ਯਤੇ ਸਿਓ ਪਲ੍ਹ। ਪਓ ਯਯੂ ਅਸੇ
ਸੇ ਪੈਲ੍ਹ ਖਤੇ ਖਤੇ ਲਿਅੜੇ ਅਸੀ

ਖਿਮੇ ਤੇ ਤੇਰਾ ਨੇ ਲਾਯਾ । ਤਬੇ ਸੰਗੂਠੀ
ਲਾਯਾ ਬੂਤੇ ਨੇਟੇ ਲਾਯਾ । ਤੇ ਪਤੀ ਯਾਰ
ਲੇ ਤੇ ਪਤੇ ਮਾਰ ਯਾਮਾ ਟਤ ਨੇ ਮਾਯਾ
ਨੇ ਬੂ ਨੇ ਨੇਤੇ ਮਾ ਤੇਤੇ ਬੂ ਨੇ
ਨਤੇ ਮਾ । ਤੇਤੇ ਪਤੇ ਮਾਰ ਲਾਨੇ ॥

ਨੇਤੇ ਮਾਯਾ ਪੰਗ ਬੂ । ਨੇਤੇ ਗੀਤ
ਗੀਤ ਯਾ ਤੇਤੇ ਘੀਤ ਨੇਮਾ ਨੇਯਾ ਸੂਮੇ ।
ਤੇਤੇ ਮੇ ਮਾਮ ਬੂ ਤੇਮ ਪਸਾ ਲਾਮ
ਟਤ ਮੀ ਤੇ ਸੂ । ਤੇਮੀ ਤਮ ਨੇ
ਪੇਲੂ ਤੇ ਤੇਤ ਯਤੇ ਮ ਤੇ ਤੇ ਪਤੇ
ਯਮ ਲਤੇ ਮੀ ਮੀ ਨੇ
ਨਮ ਪਮ ਪੂਨੂ । ਤੇਤੇ ਨੇ ਸਖਲੇ
ਯਾ ਤੇ ਯੰਤ੍ਰ ਨੇ ਮ । ਤੇਤੇ
ਪਤੇ ਪੇਤਾ ਯਾਤੇ ਮਾਤੇ

ਬਸਣ ਲਗ । ਜਪੂੰ ਪੰਤ ਨੇ ਦੇਲਣ
ਲਗ ਤਾਰ ਮੈਂ ਟਤੀ ਪਤੇ ਤੇ ਟੇਤਲ ਮੀ
ਤੇ ਦੇਮ ਸਿਰਜ ਪੰਤਾ ਨੇ ਤੇਰਜ ਤੇ ਮੈਂ ਨੇ
ਮਾਰ ਕੇਲ ਦੀ ਨਮਿਤ ਮੀ ਜਤੇ ਜਪੂ
ਪਕਤੇਰ ਮਾਰੇ ਮੈਨੇ ਮਾਤਬ । ਨੇਤੇ ਤੇ
ਮੈਂਜ ਜ ਨੇਰ ਤੇ ਮਲ ਨੇਟੀ ਮੈ
ਸਰਜ ਕੇਰ ਤੇਤ ਤਾਰੀ ਸੈਸਤੀ ਰਸ
ਲਗ । ਤਮੀ ਤਲ ਨੇ ਦੇਲ ਤੇ ਮੈਂਜ
ਤ ਨੇਰ ਮੈ ਮੇ ਜਰ । ਨੇ ਮੈ ਮੇ
ਜਸ ਨੇ ਮਤ ਤੇ ਜਸ । ਤੇਤ
ਜਗੀ ਪਤੇ ਦੀ ਮਗਤ ਤੇ ਬਸੀ ਦੀ
ਤਤ ਬਿਰਜ ਮੀ ਤੇ ਤੇਰ ਮੈ
ਬਿਰਜ ਨੇ ਨਿਤ ਤੀਰ ਬੂ ਜਯ
ਮੇਰ ਸ ॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN PAHĀṚĪ (CHAMĔAḶI).

PANGWĀḶĪ DIALECT. (STATE, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ik baũ do kōã thĕ. Maṭhar kōã apũ̃ baũ-jĕ
(Of) one father two sons were. The-younger son his-own father-to
bolū, 'hē bauã, mẽ̃ ghar-bārī bēsã kĕhrī-dē.' Taũ
said, 'O father, my property(-of) share having-divided-give.' Then
apũ̃ ghar-bārī bānṭī-dittī. Thoṛhē dhiāṛē patyor maṭhar
his-own property was-divided-out. A-few days after (by-)the-younger
kōã apũ̃ māl ikiṭṭh kī, phirī dūr-mulkhē naśī-gã.
son his-own property together was-made, again in-a-far-country ran-away.
Phirī apũ̃ māl jaróṭī nuāī-chhāī. Jaũ sabh
Again his-own property (in-)debauchery was-squandered. When all
nuāī-baṭī. taũ tĕs-mulkhē kaḷ bhōī-gã; taũ sē
was-squandered-completely, then in-that country a-famine became; then he
ḍhukhā maraṇ lagã. Taũ sahokarē gī gã; tĕnī apũ̃
hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
bāg sūr chāraṇ bidhã. Tĕnī apũ̃-manē kī,
field swine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
'jē śākrē sūr khãtē inī-bichã aũ bī khãĩ.' Taũ
'what husks the-swine eat those-from-among I too will-eat.' Then
kōī nã dẽtã. Jaũ tĕsē dhyān ã, unī bōlū,
any-one not gives. When his thought came, by-him it-was-said,
'mẽ̃-bau gī kattē kamē hanē; tĕnē khaṇ-jē matī
'my-father in-house how-many labourers are; to-them eating-for much
rōṭī hanī, tã̃ aũ ḍhukhã maraṇ lagã. Aũ apũ̃ baũ-jē
bread is, and I hungry to-die began. I my-own father-to
chalī-ghẽtã, tã̃ tĕs-jē bōtã, "hē bauã, mẽ̃ surgē pāp
am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
kia atē tẽ̃ bī pāp kiã; ab tẽ̃ kōã bhūṇē
was-committed and thy even sin was-committed; now thy son to-be
jōgã nã rēhã; jiũ̃ hōr kāmē hanē, tiũ̃ mõ̃ bī rakkh." '
worthy not I-remained; as other labourers are, so me too keep." '
Taũ khaṛã bhōī-kāī apũ̃ baũ ḍakhē-jē ga. Taũ-tã
Then erect become-having his-own father direction-to he-went. Still

dūr thyā, sē kāī-kāī baũ-jē dāh lagī-kāī bhōī;
far he-was, him seen-having father-to compassion begun-having became;
douṛ dittī, gaḷ kyārī kī, phāchī dittū.
running was-given, (on-)neck embracing was-made, kisses were-given.
Koā bōlū, 'hē bauā, aũ (*for* mẽ) surgā bī pāp kiā
The-son said, 'O father, by-me (of-)heaven even sin was-committed
tẽ tẽ bī pāp kiā, tẽ tẽ kōā aũ kiū baṇū?'
and thy even sin was-committed, and thy son I how may-be-made?'
Baũ apũ kāmē-jē bōlū, 'kharē kharē
The-father his-own labourer-to said, 'good good
likṛē kaḍḍhī-ghinā, tẽ tẽs-jē luā; hatthē aṅguṭhī
clothes bring-ye-forth, and him-to put-ye-on; on-hand a-ring
luā, khūrē juṭē luā, tẽ baḍḍī dhām lā, tẽ badhē
put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness
karā, yukā ēh mẽ kōā mō-thyā, sē jintā sā; hērau-thyā, sē
make-ye, because this my son dead-was, he living is; lost-was, he
mēī-gā.' Taũ badhē karaṇ lagē.
found-went.' Then merriments to-make they-began.

Jēṭhā kōā bāg thyā. Joũ gihē nīṛ ā,
The-elder son (in-)the-field was. When of-the-house near he-came,
taũ ghīt ḍhēsṛū rōwā śuṇa. Taũ ik kāmā bhyā;
then singing dancing noise was-heard. Then one labourer was-called;
tẽs puchchhaṇ lagā, 'ēh kī bhõ-sū?' Unī tas-jē
him to-ask he-began, 'this what becoming-is?' By-him him-to
bōlū, 'tẽ bhāī āū-sā, tẽ tẽ baũ dham
it-was-said, 'thy younger-brother come-is, and (by-)thy father a feast
lāū-sī, kī sē rāj-bāj pujjēā.' Taũ sē chakhlō-ā; tẽ
prepared-is, that he safe-sound arrived.' Then he angry-came; then
andar nā gā. Taũ baũ bēhar āī-kāī thuthan
inside not he-went. Then the-father outside come-having to-conciliate
lagā. Apũ baũ-jē bolaṇ lagā, 'hēr, mẽ ēttī barē
began. His-own father-to to-say he-began, 'see, by-me so-many years
tẽ ṭēhal kī, tẽ bōk-kiã bāhar nā bhōā; tẽ mõ-jē
thy service was-done, thy sayings-from out not I-became; by-thee me-to
ik chhēlū bī nā dittū kī aũ apũ bachhbhēī-kanē
one kid even not was-given that I my-own friends-with
mōj katath. Joũ tẽ kōā ā, jēn tẽ
happiness might-have-made. When thy son came, by-whom thy
māl jarōṭī-mẽ guāī-chhāī, taũ tasī-dōstī dhām
property prostitutes-in was-wasted-away, then him-for a-feast
lāī.'
was-prepared.'

Unī us-jē bōlū, 'hē kōā, tū rōj mõ-kē asā;
By-him him-to it-was-said, 'O son, thou daily (always) me-with art;
jē mõ kē asū, sē sabh tẽ asū; tafū asi badhē bi
whatever me-with is, that all thine is; then we happiness also
karaṇ tẽ khusī bī bhūṇ thiā, kī tẽ bhāī
to-enjoy and happy also to-become was (proper), that thy younger-brother
mō-thiā, sē jintā sā; hīrau-thyā, ab mēī-gā.'
dead-was, he living is; lost-was, now found-went.'

LIST OF STANDARD WORDS AND

English.	Chamēāli.	Gādī or Bharmaurī.
1. One	Ēk	Āk
2. Two	Dō	Dūī
3. Three	Trai	Trāī
4. Four	Chaar	Chaar, chāēr
5. Five	Paē,	Paūj
6. Six	Chhi	Chhīā
7. Seven	Satt	Satt
8. Eight	Atṭh	Atṭh
9. Nine	Nau	Nau
10. Ten	Das	Dakh
11. Twenty	Bīh	Bīh, bthī
12. Fifty	Paūjāh	Paūjkh
13. Hundred	Sau	Khau
14. I	Haū	Aū, mū, āū
15. Of me	Mērā	Mērā
16. Mine	Mērā	Mērā
17. We	Asī	Assā, assū
18. Of us	Hamārā	Indhā
19. Our	Hamārā	Indhā
20. Thou	Tū	Tū
21. Of thee	Tērā	Tērā
22. Thine	Tērā	Tērā
23. You	Tusī	Tussā, tussū
24. Of you	Tumhārā	Tundhā
25. Your	Tumhārā	Tundhā

PHRASES IN THE CHAMĔĀḶĪ DIALECTS.

Chamēlī.	Pañgwāḷī.	English.
Ak, ikk	Yak, ik	1. One.
Do, dōi	Dōi, dō	2. Two.
Trō, trāi	Tiōi	3. Three.
Chōtr	Chaur	4. Four.
Pañj	Pañj	5. Five.
Chhē, chhā	Chhēs, chhō	6. Six.
Satt	Sact	7. Seven.
Aṭṭh	Aṭṭh	8. Eight.
Naō	Naō	9. Nine
Daś	Daś	10 Ten.
Bīh	Bīh	11. Twenty.
Pañjāh	Pañjāh	12. Fifty.
Śō	Sao	13. Hundred.
Aū	Aū	14. I.
Miṇḍā	Mā, mā̃	15. Of me.
Miṇḍā	Mī, mī̃	16. Mine.
Ahā	Aa, ās	17. We.
Asaṛā	Hā	18. Of us.
Asāṛā	Hā	19. Our.
Tū	Tū	20. Thou
Tiṇḍā	Tē, tē̃	21. Of thee.
Tiṇḍā	Tē, tē̃	22. Thine.
Tōhā, tāō	Tuo, tūh	23. You.
Tuhāṛā, tuāṛā	Tūh	24. Of you.
Tuhāṛā, tuāṛā	Tēh	25. Your.

English.	Chanděli.	Gāḍi or Bhattiari.
26. He	Ō, sē	Ōh, uh, [illegible]
27. Of him	Uso-rā	Usērā
28. His	Uso-rā	Usērā
29. They	Ō, sē	Ōh, sē
30. Of them	Unhē-rā	Unhērā, unhārō, ōhrō
31. Their	Unhē-rā	Unhērā, unhārā, ōhrā
32. Hand	Hatth	Hatth
33. Foot	Pair	Parar
34. Nose	Nakk	Nakk
35. Eye	Hakh	Hākhrī, hākhar
36. Mouth	Mūh	Mūh
37. Tooth	Daad	Dand
38. Ear	Kann	Kann
39. Hair	Bāl	Kherūl
40. Head	Sar	Śir
41. Tongue	Jibbh	Jibbh
42. Belly	Peṭ	Peṭ
43. Back	Piṭṭh	Piṭṭh
44. Iron	Lōhā	Lōhā
45. Gold	Sonā	Sonā
46. Silver	Chāndi	Chāndi
47. Father	Bab, babb	Bab
48. Mother	Mā	Mā, ijī, ijai
49. Brother	Bhāi	Bhāi
50. Sister	Bhēṇ, baihṇ	Bhēṇ
51. Man	Māṇhū, ādmi	Māhṇū
52. Woman	Tirmat	Tirmat

Chamēāl.	Pahārī.	English.
Ō	Se, ōh	26. He.
Uēsrā	Ēsā	27. Of him.
Uēsrā	Ēsā	28. His.
Ō	Un	29. They.
Unhērā	Un-kēā	30. Of them.
Unhērā	Un-kēā	31. Their.
Hatth, hatā . . .	Hatth	32. Hand.
Paṭṛ, pēṭṛ . . .	Khūr, khūṭṛ . . .	33. Foot.
Nak	Nak, nakh	34. Nose.
Ṭir, ākhrī . . .	Ṭir	35. Eye.
Mūh	Āsi	36. Mouth.
Dant	Dant, dand . . .	37. Tooth.
Kann	Kann	38. Ear.
Kēś, śicnā . . .	Kēś	39. Hair.
Śir	Magar, kupāl . . .	40. Head.
Jibh	Jibh	41. Tongue.
Paiṭ	Pēṭ	42. Belly.
Piṭṭh	Piṭṭh	43. Back.
Lōhā	Lōhā	44. Iron.
Sunnā	Sunnā	45. Gold.
Chādī	Rappā	46. Silver.
Babb, bābo . . .	Bau, babb, baū . .	47. Father.
Yāhṣ, mā . . .	Ī, ijṛ	48. Mother.
Bhāī, bhāū . . .	Bhaū (*elder*), bhāī (*younger*).	49. Brother.
Bhūṇ (*younger*) . .	Daddī, dēdī (*elder*), bhaiṇ (*younger*).	50. Sister.
Mēhṇā, maṛdā . .	Mahṇū, mākhṇū, maṛd .	51. Man.
Trimat	Jhalāṇū, jēlkāṇū . .	52. Woman.

English	Chamēāli.	Gādi or Bharmauri.
53. Wife	Lāṛī	Lāṛī, mbi, bēṭaṛī
54. Child	Bachchā, jāgat, kuṛī (*agirī*)	Nikkā, bachchā
55. Son	Puṭr, puttar	Puṭr
56. Daughter	Dhiū	Dhiū
57. Slave	Kamnā	Kāmā
58. Cultivator	Karsān	Karsān
59. Shepherd	Puhāl, puhālū	Pāhī, puhāl
60. God	Paramēśur	Pramāur
61. Devil	Bhūt, pasāch	Rākus, bhūt
62. Sun	Sūraj	Sūraj, dhyāṛā
63. Moon	Chandramā	Chandarmā
64. Star	Tārā	Tāra
65. Fire	Agg	Āg
66. Water	Pāṇī	Pāṇī
67. House	Ghar	Ghar
68. Horse	Ghōṛā	Ghōṛā
69. Cow	Gā	Gā
70. Dog	Kuttā	Kutr, kutār
71. Cat	Billī	Bilī, bilāṛī
72. Cock	Kukkaṛ	Kukaṛ
73. Duck	Batak	Batak
74. Ass	Khōtā, gadhā	Khōtā, gadhā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chiṛī, chiṛū	Chiṛī
77. Go	Jā	Gāh
78. Eat	Khā	Khā
79. Sit	Baih	Beṭh

Churāhi.	Pāngwāḷi.	English.
Jō	Jōlī, dōlī . . .	53. Wife.
Bachchā	Bachchā	54. Child.
Putrar	Kōś	55. Son.
Dhiū, dhīā . . .	Kīī, kurī . . .	56. Daughter.
Kāmā	Kamā, kāmā . . .	57. Slave.
Kirsāi	Jimdār	58. Cultivator.
Puāl	Puhāl	59. Shepherd.
Parmēśur	Pramēsur	60. God.
Bhūt	Bhūt	61. Devil.
Sūrj, dīā . . .	Dēs	62. Sun.
Chandramā, śukl . .	Josan	63. Moon.
Tārā . . .	Tārā	64. Star.
Agg	Āg	65. Fire.
Pānī	Pāṇī	66. Water.
Ghar	Gīh, gī	67. House.
Ghōṛā	Ghōṛā . . .	68. Horse.
Gā . . .	Gōrā, gā . .	69. Cow.
Kuttā	Kuttar . . .	70. Dog.
Billī, bōrāḷī . . .	Balā, baṛāṛ . . .	71. Cat.
Kukkhar	Kukkar . . .	72. Cock.
Batak	Batak	73. Duck.
Khōtā, gadhā . . .	Khōtā, gadhā . . .	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chirī, pakhrū . . .	Chirī, pakhrū . . .	76. Bird.
Gāh	Gā	77. Go.
Khā	Khā	78. Eat.
Bēs	Biś	79. Sit.

English.	Chamešāli.	Gāḍī or Bharmauri.
80. Come	Ā, (sg.) iṇā	Āī
81. Beat	Mār	Mār
82. Stand	Khaṛā hō	Khaṛā bhō
83. Die	Mar	Mar
84. Give	Dē	Dē
85. Run	Dōṛ	Dauṛ
86. Up	Uppar	Upar
87. Near	Nēṛē, nīṛ	Nēṛē
88. Down	Jhak	Bunh
89. Far	Dūr	Dūr
90. Before	Aggē	Agūh
91. Behind	Pichchē	Pichūh
92. Who	Kuṇ	Kun
93. What	Kai	Kīē, kyē
94. Why	Kiñjō	Kajō
95. And	Hōr, atē	Atē, hōr
96. But	Par	Par
97. If	Jē	Jē
98. Yes	Hā	Hā
99. No	Nā	Nā
100. Alas	Hē	Hē
101. A father	Bab	Bab
102. Of a father	Babbē-rā	Babā-rā, babē-rā
103. To a father	Babbā-jō	Babā-jō
104. From a father	Babbā-kachhā	Babā-thaī
105. Two fathers	Dō babb	Dāī bab
106. Fathers	Babb	Bab

Churāṭī.	Paṅgwāḷī.	English.
Ā, āsh	Ai	80. Come.
Mār	Kuṭṭ	81. Beat.
Khaṛē uṭh	Khaṛē bhū	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Daur, khiḍē, naś	Dōr, naś	85. Run.
Upar, ubrē	Baĩh	86. Up.
Nīr, lādhē	Nīr	87. Near.
Hēṭh, ṭuḍē	Bunh, ūṛē	88. Down.
Dūr	Dūr	89. Far.
Aggē, aggar, hāgrē, agrhē	Agar	90. Before.
Pichohē, pichohē	Paṭū, paṭē	91. Behind.
Kauū	Kaũ	92. Who.
Kutū, kitū	Ki	93. What.
Kainī, kēnī	Kia	94. Why
Hōr	Hōṛē	95. And.
Par	Par	96. But.
Jē	Yiū	97 If.
Hā	Ā	98. Yes.
Nā	Nā	99. No.
Hāē	Haē	100. Alas.
Babb	Bau	101. A father.
Babbē-ra	Bauē	102. Of a father.
Babbī-nī, babbē-nī	Bau-jē	103. To a father.
Babbā-kanā, babbē-kanā	Bau-kī	104. From a father.
Dō babb	Dui bau	105. Two fathers.
Babb	Bau	106. Fathers.

English.	Chamēāḷī.	Gādī or Bharmaurī.
107. Of fathers	Babbē̃ rā	Babā-rā
108. To fathers	Babbē̃-jō	Babā-jō
109. From fathers	Babē̃-kachhā	Babā-thaũ
110. A daughter	Dhīū	Dhiū, kuḷī
111. Of a daughter	Dhīū-rā	Dhīū-rā, kuḷī rā
112. To a daughter	Dhīū-jō	Dhīū-jō, kuḷī-jō
113. From a daughter	Dhīū-kachhā	Dhīū-thaũ, kuḷī-thaũ
114. Two daughters	Do dhīū	Dūī dhīū, dōī kuḷī
115. Daughters	Dhīū	Dhīū, kuḷī
116. Of daughters	Dhīū-rā	Dhīū-rā, kuḷī-rā
117. To daughters	Dhīū-jō	Dhīū-jō, kuḷī-jō
118. From daughters	Dhīū-kachhā	Dhīū-thaũ, kuḷī-thaũ
119. A good man	Bhalē ādmī	Kharā māhṇū
120. Of a good man	Bhalē ādmī-rā	Kharē māhṇū-rā
121. To a good man	Bhalē ādmī-jō	Kharē māhṇū-jō
122. From a good man	Bhalē ādmī-kachhā	Kharē māhṇū-thaũ
123. Two good men	Do bhalē ādmī	Dūī kharē māḷṇū
124. Good men	Bhalē ādmī	Kharē māhṇū
125. Of good men	Bhalē ādmīyē̃-rā	Kharē māhṇū-rā
126. To good men	Bhalē ādmī-jō	Kharē māhṇū-jō
127. From good men	Bhalē ādmī-kachhā	Kharē māhṇū-thaũ
128. A good woman	Bhalī trīmat	Kharī trīmat
129. A bad boy	Burā jāgat	Burā gahrū
130. Good women	Bhalī trīmatē̃	Kharī trīmat
131. A bad girl	Burī kuṛī	Burī kuḷī
132. Good	Bhalā, kharā	Kharā, bhalā
133. Better	(Us-kachha) bhalā	Maiā̃ kharā

Chamāḷi.	Peāgwāḷi.	English.
Babbē-rā	Banā	107 Of fathers.
Babbā-nī, babbē-nī	Baū-jē	108. To fathers.
Babbā-kanā, babbē-kanā	Baū-kiẽ	109. From fathers.
Dhīū	Kūī	110. A daughter
Dhēnā-rā	Kūī-ā	111. Of a daughter.
Dhēnā-nī	Kūī-jē	112. To a daughter.
Dhēnā-kanā	Kūī-kiẽ	113. From a daughter.
Dō dhōnā	Dūī kūī	114. Two daughters.
Dhōnā	Kūī	115. Daughters
Dhōnā-rā	Kūīā	116. Of daughters.
Dhōnā-nī	Kūī-jē	117. To daughters.
Dhōnā-kanā	Kūī-kiẽ	118. From daughters.
Bhalā māhṇū	Bhalā māhṇū	119. A good man.
Bhalē māhṇū-rā	Bhalē māhṇū-ā	120. Of a good man.
Bhalē māhṇū-nī	Bhalē māhṇū jē	121. To a good man.
Bhalē māhṇū-kanā	Bhalē māhṇū-kiẽ	122. From a good man.
Do bhalē māhṇū	Dūī bhalē māhṇū	123. Two good men.
Bhalē māhṇū	Bhalē māhṇū	124. Good men.
Bhalē māhṇū-rā	Bhalē māhṇū-ā	125. Of good men.
Bhalē māhṇū-nī	Bhalē māhṇū-jē	126. To good men.
Bhalē māhṇū-kanā	Bhalē māhṇū-kiẽ	127. From good men.
Bhalī ṭrīmaṭ	Bhalī jhalāṇū	128. A good woman.
Burā gabhrū	Burā kōū	129. A bad boy.
Bhalī ṭrīmaṭē	Bhalī jhalānū	130. Good women.
Burī kuḷī	Burī kūī	131. A bad girl.
Bhalā, kharā	Bhalā, kharā	132. Good.
(Ēs-kanā) kharā	(Tēs-kiẽ) kharā	133. Better

English.	Chamkāṛī.	Gādī or Bhermaurī.
134. Bone	Sabhnī-kachhā kharā	Sabhi-tnaā kharā
135. High	Uchchā	Uthṛā
136. Higher	(Us-kachh) uchchā	Maiā uthṛā
137 Highest	Sabhnī-kachhā uchchā	Sabhi-thaā uthṛā
138. A horse	Ghōṛā	Ghōṛā
139. A mare	Ghōṛī	Ghōṛī
140. Horses	Ghōṛā	Ghōṛā
141. Mares	Ghōṛī	Ghōṛī
142 A bull	Sānh	Sānh
143. A cow	Gā	Gā
144. Bulls	Sānh	Sānh
145. Cows	Gāī	Gāī
146. A dog	Kuttā	Kutr
147 A bitch	Kuttī	Kutrī
148. Dogs	Kuttā	Kutr
149. Bitches	Kuttī	Kutrī
150. A he-goat	Bakrā	Bakrā
151. A female goat	Bakrī	Bakrī
152. Goats	Bakrā	Bakrā
153. A male deer	Haraṇ	Haraṇ
154. A female deer	Haraṇī	Haraṇī
155. Deer	Haraṇ	Haraṇ
156. I am	Haā hai	Aā hū, hā
157. Thou art	Tū hai	Tū haī, hā
158. He is	Ō hai	Ōh hā
159. We are	Asī hin	Asā hā, han
160. You are	Tusī hin	Tusā hīn, han

Ghurāsī.	Pāgwālī.	English.
Sabhnā-kanā khurā . .	Sabī̃ kiā̃ khurā . .	134. Best.
Uthṛū	Uthōō	135. High.
Ēs-kanā uthṛū . .	(Tēn-kiā̃) uthōō . .	136. Higher
Śabhnā-kanā uthṛū . .	Sabī̃-kiā̃ uthōō . .	137. Highest
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	140. Horses.
Ghōṛī	Ghōṛī	141. Mares.
Dānt	Chā̃r	142. A bull.
Gā	Goṛā	143. A cow.
Dānt	Chā̃r	144. Bulls.
Gāī	Goṛē, chā̃rī . . .	145. Cows.
Kuttā	Kuttar	146. A dog.
Kuttī	Kuttrī	147. A bitch.
Kuttē	Kuttrē	148. Dogs.
Kuttī	Kuttrī	149. Bitches.
Bakrā	Bakrā	150. A he-goat.
Bakrī . . .	Bakrī	151. A female goat.
Bakrē	Bakrē	152. Goats.
Haran	Haraṇ	153. A male deer.
Harnī	Harṇī	154. A female deer.
Haran	Haraṇ	155. Deer.
Aū ā	Aū asā, aū, aa . .	156. I am.
Tū ā, āē . . .	Tū aṣā, aē, aa . . .	157. Thou art.
Ō ā, āē . . .	Sō asā, aē, aa, ahi . .	158. He is.
Abē ēē	Aa asā, aē, aā . . .	159. We are.
Tubē āē . . .	Tus asā, aē, aa . .	160. You are.

English.	Chamēālī.	Gāḍī or Bhramauri.
161. They are	Ō hin	Ōh hin, han
162. I was	Haũ thiyā	Aũ thu
163. Thou wast	Tū thiyā	Tū thu
164. He was	Ō thiyā	Ōh thū
165. We were	Asī thiyē	Assē thiē
166. You were	Tusī thiyē	Tussē thiē
167. They were	Ō thiyē	Ōh thiē
168. Be	Hō	Bhō
169. To be	Hūṇā	Bhoṇā
170. Being	Hundā	Bhoṇdā
171. Having been	Hōī-karī	Bhōchh-karī
172. I may be	Haũ hāẽ	Aũ bhuchhẽ
173. I shall be	Haũ hōlā	Aũ bhōlā, bhuchhẽlā
174. I should be	Haũ hundā	.....
175. Beat	Mār	Mār
176. To beat	Mārṇā	Mārnā
177. Beating	Mārdā	Mārdā
178. Having beaten	Mārī-karī	Mārī-karī
179. I beat	Haũ mārdā	Aũ mārdā, mārandā, mārnũ
180. Thou beatest	Tū mārdā	Tū mārdā, mārandā, mārnũ
181. He beats	Ō mārdā	Ōh mārdā, mārandā
182. We beat	Asī mārdē	Assī mārdē, mārandē, mārnẽ.
183. You beat	Tusī mārdē	Tussī mārdē, mārandē, mārnũ
184. They beat	Ō mārdē	Ōh mārdē, mārandē
185. I beat (*Past Tense*)	Maĩ mārēā	Mẽ mārā
186. Thou beatest (*Past Tense*).	Taĩ mārēā	Taĩ mārā
187. He beat (*Past Tense*)	Unī mārēā	Unī mārā

Churāhī.	Pangwālī.	English.
Ō ātē . .	Sē asē, sē, as, shi	161. They are.
Aū thēā	Aū thyā	162. I was.
Tū thēā . . .	Tū thyā	163. Thou wast.
Ō thēā . . .	Sē thyā . . .	164. He was.
Ahē thīā	As thyē	165. We were.
Tuhē thīā . .	Tus thyē . . .	166. You were.
Ō thīā	Sē thyē	167. They were.
Bhō	Bhō	168. Be.
Bhōṇā	Bhōṇā	169. To be.
Bhundā, bhōntā . .	Bhūtā	170. Being.
Bhōt-kart . .	Bhōt-kart, bhōt-kai	171. Having been.
Aū bhōā	Aū bhōā	172. I may be.
Aū bhōmā . . .	Aū bhōl . . .	173. I shall be.
Aū bhōntā, bhundā . .	Aū bhūtā . . .	174. I should be.
Mār	Kuṭṭ	175. Beat.
Mārnā, māṇū . . .	Kuṭṭnā . . .	176. To beat.
Mārdā, mārtā . . .	Kuṭṭdā	177. Beating.
Mārī-kart .	Kuṭṭī-kat . . .	178. Having beaten.
Aū mārtā, mārtā ā, ā mārtā	Aū kuṭṭtā . . .	179. I beat.
Tū mārtā, mārtā ā, ā mārtā	Tū kuṭṭtā . . .	180. Thou beatest.
Ō mārtā, martā ā, ā mārtā .	Sē kuṭṭtā . . .	181. He beats.
Ahē mārtē, mārtātē, ātē mārtē.	As kuṭṭtē . . .	182. We beat.
Tuhē mārtē, mārtātē, ātē mārtē.	Tus kuṭṭtē . . .	183. You beat.
Ō mārtā, mārtātē, ātē mārtā	Sē kuṭṭtē . . .	184. They beat.
Mī mārēā . . .	Mai kuṭṭē . . .	185. I beat (*Past Tense*).
Tī mārēā . .	Tai kuṭṭē . . .	186. Thou beatest (*Past Tense*).
Um mārēā . . .	Tēni kuṭṭē . . .	187. He beat (*Past Tense*).

English.	Chamāḷī.	Gāḍī or Bhaṭṭarārī
188. We beat (*Past Tense*)	Asẽ mārcā . . .	Assō mārū . . .
189. You beat (*Past Tense*)	Tusẽ mārcā . .	Tussā mārā . .
190. They beat (*Past Tense*)	Unhẽ mārcā	Ūyē mārū . . .
191. I am beating . .	Haũ mārdā hai . .	Aũ mārdā-hũ, mārandā-hũ
192. I was beating . .	Haũ mārdā-thiyā . .	Aũ mārdā-thū . . .
193. I had beaten . .	Maĩ mārcā-thiyā . .	Maĩ mārū-thū . . .
194. I may beat . .	Haũ mārẽ	Aũ mārẽ, mārẽ . .
195. I shall beat . .	Haũ mārlā	Aũ mārlā, mārũlā . .
196. Thou wilt beat . .	Tū mārlā	Tū mārlā . . .
197. He will beat . .	Ō mārlā	Ōh mārlā . . .
198. We shall beat . .	Asi mārlē	Assō mārlē, mārũlē . .
199. You will beat . .	Tusi mārlē	Tussā mārlē . . .
200. They will beat . .	Ō mārlē	Ōh mārlē . . .
201. I should beat . .	Haũ mārdā	.....
202. I am beaten . .	Haũ mārcā jandā-hai .	Aũ māryā gāhndā . .
203. I was beaten . .	Haũ mārcā jāndā-thiyā .	Aũ māryā gāhndā-thū .
204. I shall be beaten .	Haũ mārlā-jallā . .	Aũ māryā gāhlā .
205. I go . . .	Haũ jāndā	Aũ gāhndā, gāhnũ . .
206. Thou goest . .	Tū jāndā	Tū gāhndā . .
207. He goes . . .	Ō jāndā	Ōh gāhndā . . .
208. We go . . .	Asi jāndē	Assō gāhndē . . .
209. You go . .	Tusi jāndē	Tussā gāhndē . . .
210. They go . . .	Ō jāndē	Ōh gāhndē . . .
211. I went . . .	Haũ gēā	Aũ gō, guchhū-rā . .
212. Thou wentest . .	Tū gēā	Tū gō, guchhū-rā . .
213. He went . . .	Ō gēā	Ōh gō, guchhū-rā . .
214. We went . .	Asi gē	Assō gē, guchhū-rē .

Churāhī.	Pāngwālī.	English.
Abē mārēā . . .	As kuṭṭē . . .	188. We beat (*Past Tense*).
Tuhē mārēā . . .	Tus kuṭṭā . .	189. You beat (*Past Tense*).
Unā mārēā . . .	Tēuhi kuṭṭē . . .	190. They beat (*Past Tense*).
Aũ mārīā-ā . . .	Aũ kuṭṭiā aē . . .	191. I am beating.
Aũ mārīā-thēā .	Aũ kuṭṭiā thyā .	192. I was beating.
Mĩ mārēā-thēā . .	Mai kuṭṭu-thyā . .	193. I had beaten.
Aũ mārā	Aũ kuṭṭẽ . .	194. I may beat.
Aũ mārnma . . .	Aũ kaṭṭēl . .	195. I shall beat.
Tũ mārēlā . . .	Tu kuṭṭēl . .	196. Thou wilt beat.
Ō mārēlā . .	Sē kuṭṭēl . . .	197. He will beat.
Abē mārnnē . . .	As kuṭṭẽ . . .	198. We shall beat.
Tuhē mārēlē . . .	Tus kuṭṭēl . . .	199. You will beat.
Ō mārēlē . . .	Sē kuṭṭel . . .	200. They will beat.
Aũ mārīā, mātā .	Aũ kuṭṭēā . .	201. I should beat
Aũ mārēā-gāthā . .	Aũ mārēā-ghētā .	202. I am beaten.
Aũ mārēā-gōā . . .	Aũ mārēā-gā . .	203. I was beaten.
Aũ mārēā-gamnhā . .	Aũ mārēā-ghēl . .	204. I shall be beaten.
Aũ gāthā . . .	Aũ ghētā . . .	205. I go.
Tũ gāthā . . .	Tũ ghētā . . .	206. Thou goest.
Ō gāthā	Sē ghētā . . .	207. He goes.
Abē gāthē . .	As ghētē . . .	208. We go.
Tuhē gāthē . . .	Tus ghētē . . .	209. You go.
Ō gāthē	Sē ghētē . . .	210. They go.
Aũ gēā	Aũ gā	211. I went.
Tũ gēā . . .	Tũ gā	212. Thou wentest.
Ō gēā	Sē gā . . .	213. He went.
Abē gēē	As gōē	214. We went.

English.	Chanēāṭī.	Gādī or Bhramarī.
215. You went . .	Tuāī gē	Tussō gē, guchhīā-rē .
216. They went . .	Ō gē .	Ōh gē, guchhā rē . .
217. Go	Jā	Gāh . . . .
218. Going . .	Jandā . .	Gāhndā . .
219. Gone . . .	Gēō-rā .	Gō, guchhārā .
220. What is your name? .	Tērā nā̃ kai hai? . .	Tundhā nā̃ kyā? . .
221. How old is this horse?	Is ghōṛē-rī kitṭī umar hai?	Ēs ghōṛē-rī kēkī umbar hā?
222. How far is it from here to Kashmir?	Idhā-kachha Kasmīr kitṭō dūr hai?	Ethū-thaū Kasmīr kētrī dūr hā?
223. How many sons are there in your father's house?	Tumhārē ṭabbē-rē ghare kiṭṭē puṭar kin?	Tērē babē-rē gharā-mā̃ kētrē puṭr hun?
224. I have walked a long way to-day	Ajj baū̃ dūrā-ṭikar baṇḍēā	Ajj aū̃ matō dūr haṇḍhū
225. The son of my uncle is married to his sister.	Mērē chāchē-rē puṭarē usē-rī bhēṇ bṛāhī.	Mērē kakkā-rē pukrē usē-rī bhēṇī sēṭē byāh karā.
226. In the house is the saddle of the white horse.	Hachchhē ghōṛē-rī kāṭhī gharē andar hai.	Hachchhē ghōṛē-rī kāṭhī gharā-mā̃ hā.
227. Put the saddle upon his back.	Usē-rī pīṭṭhī uppar kāṭhī bāū.	Usē-rī piṭṭhī-par kāṭhī pā .
228. I have beaten his son with many stripes.	Mā̃ī usē-rē puṭrā-jō matā mārēā.	Usē-rē gabrū jō mā̃ī matō kōrgē-sēṭē mārū.
229. He is grazing cattle on the top of the hill.	Sē ḍaṅgrī-jō ghārē-rī chōṭṭ-par chārēā kardā hai.	Ubhārā-rī chōṭṭ puṭlī gōrā chārū-kardē-hā.
230. He is sitting on a horse under that tree.	Sō us rukkhē-rē bēṭh ghōṛē-par bithō-rā-bā.	Ōh us rukkhā talē ghōṛē-par biṭhū-rā hā.
231. His brother is taller than his sister.	Usē-rā bhāī appī bacṭī-kachhā lammā hai.	Usē-rā bhāī appī bhēṇī-thaū lammā hā.
232. The price of that is two rupees and a half.	Idhē-rā mul ḍhāī rupayyē hai.	Usē-rā mul ḍhāī rupayyā hā.
233. My father lives in that small house.	Mērā ṭab us nikkē gharā andar rahndā-hai.	Mērā ṭab us lauhkrē gharā-mā̃ rahndē-hā.
234. Give this rupee to him	Us-jō ēh rupayyā dā .	Ēh rupayyā us-jō dē
235. Take those rupees from him.	Us-kachhā sē rupayyē lē .	Ōh rupayyā us-thaū lē
236. Beat him well and bind him with ropes.	Us-jō jugēṭ mār, atē jōṛī kanē jakar	Us-jō ḍabī-karī mār, atē jōṛē-sēṭē kasah
237. Draw water from the well.	Khūhē-kachhā pāṇī kaḍh .	Khūhē-thaū pāṇī kaḍh .
238. Walk before me .	Mērē aggē chal . .	Mērī agū̃h chal . .
239. Whose boy comes behind you?	Kusē-rā jāgat tērē pichhē ṇdā-hai?	Tērī pichhā kasē-rā gabrā hā chalē-rā?
240. From whom did you buy that?	Taī sē kus-kaohhā kharīdā?	Taī ōh kus-thaū kharīdā-hā?
241. From a shopkeeper of the village.	Grā̃-rē ikk baṇvāṇī-kachhā.	Girā̃-rē haṇvāṇiē-thaū .

Chershī.	Pazyāṛī.	English.
Tuhē gōō	Tus gōō	215. You went.
Ō gōō	Se gōō	216. They went.
Gēā	Gā	217. Go.
Gāthā . .	Ghāṭā	218. Going.
Gēā	Gā	219. Gone.
Tiṇḍā nẽ kitē ā? . .	Tē ṇẽ ki? . . .	220. What is your name?
Ēs ghōṛē-rī kēṭrōṛī umbar ā?	Ēh ghōṛā katt bal rā bhuā?	221. How old is this horse?
Idhā-kanā Kaśmīr ketroṛī dūr ā?	Iṛiyā Kaśmīr kattrā dūr abi?	222. How far is it from here to Kashmir?
Tiṇḍē-babbā-nā gharē kēṭrōṛē putar ā̃tā?	Tē baṛā gīh katī kōā asē?	223. How many sons are there in your father's house?
Ajj nū baṛī dūr haṭṭāā .	Ajj aā dūr haṭṭhū . .	224. I have walked a long way to-day.
Mīṇḍā chachā-rē putrē usē-rī bhinī-kanā janēī kī.	Mē kakkā kōā uē daddī ḍgōī byāh.	225. The son of my uncle is married to his sister.
Gharē hachchē ghōṛē-rī kāṭhī ā.	Gihē antar hachchē ghōṛē kēṭhī asī.	226. In the house is the saddle of the white horse.
Usē-rī pīṭṭhī-par kāṭhī hāb.	Ass piṭṭh-puṭṭh kāṭhī rakkh.	227. Put the saddle upon his back.
Mī usē-rē puttrā pran mārī mār dittī	Mē asā kōā mattī kuṭṭā .	228. I have beaten his son with many stripes.
Ō dhārā-rī ohōṛā pranī gōrū chārtī	Ōh rēhī ohōṛī puṭṭh gōrū chārtī lagōrā asā.	229. He is grazing cattle on the top of the hill.
Sō us bōṭṭā hēṭṭh ghōṛī pranī bēṭhōrī-ā.	Ōh ghōṛō puṭṭh us bāṭṭ pār biṭhōrā asā.	230. He is sitting on a horse under that tree.
Usē-rā bhāī usē-rī bhinī-kanā lanmā ā.	Usē bhāī usē daddī-kiẽ lanmā asā.	231. His brother is taller than his sister.
Usē-rū mul aḍhāē rupayyā ā.	Usē mull aḍhāī rupayyā asā	232. The price of that is two rupees and a half.
Mīṇḍā bābb us nikkē gharā-mā bastā-ā.	Mē bau us maṭhrē gīh antar bāṭā ahi.	233. My father lives in that small house.
Us-nī rupayyā dē . .	Ēh rupayyā as-dī dē-dō .	234. Give this rupee to him.
Ō rupayyā us-kanā lai	Ās kiẽ ōh rupayyā nē .	235 Take those rupees from him.
Us-nī jugtī mārī-karī dōṛī-lā bannh.	Us-dī jugtī kuṭṭbōr rajurī lāī bannh.	236. Beat him well and bind him with ropes.
Khūhē-kanā pānī kaḍḍh .	Khūhē-kiẽ pānī kaḍḍh .	237. Draw water from the well.
Mū hāgrē chal . . .	Mē agar agar hanṭh .	238. Walk before me.
Kusē-rā gabbrū tiṇḍā pochhō ēṭā?	Kasā kōā tē pato ītā? .	239. Whose boy comes behind you?
Ō taī kus-kanā mus kā? .	Taī ōh kas kiẽ ghinā? .	240. From whom did you buy that?
Gimīyyē-rē haṭṭwānī-kanā	Gimẽē haṭṭwānī-kiẽ . .	241. From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Paṅgwāḷī has been, for questions of geographical convenience, classed as a dialect of Chamĕāḷī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwāḷī should agree with the various dialects of the Bhadrawah group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahāṛī is merging into Kāshmīrī, and Paṅgwaḷī may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmīrī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwāḷī also shows signs of Chamĕāḷī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawahī I shall frequently repeat the statements already made about Paṅgwāḷī, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects:—

	Number of speakers, 1901.
Bhadrawāhī, Bhaḷēsī	20,977
Pāḍarī	4,540
TOTAL	25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhaḷēsī are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhaḍhḷā, with the accent on the second syllable, while Kashmīrīs call it Bŏḍarkah. Bhaḷēsī is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pāḍarī is the language of Padar, a mountainous portion of the Kashmir district of Ŭdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangi.[1] It occupies the valley of the Chenab from the Pangi frontier for about thirty miles down to the valley of Siri, where Kashṭawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmīrī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Ḍōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Ḍogrī and Chamĕāḷī to their south and Ḍōgrī to their west. North of Padar lies the Zanskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmīrī of Kishtwar.

[1] Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas.*

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmīrī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, *i.e.* the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '*manni.' So, in Kāshmīrī, the base *māl-* means 'father.' When the letter ᵘ is added to form the nominative singular, the long *ā* becomes *ó*, and we get *mólᵘ*, and when the letter ⁱ is added the *a* becomes *ö*, and we get the nominative plural *möl⁽ⁱ⁾*.

Again, in Kāshmīrī, the base of the word meaning 'a weaver' is *wáwar-*. If we add ᵘ to form the nominative singular, it changes the preceding *a* to *u*, so that we get *wáwurᵘ*, but this new *u* in the second syllable again changes the preceding *ā* to *ó*, so that we ultimately get *wówurᵘ*. In Kāshmīrī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadrawāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmīrī examples certain small letters written above the lines. These indicate a series of very short vowels ᵃ, ᵉ, ⁱ, ᵒ, ᵘ, and ᵉ much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāḍarī.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhadrawāhī we may quote:—

ṯẖēṛō, a he-goat,	*ṯẖaïllī*, a she-goat.
kō, a boy,	*kūī*, a girl.
baṯẖī, a cow, oblique form *bōṯẖē*.	
ghoṛī, a mare, oblique form *ghōūṛē*.	
kāṯhī, an elephant, oblique form *kaïṯhē*.	
biṯẖaralō, he will fall,	*biṯẖarailai*, she will fall.

Bhaḷēsī is very similar. Thus we have:—

khirkēl, he will fall,	*khirkūl*, she will fall.
ūī, come thou,	*ēiā*, come ye.

The infinitive 'to come' is *aiṇu*.

In Pāḍarī epenthesis is much more prominent. We may quote:—

gĕŏbhur, a son,	*gŏbhar*, sons.
kōī, a daughter,	*kūiar*, of a daughter.

ghōṛē, a mare, *ghōṛēr*, of a mare.
gū, a cow, *gōi*, cows.
bhēṇ, a sister, *bhiṇ*, sisters.
hanᵉ, he is, *kinᵉ*, she is.
ḍzhūṛa, fallen (masc.), *ḍzhaiṛi* (fem.).
bhō, he became, *bhūi*, she became.
azna, he comes; *aizuā*, she comes; *ōzul*, he will come; *azil*, she will come; *aznal*, you will come (masc.); *ēznil*, you will come (fem.).
bishul, I shall sit; *bēshal*, thou wilt sit.
kōṭul, he will strike; *kōᵒṭēl*, she will strike.

and many others.

In Pāḍarī the vowel *y* is often inserted before *i* or *ē* as in Kashmīrī. Thus, *pyiṭth*, the back; *dyitta*, for *ditta*, given; *lyēkhaṇ*, to write. So also the possessive pronouns *mēṇ*, my; *tēṇ*, thy; *hēṇ*, our, are little more than orthographical variations of *myūṇ*, *tyūṇ*, *hyūṇ*. The optional forms, *mēṇ*, *tēṇ* and *hēṇ*, show that the *yū* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhṇa* (Hindī *bhūkha*), hungry; *bhraḍḍ* or *bhēḍḍū*, a sheep. In Paṅgwālī *bhrukkhṇā* underwent a further change, becoming *ḍhukkā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhi and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍhl* rather than *ḍh*.

Thus *ḍhlukkkō*, hungry (Bhad.[1]).
bhra or *ḍhlā*, a brother (Bhad.).
bhrābū (Chamēāḷī), *bhrabbū* (Paṅg.).
ḍhlabbu (Bhad.), *ḍhlibbhū* (Bhal.), a red bear.
bhēḍḍū, *bhraḍḍ* (Churāhī), *bhaiḍḍ* (Bhad.), *ḍhlēḍḍ* (Bhal.), a sheep.
barāg (Kuḷuī), *ḍhlāhg* (Bhad.), *ḍlag* (Bhal.), *dlahg* (? *ḍhlahg*) (Paḍ.), a leopard.
Cf. Bhaḍhlā (Bhad.), Bhadrawah.

Sometimes *b* alone becomes *dl*, as in Bhad. *banhdṇū*, Pāḍ. *dlaṇḍ*, to bind. *Gr* becomes *ḍl* in Bhad. and Bhal., *ḍlaū*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ṭl*, as in
tlāš (Paṅg.), *trāš* or *tlaā* (Bhad.), *tlaō* (Pāḍ.), three.
tshēṭhḷ (Bhad.), Sanskrit *kshētra*, a field.
ṭhḷiggō (Bhad.), the back; *trak-* (Kāshmīrī), *trika* (Sanskrit), the lower part of the back.
trī (India generally), *ṭhḷā* (Bhad.), a woman.
kētrū or *kēṭḷū*, how many? (Bhad.)

The Bhad. word for night, *ḍlaz*, also seems to belong to this set, but its origin is obscure.

[1] Bhad.=Bhadrawāhi. Bhal.=Bhaḷēsi. Paṅg.=Paṅgwāḷi. Pāḍ.=Pāḍarī.

The change of *ṭhr* to *ḍhḷ* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *ṭhl* in the Piśācha languages, as in the Pashai *puṭhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *dz*. Thus in Bhad. we have *tsūār*, four; *tsarnū*, to graze; *ĕtsḥī*, the eye; *manz*, in; *zakhaṃ*, when; *zé*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere *ijji*. In the middle of a word it is sometimes dropped, as in *chāṇū*, to wish.

As in the neighbouring dialects and also in the Piśacha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antŏr* (Persian *andar*), within; *zintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dānt* (Kashmīrī *dānd*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *maṛd*, a man. The same change occurs in the Bhadrawāh group, and we also have *koṛā* or *koṛī*, where? *zarā* or *zaṛī*, where; *irā* or *ēṛī*, here, and so on. In *kuā*, a girl, a medial *ṛ* has been dropped, as in the Chamba dialect.

In Churāhī and Pangwāḷī we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Paḍarī, as will be seen from the following:—

	my	thy	our	your
Chamĕāḷī.	*mĕrā*	*tĕrā*	*hamārā*	*tumharā.*
Bhadrawāhī	*mērū*	*tērū*	*ishū*	*tishū.*
Bhaḷēsī	*mĕū*	*tĕā*	*usĕrū*	*tusĕrū.*
Churāhī	*miṇḍā*	*tiṇḍā*	*asṛā*	*tuāṛā.*
Paṅgwāḷī	*māṇ*	*taṇ*	*hēṇ*	*tāhṇ.*
Pāḍarī	*mūṇ, mēṇ*	*tūṇ, tēṇ*	*hūṇ, hēṇ*	*tōhṇ.*

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāhī forms *ishū* and *tishū* may be compared with the Veron Kāfir (Piśacha) *ĕnā-ĕsh*, my, and *itī-esh*, thy. The forms *hēṇ* and *hūṇ*, our, may be compared with the Kāshmīrī *sōṇ*[u], our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Pangwāḷī and Kāshmīrī is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwāḷī.	Bhadrawāhī.	Bhaḷēsī.	Pāḍarī.	REMARKS.
Ass	khōtā	khautḥau	khōtrū	...	
Bear (Black bear) .	rikkh	itsh	ātsh	yatsh	
Bear (Red bear) .	bhrabbā	ḍhlabbu	ḍhlibbā	..	
Bird . . .	pakhrū	tsarōllī	...	pōkkhar	Kah. pākhī, [illegible]

English.	Paṅgwālī	Bhadrawāhī.	Bhalēsī.	Pāḍarī.	Remarks.
Body . . .	sarīr	jind	...	jān	
Boy . .	kōā	mēṭṭnu, mōṭṭhū	kō	gĕŏbhur	Ksh. *gōbur*
Bread . . .	rōṭī	rŏṭṭī	...	ruaiṭ	
Brother . . .	bhāū, bhāī	ḍhlā, bhrā	kāk, bhāī	bhāū	Ksh. *bóy*[n]
Buffalo . . .	bhaĩ	bhaĩ	bhaĩ	maĩh	Ksh. *mŏs*
Cow . . .	gā	baṭshī	gaĩ	gā	Ksh. *gāv*
Daughter . . .	kurī, kōī	kōī, kāī	kūr, kuī	kōī	Ksh. *kŭr*[ā]
Day . . .	din	zhĕṇ	...	dīsā	Ksh. *dōh*
Egg	aṇdhĕru	ṭhūl	...	ṭhūl	Ksh. *ṭhūl*
Eye	ṭir	ĕṭshī	..	ṭīr	Ksh. *achh'*, eye; *ṭŏr*[n], eyelid
Face . . .	...	tuṭṭar	.	tŏtar	
Father . . .	bab, bau	bābŏ, bāzī, bau	bāb, bājī	bab	Ksh. *bab, bāb*
Field . . .	...	ṭshĕṭhī	.	..	
	bāg	bāgṛī	...	baig[1]	
Fish . . .	machchī	maslī	...	machchh[1]	
Girl . . .	kōī	kōī, kōī	kuī	kōī	Ksh. *kŭr*[ā]
Goat (masc.) . .	bakrū	ṭshĕṛṛŏ	ṭshĕṛṛŏ	bakrā	Ksh. *ṭsāwal*
Goat (fem.) . .	bakrī	ṭshaillī	ṭshĕllŏ	bakrī	Ksh. *ṭsāwājā*
Good, clean, beautiful	kharā	chhail	...	chhĕr	Ksh. *khor*[n]
Hair . . .	kēs	śir-ḷī	...	rŏṭṭih	Ksh. *wāl*
Head . . .	kapāḷ	dŏg	...	magir	
Hill . . .	jŏth, ḍgoth	dhār	dhār	phāṭ	
Husband . . .	gharēth	muṇas	rōn, mūṇas	dhaīnī	Ksh. *rōn*[n]
Kite (the bird) . .	ill	śēṇ	..	glēz	
Leopard . . .	...	ḍhlāhg	ḍiag	dlahg	
Man . . .	maṛd, mēhnū	maṛd	muṭĕār	mazhṇū	Ksh. *mahanyu*[n]
Moon . . .	jōsan	chānsṇ	...	ṭsainnō	Ksh. *ōān*[n]
Mother . . .	ijjī	hāj	hai	ij	
Mouth . . .	āsī	ās	...	tŏtar	Ksh. *ōs, ūs*[t]
Night . . .	rāb	ḍlas	...	...	Ksh. *rāt*

English.	Paingwāṛī.	Bhadrawāhī.	Bhaṛōī.	Pāḍarī.	REMARKS.
Ox	Iṇḍ	dānt	dānt	badhēl	Ksh. *dānd*
Plain, a . . .	paddhar	paddhrū	. .	mādān	Ksh. *mōdān*
Rain (subst.) . .	mēgh	dōū	...	mēgh	
River . . .	daryā	nīrū	...	gaḍōṛ	*Cf.* Stream
Run, to . . .	naṅṇā	naṅṇā	...	naśap	
Say, to . . .	bōḷṇā	zaunā	dzōṇū	bōlap	Ksh. *dapun*
Seed . . .	baijū	bidz	...	bēdzā	Ksh. *bīz*
Sheep . . .	bhēḍ	bhaiḍḍ	ḍbḷēḍḍ	dsiōgī	
Sister . . .	dēddī, bhaiṇ	baihṇ, baihṇ	binyi	bhōṇ	Ksh. *bēṇ*
Sleep, to . . .	sōṇā	zhuiṇū	.	ṇūhaṇ	
Small . . .	maṭhṛā	nikrō	nikrū	māṭhar	
Son	kōā	kō	kō	kuā	*Cf.* Daughter
		māṭṭhū, mōṭṭhū	...	...	*Cf.* Small
			bōkut	...	Ksh. *bōkut*
Stream (subst.) . .	gaḍḍrī	gaḍ	...	pāiṇ	*Cf* River and Water.
Sun	dēs	dihāṇ	...	dīus	
Thief . . .	...	ṭṣaur	...	ṭsōr	Ksh. *ṭsōr*
Tongue . . .	jibh	zibbh	...	dzōbh	Ksh. *zōv*
Tooth . . .	dand	dant	...	dann, dand	Ksh. *dand*
Town . . .	saihr	sāhr	...	śaihr	Ksh. *shēhr*
Tree . . .	...	bōṭṭā	...	bōṭṭ	Kumaunī *bōṭṭ*
Village . . .	girā	ḍlaū	ḍlaū	thīō	
Water . . .	pāṇī	pāṇī	pāṇī	pāiṇ	Ksh. *pōṇ* Cf. Stream
Wife . . .	ṭollī, ḍzōlli	ṭhlī	zanān	dzail	Ksh. *triy*
Woman . . .	...	ṭhlī	...	...	Ksh. *triy*
			kuñō	...	
				khihōṇ, ghiōṇū	
	ṭōlhāṇū	...	.	...	

Numerals.

	Paāgwāḷī.	Bhadrawāhī.	Pāḍarī.	Kāshmīrī.
1	yak	ak	yak	akh
2	dūi	dūi	dui	ʷ̊h
3	tīṇi	tīai	tīaṇ	trēh
4	chauṛ	tsūūr, tsōūr	tsōar	tsōr
5	pañj	pantsa	pānz	pānts
6	chhē	sāh	tsbai	shēh
7	sati	sati	sati	sath
8	aṭṭh	aṭṭh	aṭṭh	ōṭh
9	naō	naū	nau	nav
10	daś	daś	daś	dah
20	bīh	bīh	bīh	wuh
100	sau	śauū	sau	hath

Authorities.—The only book dealing with these languages is the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhi, Bhaḷēsī and Pāḍarī. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

BHADRAWĀHĪ AND BHAḶESĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that Bhaḷēsī is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghoṛu*, a horse, is *ghōṛē-ṛū* in Bhadrawāhī and *ghōṛĕū* in Bhaḷēsī. The materials available for Bhadrawāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmīr Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for Bhaḷēsī, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tadbhava* nouns in *ū*, like *ghōṛū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōṛā*, *ghōṛau*, or *ghōṛō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages:—

ghōṛū, a horse.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	*ghōṛū* (*-ā*, *-au*, *-ō*)	*ghoṛū*.
Ag.	*ghōṛē*	*ghōṛē*.
Dat.	*ghoṛē-jō*	*ghōṛē*.
Abl.	*ghōṛē-kara*	*ghōṛā*.
Gen.	*ghōṛē-ṛū*	*ghōṛĕū*.
Loc.	*ghōṛē*	*ghōṛē*.
Voc.	*ghōṛā*	
Plur.		
Nom.	*ghōṛē*	*ghōṛē*.
Ag.	*ghōṛēẽ*	*ghōṛē*.
Dat.	*ghōṛan-jō*	*ghōṛan*.
Abl.	*ghōṛan-kara*	*ghōṛān*.
Gen.	*ghōṛā-kĕṛu*	*ghōṛ-kĕū*.
Loc.	*ghōṛan-mẽ*	*ghōṛan-madz*.
Voc.	*ghōṛāu*	

For the locative we may also add *mẽ* (Bhad.) or *madz* (Bhaḷ.) in the singular. Thus, *ghōṛē-mẽ*, *ghōṛē-madz*. For the ablative other Bhad. postpositions are *sĕ̃* and *sēhẽ* and Bhaḷ. may use *kaṇĕā*, as in *ḍḷaũa haṭṭibalē kaṇĕā*, from the village from a shopkeeper, where we have both forms of the ablative in the same sentence.

For the Bhad. genitive plural, we may have *karu* instead of *kĕru*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as: —

ghar, a house.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	*ghar* (*ghór*)	*ghar.*
Ag. and Loc.	*gharē*	*gharē.*
Gen.	*ghar-rū, gharē-rū*	*gharĕū.*
Abl.	*gharē-kara*	*gharā.*
Obl.	*gharē*	*gharē*
Plur.		
Nom.	*ghar*	*ghar.*
Ag.	*gharẽ̃*	*gharan.*
Gen.	*ghar-kĕrū*	*ghar-kĕū.*
Abl.	*gharan-kara*	*gharān.*
Obl.	*gharan*	*gharan.*

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the Bhaḷ. abl. in *ā*.

hāthi, an elephant.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	*hāthi*	*hāthi.*
Ag. and Loc.	*hāithē*	*hāthiē.*
Gen.	*haithē-rū*	*hāthĕū.*
Abl.	*haithē-kara*	*hāthiā.*
Obl.	*haithē*	*hāthē.*
Plur.		
Nom.	*hāthi*	*hāthi.*
Ag.	*haithẽ̃*	*hāthiē.*
Gen.	*hāthi-kĕrū*	*hāthi-kĕū.*
Abl.	*hāthi-kara*	*hāthiān.*
Obl.	*hāthi*	*hāthian.*

In this note the Bhad. epenthetic change of the *ā* of *hāthi* before *ē*.

Note that the Bhaḷ. agent plural is *hāthiē*, not *hāthian* as we might expect. *Hathiē* is the form given by Mr. Bailey.

naũ, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naũē-rū*, *bauē-rū*, dat. *naũē-jō*, *bauē-jō*, and so on.

For feminine nouns, we have:—

kūī, a daughter.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	*kūī*	*kūi.*
Ag. and Loc.	*kūīẽ̃*	*kūiē.*
Gen.	*kūīĕ-rū*	*kūiĕū.*
Abl.	*kūīē-kara*	*kūiā.*
Obl.	*kūīĕ*	*kūiē.*

kūī, a daughter.

	Bhadrawāhī	Bhaḷēsī
Plur.		
Nom.	*kūīā̃*	*kuīā.*
Ag.	*kūīcẽ̃*	*kuīć.*
Gen.	*kūī-kĕrū*	*kuī-kĕū.*
Abl.	*kūī-kara*	*kuīān.*
Obl.	*kūī*	*kuīan.*

Note the Bhaḷ. shortening of the *ū* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *baṭṯhā*, a cow, has *bū̃ṭṯhĕ* in the other cases of the singular, and *bū̃ṭṯhiã̃*, etc. in the plural.

baiḥṇ, a sister.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	*baiḥṇ*	*bhaiṇ.*
Ag.	*baiḥṇā*	*bhaiṇē.*
Gen.	*baiḥṇĕ-rū*	*bhaiṇĕū.*
Abl.	*baiḥṇī-kara*	*bhaiṇā.*
Obl.	*baiḥṇī*	*bhaiṇē.*
Plur.		
Nom.	*baiḥṇu*	*bhaiṇ.*
Ag.	*baiḥṇẽ̃*	*bhaiṇīe.*
Gen.	*baiḥṇī-kĕrū*	*bhaiṇī-kĕū.*
Abl.	*baiḥṇī kara*	*bhaiṇīān.*
Obl.	*baiḥṇī*	*bhaiṇin.*

The genitive postpositions (Bhad.) *rū*, *kĕrū* (*karu*), Bhaḷ. *eū*, *keū*, are as usual adjectives, becoming *rē*, *kĕrē*, *ēē*, *kēē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ēī*, *kēī*, when agreeing with a feminine noun: thus, (Bhad.) *ḍḷaũē-rē hĕṭṛībāḷē-kara*, from a shopkeeper of the village; (Bhad.) *chiṭṭē ghōṛē-rī kūṭhī*; (Bhaḷ.) *chhittē ghōṛēī zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kĕrū* (*karu*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

Pronouns.—The first two personal pronouns are thus declined :—

	I		Thou	
	Bhadrawāhī.	Bhaḷēsī.	Bhadrawāhī.	Bhaḷēsī.
Sing.				
Nom. . . .	*aũ*	*aẽ*	*tũ*	*tũ*
Ag. . . .	*mĩ*	*mẽ*	*tai*	*tẽ*
Obl. . . .	*mĩ*	*mẽ*	*tũ*	*tũ*
Abl. . . .	.....	*mĕrā*	.....	*tĕrā*
Gen. . . .	*mĕrū*	*mĕū*	*tĕrā*	*tĕū*
Plur				
Nom. . . .	*as*	*as*	*tus*	*tus*
Ag. . . .	*asĕ*	*asan, ahan*	*tusĕ*	*tusan, tuhan*
Obl. . . .	*asan*	*asan, ahan*, abl. *asān*	*tusan*	*tusan, tuhan*, abl. *tusan*
Gen. . . .	*ishū*	*asĕ-rū*	*tishū, tushū*	*tusĕ-rū*

In the genitive singular, note how Bhaḷēsī, as usual, drops the *r*.

The Demonstrative Pronouns are :—

	This		That	
	Bhadrawāhī.	Bhaḷēsī.	Bhadrawāhī.	Bhaḷēsī.
Sing.				
Nom. . . .	*ĭh, ĕh*	*ĭh*	*ŏh*	*ŏh*
Ag. . . .	*inĭ*	*inĭ*	*uni*	*uni*
Obl. . . .	*ie, iĕh, ĕs*	*ie*	*us*	*us*
Abl. . . .	.....	*iĕā*	.....	.....
Gen. . . .	*iĕĭ-rū, ĕsĕrū*	*iĕū*	*usĕ-rū*	*uĕū*
Plur				
Nom. . . .	*inhā, in, ĕn*	*inā*	*unhā, ŏnhā, un*	*unā*
Ag. . . .	*inĕĭ, ĕnĕĭ*	*enhā*	*unĕĭ*	*unhā*
Obl. . . .	*inan, ĕnan*	*inan*	*unan*	*unan*
Abl. . . .	.....	*inān*	.....	*unān*
Gen. . . .	*in-karū, ĕn-kĕrū*	*in-kĕū*	*un-kĕrū*	*un-kŏū*

In the Bhadrawāhi forms, Mr. Bailey writes every *n* as cerebral. Thus, *iṇi*, *iṇaṇ*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are :—

	Who, Which		That	
	Bhadrawāhi.	Bhaḷēsi.	Bhadrawāhi.	Bhaḷēsi.
Sing.				
Nom. . .	*sē, sai*	*dzē*	*tē, sē, tai*	*tē, sē*
Ag. . . .	*tainī*	*dzēnī*	*tainī*	*tēnī*
Obl. . . .	*sie*	*dzie*	*tie, tēe, tas, tash*	*tas*
Abl. . . .	.....	*dzieā*	.....	*tasā*
Gen. . .	*tsē-rū*	*dzieōu*	*tsē-rū*	*tasēū*
Plur.				
Nom . .	*sanā, sen*	*dzēnā*	*tēnā, tanā*	*tēnā*
Ag. . . .	*sēnēī, sanēī*	*dzinhē*	*tēnēī, tanēī*	*tinhē*
Obl. . . .	*sēnan, sanan, sēn*	*dzinan, dzīn*	*tēnan, tanan, tēn*	*tinan*
Abl. . . .	.....	*dzinān*	.....	*tinān*
Gen. . .	*sēn-kērū, sain-kērū*	*dzin-kōū*	*tēn-kērū, tan-kērū*	*tēn-kōū*

The Interrogative Pronouns are :—

	Who?		What?	
	Bhadrawāhi.	Bhaḷēsi.	Bhadrawāhi.	Bhaḷēsi.
Sing.				
Nom. . .	*kaṇ*	*kaṇū*	*kuṇ*	*kē, kē*
Ag. . . .	*kainī*	*kēnī*	not noted	not noted
Obl. . . .	*kie, kas*	*kis*	,,	,,
Abl. . . .	.....	*kieā*	,,	,,
Gen. . .	*kiē-rū*	*kieōū*	*kōlhē-rū*	*kuṇōū*
Plur.				
Nom. . .	*kaṇ*	*kanū*	.....	.....
Ag . .	*kēnēī, kanēī*	*kinhē*	.....	.....
Obl. . . .	*kanan, kain*	*kinan, kin*	.....	.....
Abl. . . .	.....	*kinān*	.....	.....
Gen. . .	*kain-kērū*	*kin-kōū*	.....	.....

The Indefinite Pronouns are:—

Bhadrawāhī—*kōī*, anyone, someone; ag. *kēĩchē*; gen. *kēĩchē-rū*; *kichchh*, anything, something (immutable); *zai kōī*, whoever; *zai kichchh* or *zōn kichh*, whatever.

BhaḶēsī *kōī*, anyone, someone; dat. *kēĩchē*; gen. *kēĩchēū*; *kichch*, anything, something (immutable); *dzē kōī*, whoever; *dzē kichchh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows:—

	Bhadrawāhī.	BhaḶēsī.
Sing.		
1	*ā̃ũ*, I am	*ahũ*, *hũ*
2	*āe*	*ahas*, *has*
3	*āhē*, *ai*, *aĕ*	*ahā*, *hā*
Plur		
1	*āhon*	*aham*, *ham*
2	*āhith*	*ahth*, *hath*
3	*āhe*, *āa*	*ahan*

The Past Tense is masc. *thẓū* (Bhal. *thiū*), pl. *thẓō* (Bhal. *thiō*); (Bhad.) fem. sing. and plur. *thē*; (BhaḶ.) fem. sing. *thē*, plur. *thī*.

As usual, this does not change for person. *Thẓū* may, as usual, also be written *thīā*, *thīau*, *thiō*. Similarly for BhaḶēsī.

The following are the paradigms of the **Active Verbs**:—

	Bhadrawāhī	BhaḶēsī
Infinitive	*kuṭṇū*, to strike	*kuṭṇū*.
Present participle	*kuṭtū*, striking	*kuṭtū*.
Past participle	*kuṭṭū*, struck	*kuṭṭū*.
Static Past participle	*kuṭṭōrō*, in the state of being struck	*kuṭṭŭō*.
Conjunctive participle	*kuṭtā*, having struck	*kuṭōī*.
Ditto in compound verbs	*kuṭī*, having struck	?
Noun of agency	*kuṭnēbāḶū*, a striker, one about to strike	*kuṭnĕbāḶū*.

The doubling of the *ṭ* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadrawāhī is formed by changing the *tū* (*tā*, *tau*, *tō*, etc.) of the present participle to *tā*. The usual form in *ī* is, however, employed in compound verbs, as in *malī gāhṇū*, to be found.

In BhaḶēsī the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ā*, *au* or *ō*) to *ĕ*, not to *ī*. Thus, *kuṭtĕ*, *kuṭṭĕ*. In the plural, they take *ī*, as usual. Thus, *kuṭtī*, *kuṭṭī*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawahī	Bhaḷēsī
To be, become	*bhóṇū*	*bhōṇū.*
To come	*ĕjṇū*	*aiṇū.*
To go	*gāhṇū*	*gāhṇū.*
To remain	*rēhṇū*	...
To eat	*khaṇū*	*khāṇū.*
To drink	*piṇū*	*pēṇū.*
To give	*dēṇū*	*dēṇū.*
To say	*zauṇū*	*ḍzoṇū.*
To do	*kairṇū*	*karnū.*
To know	*zāṇnu*	*ḍzaṇnū.*
To bring	*āṇnu*	*aṇnu.*
To take away	*naiṇū*	*nēṇū.*

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhī	Bhaḷēsi
To become	*bhōṇū*	*bhōṇū.*
Pres. Part.	*bhautū*	*bhõtū.*
Past Part.	*bhūō*	*bhuō.*
To come	*ĕjṇū*	*aiṇū.*
Pres. Part.	*ĕttū*	*ĕintū.*
Past. Part.	*aū*	*āu.*
Static Past Part.	*ŏrū*	*aūō.*
To go		
Pres. Part.	*gāhtū*	*gahãtū.*
Past Part.	*jaū* (pl. *jē*)	*gēū* (pl. *gē*; fem. sg. and pl. *gēī*).
Static Past Part.	*jōrū*	*gēūō.*
To eat	*khāṇū*	*khāṇū.*
Pres. Part.	*khātū*	*khãtū.*
Past Part.	*khāũ*	*khāū.*
To drink	*piṇū*	*pīṇū.*
Pres. Part.	*pītū*	*pĩtū.*
Past Part.	*pīũ*	*pēū.*
To give	*dēṇū*	*dēnu.*
Pres. Part.	*dētū*	*dẽtū.*
Past Part.	*dēũ* or *dittū*	*dittū.*
To say	*zauṇū*	*ḍzōnū.*
Pres. Part.	*zautū*	*ḍzõtū.*
Past Part.	*zaũ*	*ḍzōũ.*
To do	*kairṇū*	*kārnu.*
Past Part.	*kiũ*	*kēũ.*

	Bhadrawāhī	Bhaḷēsī
To know	*zāṇnū*	*dzaṇnu.*
Past Part.	*zāṇẽ*	*dzaṇū.*
To bring	*āṇnū*	*aṇnū.*
Past Part.	*āṇẽ*	*ȯṇū.*
To take away	*naiṇū*	*nēṇū.*
Pres. Part.	*naitū*	*nẽtū.*
Past Part.	*nẽ*	*nēṇ.*

In addition to these, in Bhadrawāhī, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *tē gahṇē larō* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭṭā* (for *kuṭā*), strike ye.

Irregular Imperatives are :—

	Bhadrawāhī	Bhaḷēsī
To come	*ĕjṇū*	*aiṇū.*
come thou	*ĕī*	*ūī.*
come ye	*ĕjā*	*ēā.*
To remain	*rĕhṇū*	...
remain thou	*rāh*	...
remain ye	*rāhā*	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhda*, bind thou, and *banhdāth* or *banhdthē*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *ṭ* of *kuṭ-* is doubled.

	Bhadrawāhī		Bhaḷēsī
	masc.	fem.	
Sing.			
1	*kuṭṭau* or *kuṭṭi*	*kuṭṭī*	*kuṭṭã.*
2	*kuṭṭas*	*kuṭṭī*	*kuṭṭas.*
3	*kuṭṭē*	*kuṭṭī*	*kuṭṭō.*
Plur.			
1	*kuṭṭam*	same as masc.	*kuṭṭam.*
2	*kuṭṭath, kuṭṭat*	,,	*kuṭṭath.*
3	*kuṭṭaṇ*	,,	*kuṭṭan.*

The following forms are irregular :—

		Bhadrawāhī	Bhaḷēsī
To be, become		*bhōṇū*	*bhōṇu.*
Sing.	1	*bhauẽ*	*bhōã.*
	2	*bhaus*	*bhōs.*
	3	*bhaūē*	*bhō.*

		Bhadrawāhī	Bhaḷēsī
To be, become		*bhōṇū*	*bhōṇú.*
Plur.	1	*bhaum*	*bhōm.*
	2	*bhauth*	*bhōth.*
	3	*bhauṇ*	*bhōn.*
To come		*ějṇū*	*aiṇū.*
Sing.	1	*ějjī*	*ēiā̃.*
	2	*ějjas*	*ēis.*
	[illegible]	*ějjē*	*ēiē.*
Plur.	1	*ějjam*	*ēm.*
	2	*ějjath*	*ēith*
	3	*ějjaṇ*	*ēin.*
To go		*gāhṇū*	*gāhṇū.*
Sing.	1	*gēī*	*gāhā̃.*
	2	*gas*	*gāhas.*
	3	*gahē*	*gāhē.*
Plur.	1	*gahm*	*gaham.*
	2	*gātath*	*gāhath.*
	3	*gāṇ*	*gāhan.*
To remain		*rēhṇū*	. .
Sing.	1	*rēhī*	...
	2	*rāhs*	...
	3	*rahē*	...
Plur.	1	*rahm*	...
	2	*rāhth*	.
	3	*rāhṇ*	...
To eat		*khāṇū*	...
Plur.	1	*kham*	.
To say		*zauṇū*	. .
Plur.	2	*zōth*	...

The **Future** changes for gender. Bhaḷēsī follows Pāḍarī in this tense, rather than Bhadrawāhī. Thus:—

		Bhadrawāhī.		Bhaḷēsī.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	*kuṭalū, kuṭlū*	*kuṭailaī*	*kuṭṭau, kuṭṭēn*	*kuṭṭāṇ*
	2 . . .			*kuṭṭai*	*kuṭṭāl*
	3 . . .			*kuṭṭai*	*kuṭṭāl*
Plur.	1 . . .	*kuṭmalē, kuṭmē*	*kuṭmailaī*	*kuṭmal*	*kuṭmāl*
	2 . . .	*kuṭalē, kuṭlē*	*kuṭailaī*	*kuṭṭai*	*kuṭṭāl*
	3 . . .	*kuṭalē, kuṭlē*	*kuṭailaī*	*kuṭṭau*	*kuṭṭāṇ*

It will be seen that, as in the case of Pāḍarī, Bhaḷēsī drops its terminations. The following are irregular:—

	Bhadrawāhī	Bhaḷēsī
To become	*bhōṇū*	*bhōṇu*
Sing. 1, 2, 3	*bhōlō*	(Regular)
Plur. 1	*bhaumlē*	...
2, 3	*bhaulē*	..
To come	*ějṇū*	*aiṇū*
Sing. 1	*ějēlō*	*ēin*
2		*ēyēl*
3		*ēyēl*
Plur. 1	*ějnēlē*	*ēimēl*
2	*ějēlē*	*ēyēl*
3		*ēin*
To go	*gāhṇū*	*gāhṇū*
Sing. 1	*gēlō*	*gahan*
2	*gelō*	*gāhal*
3	*galo*	*gahal*
Plur. 1	*gamalē*	*gāhmal*
2	*gālē*	*gāhal*
3		*gāhan*
To remain	*rēhṇū*	...
Sing. 1, 2, 3	*rēhlō*	...
Plur. 1	*rāhmlē*	...
2, 3	*rēhlē*	...
To eat	*khāṇū*	*khāṇū*
Sing. 1	(Regular)	*khān*
To drink	*pīṇu*	*pīṇū*
Sing. 1	(Regular)	*pīan*
To give	*dēṇū*	*dēṇū*
Sing. 1	*dēlō*	*den*
To do	*kairnū*	*karnū*
Sing. 1	*kērlō*	*karn*
To know	*zāṇnū*	*ḏzāṇnū*
Sing. 1	*zānlō*	*ḏzāṇan*
To bring	*āṇnū*	*aṇnū*
Sing. 1	*aiṇalō*	*aṇan*
To take away	*naiṇū*	*nēṇū*
Sing. 1	*nēlō*	*nēn*

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadrawāhī feminine *ṭ* is changed to *ch*, closely resembling the common change of *ṭ* to *ṭs* in Kāshmīrī feminines.

	Bhadrawāhī.		Bhaḷēsī.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
1 . . .	*kuṭtẽ*	*kuṭchẽ*	*kuṭtā* (*-tau, -tō*)	*kuṭtē*
2 . . .	*kuṭtẽ*	*kuṭchẽ*	*kuṭtus* (*-tōs*)	*kuṭtō*
3 . . .	*kuṭtē*	*kuṭchō*	*kuṭtā* (*-tau, -tō*)	*kuṭtē*
Plur.				
1 . . .	*kuṭtam*	*kuṭcham*	*kuṭtam*	*kuṭtam*
2 . . .	*kuṭtath, kuṭtat*	*kuṭchath*	*kuṭtath*	*kuṭtath*
3 . . .	*kuṭtan*	*kuṭchan*	*kuṭtē*	*kuṭtī*

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

	Bhadrawāhī.	Bhaḷēsī.
Sing.		
Masc.	*kuṭtā thēā*	*kuṭtā thiō*
Fem.	*kuṭtī thī*	*kuṭtō thē*
Plur.		
Masc.	*kuṭtā thiō*	*kuṭtō thē*
Fem.	*kuṭtī thī*	*kuṭtī thī*

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadrawāhī *bitsharnū* and the Bhaḷēsī *khirkṇū*, both meaning 'to fall'. Thus:—

	Bhadrawāhī.	Bhaḷēsī.
I fell	*aũ bitsharū*	*aũ khirkū*
I struck him	*mẽ̃ kuṭṭū*	*mẽ̃ kuṭṭū*
I have fallen	*aũ bitsharū ẽ̃*	*aũ khirkū hũ̃*
I have struck him . . .	*mẽ̃ kuṭṭū ẽhẽ*	*mẽ̃ kuṭṭū hã*
I had fallen	*aũ bitsharū thēũ*	*aũ khirkū thũ*
I had struck him . . .	*mẽ̃ kuṭṭū thīs*	*mẽ̃ kuṭṭō thũ*

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadrawāhī
To eat	*khāṇū.*
To cause to eat	*khuāṇū.*
To drink	*pīṇū.*
To give to drink	*pīāṇū.*
To hear	*śuṇṇū.*
To cause to hear	*śuṇāṇū.*
To graze	*tsarnū.*
To cause to graze	*tsārnū.*

No examples, except *tsārnū*, to cause to graze, are available for Bhaḷēsī.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHADRAWĀH GROUP.

BHADRAWĀHĪ.

(KASHMIR DARBĀR.)

Akı-zŏṇē duī mŏṭṭhē thīē. Tĕnan-manzrā nekṛē
One-person (-of) two sons were. Them-from-among by-the-younger
apṇē-bauē-sēhĩ zaũ, 'hē bā-zī, zē hasc mĩ maltē,
his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
dī-dē.' Phirī taínī tĕnan apṇī ghŏr-barī banṭı-dittī.
give.' Then by-him to-them his-own property was-divided (-and)-given.
Thŏṛē-dihāṛan-manz nikṛē-mŏṭṭhē sĕbbh-kichohh akŏṭṭhū kiũ,
A-few-days-in by-the-younger-son everything together was-made,
bhirī akī-dūr-dēśē-manz jaũ, aur tĕṛī taínī apṇī ghŏr-bārī
and a-far-country-in he-went, and there by-him his-own property
luchpŏnē-manz uḍāī. Bhirī zakhaṇ taínī sĕbbh
debauchery-in was-caused-to-fly. And when by-him all
kharch kiũ, tĕs mulkhē-manz bŏṛō kāl pēū, bhirī tē
expenditure was-made, that-country-in a-great famine fell, and he
lāchār bhōṇē lagō. Bhirī tē tĕs-mulkhē-mã akī-śāhŏrdār-ghŏrē
helpless to-become began. And he that-country-in a-citizen-in-the-house
jaũ. Tainī tē apṇī-bāgṛī-manz sūr ṯsārnē bhējō, aur zē
went. By-him he his-own-field-in swine to-feed was-sent, and what
phak sūr khātē-thīē, tē. khuśī-sēhĩ khānē chātō-thīō,
chaff the-swine eating-were, that happiness-with to-eat he-wishing-was,
ki tĕs kōī nĕĩh dētō-thīō. Bhirī hōśī-mã ĕttā,
because to-him anyone not giving-was. And sense-in having-come,
zauṇē lagō ki, 'mĕrē-bauē-rē kĕtrē nōkar mast rōṭībālē ahn,
to-say he-began that, 'my-father-of how-many servants much breads are,
aur aũ ḍhlukkhō mŏrtã. Aũ uṭhtā apṇē-bauē-kā gēlō,
and I hungry am-dying. I having-arisen my-own-father-near will-go,
aur tĕs-sēhĩ zōlō, "hē ba-zī, aũ tusan-kā aur Pramēśurē-kā
and him-to I-will-say, "O father-sir, I you-near and God-near
gunāhgār bhūō, aur huṇō aũ is-lāik nĕĩh ki tus mĩ-jo
sinner became, and now I this-worthy (am-)not that you me-to

mŏṭṭhū zōth. Mĩ apṇē ·nōkaran-manzrā akī-rū zĕrhū
son may-say. - Me your-own servants-from-among one-of as
banāā.'" Bhirī uṭhtā apnē-bauē-kějō ṯsalō. Hōju tē
make."' And having-arisen his-own-father-near he-went. Still he
dūrē thlō ki tĕs hĕrtā tĕs-rē bauē dyayā
in-distance was that him having-seen him-of to-the-father compassion
āī, aur dauṛtā tē apṇē-galē-sōhĩ laō, aur baṛī phĕmṛī
came, and having-run he his-own-neck-on was-applied, and much kiss
dittī. Mŏṭṭhē tĕs-sēhĩ zaũ ki, 'hē ba-zī, tusan-kā
was-given. By-the-son him-to it-was-said that, 'O father-sir, you-near
aur Pramēśurē-ka gunahgar bhūō, aur huṇē aũ is-lāik
and God-near sinner (I-)became, and now I this-worthy
nĕĩh ki tus mĩ-jō mŏṭṭhū zōth.' Bhirī tĕs-rē bauē
(am-)not that you me-to son may-say.' And him-of by-the-father
apṇē-nōkaran-jō zaũ ki, 'chhail baṛnā kaḍhī
his-own-servants-to it-was-said that, 'good garment having-brought-out
āṇā, aur is lōāth; aur ĕsĕ-rē hatthē aũṭhī aur
bring-ye, and this-one clothe-ye; and this-one-of on-hand ring and
pāõ jutō lōāth, aur ĕjā, as kham aur khuśī kĕram,
(on-)feet shoe clothe-ye, and come-ye, we may-eat and rejoicing we-may-do,
ki ih mĕrō mŏṭṭhū mŏrī-jaū-thīo, bhirī zintū bhūī-jaū;
because this my son dead-gone-was, and living became;
harāī-jōrō thīō, bhirī mali-jaū.' Phirī tĕṇā sarā khuśī karnē
lost-gone was, and was-got.' Then they all rejoicing to-do
lagē.
began.

Aur tĕs-rū baḍū mŏṭṭhū uḍārē-manz thīō. Zakhaṇ ghŏrē-rē
And his great son the-field-in was. When the-house-of
nĕṛē āũ gītkī-rī aur natsnē-rī awāj suṇī. Bhirī ak
near he-came song-of and dancing-of sound was-heard Then a
nōkar kujā-tā puchchhū, 'ĕn kuṇ ai?' Taínī tĕs-jō
servant. having-called it-was-asked, 'these what is?' By-him him-to
zaũ ki, 'tuśō bhrā ōrō ai kī tuśē-bauē baṛī dham
it-was-said that, 'your brother come is so-that by-your-father great feast
kī, ilhāl-rē ki tĕs tē rāzī-bāzī malō.' Tainī karōdhā
was-made, because that to-him he safe-sound was-got.' By-him anger
bhuō, aur antŏr gahṇū nā chāō. Phirī tĕs-rē bauē
became, and within to-go not he-wished. Then of-him of-the-father
bēr ĕttā tĕs-jō zaũ. Tainī apṇē-bauē-jō zōhāb
outside having-come him-to it-was-spoken. By-him his-own-father-to answer

dittō ki, 'hēr, sitrē-bar aũ tērī ṭṓhŏl kartō
was-given that, 'behold, (for-)so-many-years I thy service doing
rēhō, aur kadī tuśē-hukumē-rē bahrō nā bhūō; kŏdā tusēĩ
remained, and ever thy-order-of outside not became; ever by-you
mī-jō ak chhēlē-rū chhērū bhī nā dittō, ki aũ
me-to a goat-of kid even not was-given, that I
apṇē-yāran-sōhĩ khuśī kartō; aur zakhaṇ tuśū ēh
my-own-friends-with rejoicing might-have-made; and when your this
mŏṭṭhū āū, zainī tuśī jaidad kañjran-patī gōāī, tusēĩ
son came, by-whom your property harlots-after was-wasted, by-you
tĕs-rē lai baṛī dham kī.' Aur tainī tĕs-sēhĩ zaũ,
him-of for a-great feast was-made.' And by-him him-to it-was-said,
'hē mŏṭṭhā, tū sadā-ī mī-satthī rēhtā, zēn-kichchh mērō ai,
'O son, thou ever-even me-with remainest, whatever mine is,
tē tērū ai. Huṇē khuśī karuī munāsib thī, ki tērō
that thine is. Now rejoicing to-be-made proper was, because thy
ḍhḷā marī-jōrō thiō, tē zintū bhūī-jaū; aur harōrō thiō,
brother dead-gone was, he living became; and lost was,
tē mali-jaū.'
he was-got.'

PĀḌARĪ.

As already stated, Padar lies to the extreme north of Pangi, between it and Kishtwar. The language of the latter tract is Kāshmīrī. On the other hand, if we approach the Kāshmīrī of Kishtwar from Pangi *viá* Bhaḷēsī and Bhadrawāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhaḷēsī and Bhadrawāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmīrī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kashmir Darbar; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Ṭākrī character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,[1] but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Paḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels *ᵃ, ᵉ, ᵢ, ᵒ, ᵘ* referred to on p. 882 These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmīrī—, and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Tadbhava nouns in *ā* may probably also end in *ū* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ū* or *u*, such as *dīsū*, a day, *mauhṇu*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, *ᵃ* or *ᵘ*, or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

[1] There is one exception. Mr. Bailey's *su*, I represent by *ś*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pāḍarī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadrawāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension** of *nouns* :—

ghōṛā, a horse.

	Sing.	Plur.
Nom.	*ghōṛā*	*ghōṛe.*
Ag.	*ghōṛê*	*ghōṛī.*
Dat.	*ghōṛas*	*ghōṛī.*
Abl.	*ghōṛēl*	*ghōṛī-kal.*
Gen.	*ghōṛar*	*ghōṛī-kar.*

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *ḏzê* (=Paṅgwālī *jê*) may be added to an oblique form in *ê* (which is identical with the case of the agent), to form a dative, thus, *ghōṛê-ḏzê*. In Bhadrawāhī, the oblique plural is formed by adding *an* (*ghōṛan*), and we have a similar ending, *aṇ*, in the Pāḍarī *gānaṇ-bich*, among harlots. In Kashmīrī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masculine. In one case, *dukh dīṛā pēittar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmīrī.

With the genitive plural postposition *kar*, we may compare the Bhadrawāhī *kĕrū*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ĕr*, as in *ghōṛar*, fem. *ghōṛĕr*, equivalent to the Hindī *ghōṛĕ-kā*, *ghōṛĕ-kī*. No form has been noted equivalent to the Hindī *ghōṛē-kē*.

Similarly is declined—*manhṇu*, a man, dat. *manhṇas*.

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	*badhel*	*badhēl.*
Ag.	*badhēlē*	*badhēlē.*
Dat.	*badhēlas*	*badhēl.*
Abl.	*badhēlēl*	*badhēl-kal.*
Gen.	*badhēlar*	*badhēl-kar.*

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *õ*, as in *majūrõ-bich-ḏzĕ*, to among the servants; *khurõ-bich*, on the feet; *ampaṛ sajñõ-sanēt*, with my own friends.

We see epenthesis occurring in *gĕōbhur*, a son, plural *gōbhar*, just as Kashmīrī has *wāndur*, a monkey, plural *wāndar*.

The word *bab* or *bāb*, a father, has its dative *babbas* or *bābba-ḏzĕ*, and so on. Its vocative is *babbā*.

Hāith', an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	*hāith'*	*hāthi*
Ag.	*haithā*	*haithī*
Gen.	*haithiar*	*haithī-kar*

and so on.

Kōi, a girl, a daughter, is thus declined :—

	Sing	Plur
Nom.	*kōī*	*kūī.*
Ag.	*kūi*	*kūī.*
Dat.	*kūyas*	*kūī.*
Abl.	*kūyal*	*kūī-kal*
Gen.	*kūyar*	*kūī-kar.*

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōṛī*, a mare; dat. *ghūṛēs;* gen *ghūṛēr*. *Bakrī*, a she-goat, has its nominative plural *bū̃kēr*.

Bhēṇ, a sister, is thus declined :—

	Sing.	Plur.
Nom.	*bhèṇ*	*bhīṇ.*
Ag.	*bhèṇī*	*bhīṇī.*
Dat.	*bhēṇas*	*bhīṇī.*
Abl.	*bhèṇal*	*bhīṇī-kal.*
Gen.	*bhèṇar*	*bhīṇī-kar.*

Gā, a cow, has its nominative plural *gōī*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ĕr* or *ĕrī*. Thus *kattar*, how many, fem. *kattĕr*, or *kattĕrī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasĕr bhēṇī-samēt*, with his sister, in sentence 225. So, in the Parable, *gīlĕr hawr nāṭeṇĕr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	*aũ*	*tũ.*
Ag.	*maĩ*	*tuĩ.*
Dat.	*mũĩ, maĩ*	*tõũ, tau.*
Abl.	*mãl*	*tãl.*
Gen.	*miũṇ, mēṇ*	*tiũṇ, tēṇ*
Plur.		
Nom.	*as*	*tus*
Ag.	*asē*	*tusē.*
Dat.	*asē*	*tusē.*
Abl.	*as-kal*	*tus-kal.*
Gen.	*hiũṇ, kēṇ*	*tõhṇ, tuṇ.*

The Demonstrative Pronoun *ēh*, this, is thus declined:—

	Sing.	Plur.
Nom.	*ēh*	*ēh, ēũhṇ, ēũhṇ*ᵃ, *amaṇ*.
Ag.	*ēinī*	*aiṇhē, iṇhē*.
Dat.	*as*	*aiṇhē, iṇhē*.
Abl.	*asal*	*aĩ-kal*.
Gen.	*asar* (f. *asĕr*)	*aĩ-kar* (f. *-kĕr*).

Amaṇ has only been noted in the Parable,—*amaṇ bag*, these husks.

There is also a pronoun *ōh*; dat. sing. *us*; plur. nom. *ũhṇ* or *ũhṇ*ᵃ; but no other forms have been noted, or are given by Mr. Bailey. *Ēṛ-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	*dz̲ē*	*sĕ*.
Ag.	*dz̲ēinī*	*tēinī, tin*.
Dat.	*dz̲as, dz̲is*	*tas, tis* (neut. *tath*).
Abl.	*dz̲asal, dz̲isal*	*tasal, tisal*.
Gen.	*dz̲asar* (f. *dz̲asĕr*)	*tasar* (f. *tasĕr*).
Plur.		
Nom.	*dzō, dzāhṇ*ᵃ	*sĕ, tāhṇ*ᵃ.
Ag.	*dz̲aiṇhē*	*taiṇhē*.
Dat.	*dzaiṇhē*	*taiṇhē*.
Abl.	*dz̲aĩ-kal*	*taĩ-kal*.
Gen.	*dz̲aĩ-kar* (f. *-kĕr*)	*taĩ-kar* (f. *-kĕr*).

The neuter form *tath* also occurs in Kāshmīrī. It is used when referring to inanimate objects, as in *tath kuṭhi andar*, in that house. The animate form *tas* also occurs in Kāshmīrī.

The Interrogative Pronouns are *kāṇh*, who? and *kī*, what? The former has ag. *kēinī*; dat. *kas*; abl. *kasal*; gen. *kasar* (f. *kasĕr*).

Mr Bailey gives *kuṛĕr* (? a feminine form) as the genitive of *kī*. In the Parable *ēh kuyan kin'*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are:—

kar-kaṇē, anyone, someone.
kichh or *kiṭh*, anything, something.
dz̲ē-kaṇē, whoever.
dz̲ē-kichh, whatever.

The word for 'own', equivalent to the Hindī *apnā*, is *ampaṛ*, fem. *ampĕṛ*. *Ampaṛ* occurs frequently in the Parable. For the feminine compare *ampĕṛ bhēṇal bōṛā*, bigger than his sister (sentence 231).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *hanᵃ* or *hasnā*, plural *hanᵃ, han', hin'*, or *hainē*. This is masculine, the corresponding feminine form being *hin'* or *hainī* for both numbers. This

present tense does not change for person. We may compare with it the (Piśācha) Shiṇā *kanô*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	*thẽ*ⁿ	*thẽ*ⁿ.
Fem.	*thī*	*thī*.

It does not change for person.

The **Active Verb** is thus conjugated :—

Infinitive—*kōṭaṇ*, to strike.

So *ḍzharaṇ*, to fall; *bhōṇ*, to be, to become; *aḍzaṇ*, to come; *ghēṇ* or *gēṇ*, to go; *bēsaṇ*, to sit; *khāṇ*, to eat; *pīṇ*, to drink; *dēṇ* or *dīṇ* to give; *lēṇ*, to take; *bōlaṇ*, to speak; *karaṇ*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭṇī*, striking. So the fem. of *ḍzārṇa*, falling, is *ḍzairnī*, like *hainī*, above.

Irregular are :—

bhóṇ, to become,	pres. part.	*bhōnna*; f. *bhuⁱnī*.
aḍzaṇ, to come,	„	*azna*, pl. *aznē*; f. *aiznī*.
ghēṇ, to go,	„	*ghēna*.
dēṇ, to give,	„	*dyēna*.
bōlaṇ, to speak,	„	*bōnna*.

The assimilation of *l* to *n* in the case of *bōlaṇ* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

Past Participle *kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *ṭ* has been doubled on account of the accent.

Irregular are :—

bhōṇ, to become,	past part.	*bhō*, pl. *bhōē*; f. *bhūi*.
aḍzaṇ, to come,	„	*ā*, pl. *āē*; f. sg. *āē*, pl. *ēi*.
ghēṇ or *gēṇ*, to go,	„	*gā*, pl. *gaē*, f. sg. and pl. *gēi*.
bēsaṇ, to sit,	„	*bēṭhā*.
khāṇ, to eat,	„	*khā*; f. *khaii*.
pīṇ, to drink,	„	*pīā*; f. *pī*.
deṇ, to give,	„	*dyittā*; f. *ditti*.
lēṇ, to take,	„	*lēa*.
karaṇ, to do,	„	*kēā*; f. *kī*.

In the above, the feminine singular of *ā* is probably borrowed from Bhalēsī. Mr. Grahame Bailey marks the final *a* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chamēālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ōr* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are:—

ādzaṇ, to come,	static part.	*ōr* or *aur*.
ghēṇ or *gēṇ*, to go,	„	*gōr*.
beśaṇ, to sit,	„	*biṭhōr*.
lēṇ, to take,	„	*lĕaur*, *lĕōr*.
bōlaṇ, to speak,	„	*bōlōr*.
karaṇ, to do,	„	*kĕōr*.

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kŏiṭ'-kar*, having struck.

When used in compound verbs, the *kar* is dropped, and *kŏiṭ'* becomes *kŏiṭ*, or *kŏiṭl*. Thus from *rakkhaṇ*, to place, we have *raikkh ṯshar*, or *raikkhā ṯshaṛ* (=Hindī *rakh chkōr*), put down. From *khōṇ*, to lose, we have, in the Parable, *khōō-ghēṇ*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kŏṭ*, strike thou; *kŏṭai*, strike ye.

Irregular are:—

	Imperative.	
	Sing.	Plur.
ādzaṇ, to come	*aih*	*ādzai*.
ghēṇ or *gēṇ*, to go	*gah*	*ghĕ*.
beśaṇ, to sit	*bĕś*	*bĕśai*.
dēṇ, to give	*dēī*, *dĕ*	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows:—

'I shall strike,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*kŏṭul*, *kāṭal*	*kātal*	*kŏṭul*, *kāṭal*	*kāṭal*
2 and 3	*kŏtai*	*kŏṭĕl*	*kŏṭnal*	*kuṭnĕṭ'*

Where the root of the verb ends in a consonant, the first person is generally based on the form *kŏtul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal *ã*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

ḏẓhāṛaṇ, to fall.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*ḏẓhāṛal*	*ḏẓhaiṛĕl*	*ḏẓhuṛal*	*ḏẓhuṛĕl*
2 and 3	*ḏẓhāṛal*	*ḏẓhaiṛĕl*	*ḏẓhāṛnal*	*ḏẓhaiṛnĕ̆l*

bhūṇ, to become.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*bhūl*	*bhŭl*	*bhūl*	*bhŭ'l*
2 and 3	*bhūl*	*bhŭl*	*bhūnal*	*bhunĕ̆l*

aḏẓaṇ, to come.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*ćeul, ćeal*	*aeul*	*ćeul*	*aeil*
2 and 3	*ćeul, ćeal*	*aeil*	*aenal*	*ĕenil*

ghēṇ or *gēṇ*, to go.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*ghaŭ*	*ghaŭ*	*ghaŭ*	*ghaŭ*
2 and 3	*ghēl*	*ghĕl* (*f*)	*ghēnal*	*ghēnĕ̆l* (*f*)

bēṣaṇ, to sit.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*bīṣul*	*bēṣĕl*	*bīṣul*	*bēṣĕl*
2 and 3	*bēṣal*	*bēṣĕl*	*bēṣnal*	*bēṣnĕ̆l*

dēṇ, to give, makes *daũ*, *dēal*, etc.; *lēṇ*, to take, makes *lēũ*, *lēal*, etc.; *karaṇ*, to do, makes *kōrul*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional,** is simply the present participle, changing for gender and number, but not for person. Thus *aũ kōṭna*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭnĕ*, and the fem. sing. and plur. *kōᵉṭnī*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aũ kōṭna thēᵉ*, I (masc.) was striking, or else has the following contracted forms, which do not change for person:—

Masc. sing. *kōṭnath*, plur. *kōṭnĕth*;
Fem. sing. and plur. *kōᵉṭnĕth*.

The **Past** Tense is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus:—

aũ ḏzhāṛa, I fell.
maĩ kōṭṭa, I struck him.
aũ ḏzhāṛōr hanᵉ, I have fallen.
maĩ koṭōr hanᵉ, I have struck him.
aũ ḏzhāṛōr thēᵉ, I had fallen.
maĩ koṭōr thēᵉ, I had struck him.

So, with a feminine object, we have *tũṇ bābbē mata dhām kĕōr hinᵉ*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maĩ pāp kēā hainā*, I have done sin, and also *maĩ pāp kēā*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive.**

Mr. Bailey gives the following examples of **Causal** verbs:—

khāṇ, to eat	*khalaṇ*, to cause to eat.
pīṇ, to drink	*piāṇ*, to cause to drink.
khuṇaṇ, to hear	*khuṇaṇ*, to cause to hear (Compare Gādī).
ṭsaraṇ, to graze	*ṭsāraṇ*, to cause to graze.

As regards **Compound Verbs, Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds:—

sĕ lachār bhōṇ lagā, he began to be helpless.
sĕ khushī karaṇ lagē, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHADRAWĀH GROUP.

PĀṬANĪ.

(KASHMIR DARBĀR.)

Yak-mauhṇas dūi kōĕ thē[a]. Tin-bichal māṭhaṛē
To-a-man two sons were. Them-from-among by-the-younger
bābba-dzē bōlā ki, 'bah bābbā, mālar baṇḍ dzē
the-father-to it-was-said that, 'O father, of-the-property share which
maĩ-dzē ōzal-hĩ maĩ-dzē dē.' Taũ tin māl inhē-dzē
me-to will-come me-to give.' Then by-him the-property them-to
baṇḍ-dyittā. Haur dakh dīṛā pūittar māṭhaṛ-kuē sōbh-kijh
was-divided-out. And a-few days afterwards by-the-younger-son everything
jama-kair[1]-kar yak-dūr-mulkhar sail kēā, haur taṭ ampaṛ
collected-made-having of-a-far-country journey was-made, and there his-own
māl laṇḍpana-sāṭhī uṛā[1]-dyittā. Haur dzapal sōbh kharch
property debauchery-with was-caused-to-fly-away. And when all expenditure
kēōr-gā, tis-mulkh-bich matā kāl pēā, haur sĕ lachār bhōṇ
was-made, that-country-in a-great famine fell, and he helpless to-become
lagā. Taũ tis-mulkhar yak baṛ-mauṇhū-karā taṭ gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him
tis ampaṛ-bagṛī bich sūr tsāraṇ laṅgā. Haur tas manshā
as-for-him his-own-field-in swine to-feed he-was-sent. And to-him desire
thē[a] ki 'amaṛ bag dzē sūr khānuē ampaṛ yaḍ bhara,' ki
was that 'those barks which the-swine eat my-own belly I-may-fill,' because
har-kaṇē tas-dzē nā dīna-thē[a]. Taũ hōsh-bich didz[1]-kar bōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,
'mīũṇ-bābbas kattaṛ majūr lūṛī, haur aũ drukkh maran lagōr.
'to-my-father how-many servants are (?), and I (of-) hunger to-die (am-) begun.
Aũ khaṛa-bō[1] ampaṛ-bābbas-lakh gĕna, haur tas-dzē bōlul ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,
"bah bābbā, maĩ dharmar haur tiũṇ-hajūr pāp kēā-hainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and
ab is-jōgaṛ noĩ ki bhirī tiũṇ kuā bolōr. Maĩ-dzē
now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)

ampaṛ majūrõ-bich-dzē yakar rēn bujh.'" Taũ khara bō'-kar
thine-own servants-among-to of-one like consider.'" Then erect become-having
ampaṛ-bābbas-lakh nis-gā. Haur sĕ hazab dūr thē' kī tas
his-own-father-near he-went-away. And he yet far was that him
hīr'-kar tasar-bābbas dayā jāgī, haur dauir'-kar tas hīro-pūr
seen-having to-his-father compassion awoke, and run-having his neck-on
rakkhā, haur matā phachī lēī. Kuē tas-dzē bōlā
he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
ki, 'bah bābbā, maĩ dharmar baur tiũṇ agraṇ pāp kēā, haur ab
that, 'O father, by-me of-religion and of-thee before sin was-done, and now
is-jōgaṛ nōĩ ki bhirī tiũṇ kuā ḍōlōr.' Bābbē
this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father
ampaṛ-naukar-dzē bōlā, 'chhaiṛ chhaiṛ liōkaṛ kaḍā' dē, haur
his-own-servants-to it-was-said, 'good good garment bringing-out give, and
tis ḍabau-dē; haur tasar-hatē aṅgūṭhī, haur khurõ-bich paḍ'ōr lau-dē;
to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;
haur as khaũ haur khushī kōrul, sĕ-kis mēn ēh kuā marōr-thē',
and we may-eat and rejoicing will-make, because my this son dead-was,
ab zīna han'; khōi-gōr-thē', ab miōr-han'.' Taũ sĕ khushī karaṇ
now living is; lost-gone-was, now got-is.' Then they rejoicing to-do
lagē.
began.

Haur tasar mōṭā kuā bag-bich thē'. Dzapal gī-dzē nēṛē
And his big son the-field-in was. When the-house-to near
ā, gīlĕr haur nātsṇĕr hak khuiṇ. Taũ yakas-naukras
he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
bayā'-kar puchchhā ki, 'ēh kayan hin'?' Tin tas-dzē bōlā
called-having it-was-asked that, 'these what are?' By-him him-to it-was-said
ki, 'tiũṇ bhāē aur han', haur tiũṇ-bābbē matā dhām kĕōr hin',
that, 'thy brother come is, and by-thy-father a-great feast made is,
ēṛ-dōstī ki tas khara-chhaiṛ kā.' Tin karōd-sẽ
this-because that him safe (-and)-sound (?) he-was-found.' By-him anger-with
nahĩ mā ki andar gēē. Taũ tasar bāb bahar
not (?) it-was-wished that within he-may-go. Then his father outside
āidz'-kar tas-dzē manawaṇ lagā. Tin bābbā-dzē juwāb-bich
come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
bōlā, 'hīr, ittar-baraṇ aũ (*for* maĩ) tiũṇ ṭahl kĕōr-hin', haur
it-was-said, 'see, for-so-many-years by-me thy service done-is, and
kapal tiũṇ hukm baḍaṇ nā haṇḍā. Bhirī taĩ kadī yak bakrir
ever thy order against not (I-) walked. But by-thee ever a of-goat

tshaur maĩ-dzẽ nă dyittā ki ampar-sajnõ-samēt khushī kŏrul.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
Haur ḍzapal tiũṇ ēh kuā ā, dzis tiũṇ māl gānaṇ-bich
And when thy this son came, for-whom thy property harlots-among
uṛā'-dyittā, taĩ us-dōstī matā dhām kī.' Tin tas-dzõ
was-caused-to-fly-away, by-thee him-for a-great feast was-made.' By-him him-to
bōlā, 'bah kuā, tū sadā mēṇ-lakh han[a], haur dgõ-kichh miũṇ
it-was-said, 'O son, thou always of-me-with art, and whatever mine
hainā, sē tiũṇ hainā. Bhirī khushī mīṇ, haur khushī bhõṇ
is, that thine is. But rejoicing (?) to-make, and rejoicing to-become
laizaṇ thē[a], sē-kis tiũṇ ēh bhāē marōr-thē[a], sē zīna han[a]; khōī-gōr-thē[a],
proper was, because thy this brother dead-was, he alive is; lost-gone-was,
ab miōr-han[a].'
now got-is.'

STANDARD LIST OF WORDS AND PHRASES FOR THE BHADRAWÁH GROUP.

English.	Bhadrawāhi.	Pāḍari.
1. One	Ak	Yak.
2. Two	Dāi	Dāi.
3. Three	Tēī, trāī	Tīē.
4. Four	Tsūr, tsoūr	Tsour.
5. Five	Panṭa	Pānz.
6. Six	Śāh	Tsha.
7. Seven	Saṭṭ	Satt
8. Eight	Aṭṭh	Aṭṭh
9. Nine	Naū	Nau.
10. Ten	Daś, dōś	Daś.
11. Twenty	Bīh	Bīh.
12. Fifty	Pōñjāh	Pañjāh.
13. Hundred	Śauā, śōā	Sau.
14. I	Aū	Aū
15. Of me	Mērō, mēcā	Mūṇ, mēṇ.
16. Mine	Mērō, mēra	Mūṇ, mēṇ.
17. We	As	As.
18. Of us	Isā	Hūṇ.
19. Our	Isā	Hūṇ.
20. Thou	Tū	Tū.
21. Of thee	Tērā, tēra	Tūṇ, tēṇ, tau.
22. Thine	Tērā, tēra	Tūṇ, tēṇ, tau.
23. You	Tus	Tus.
24. Of you	Tisā, tusā	Tōṇ, tuṇ.
25. Your	Tisā, tusā	Tōṇ, tuṇ.

English.	Bhadrawāhī.	Pāḍarī.
26. He	Ōh, ta	Sō, ōh.
27. Of him	Usērū, tisērū	Tasar.
28. His	Usērū, tisērū	Tasar.
29. They	Ūṇhā, ōṇhā, taṇā	Tāhṇᵃ, ōhṇᵃ.
30. Of them	Uṇkarū, taṇkarū	Taĩ kar.
31. Their	Uṇkarū, taṇkarū	Taĩ·kar.
32. Hand	Hatth	Hat.
33. Foot	Pēō	Kbur.
34. Nose	Nakk	Nakk.
35. Eye	Ēṭhal, aṭsh	Ṭir.
36. Mouth	Āś, aṭt	Tōtar.
37. Tooth	Danī	Danu, dand.
38. Ear	Kann	Kann
39. Hair	Śirāj	Bōṭṭh.
40. Head	Dōg	Magir.
41. Tongue	Zibbh	Ḍzēbh.
42. Belly	Paiṭ	Peṭ.
43. Back	Piṭṭh, ṭhiggō	Pyiṭṭh.
44. Iron	Lahū, lahī	Lōh.
45. Gold	Sunnō	Sōnna.
46. Silver	Chāndī	Chāndī.
47. Father	Bao, bāba	Bab, bāb.
48. Mother	Āmmā, bāj	Ij, yij.
49. Brother	Ḍbjē, bhra	Bhāō.
50. Sister	Bahṇ, bahṇ	Bhēṇ
51. Man	Manū, mard	Manhṇō, mōhap.
52. Woman	Thjī	Khihou, ghiṇᵃ.

English.	Bhadrawāhi.	Pāṛaṛī.
53. Wife	Ṭhiṭ	Ḍraiṅ, sōṭ.
54. Child	Māṭṭhū, mōṭṭhū	Kuṅ.
55. Son	Kō, mūṭṭhū, mōṭṭhū	Kuṅ.
56. Daughter	Kōi, kūī	Kōi.
57. Slave	Kāmi	Kāmᵃ.
58. Cultivator	Zimidār	Jimᵃdār.
59. Shepherd	Pahāl	Pahāl.
60. God	Pōrōmṭhōr	Nāyūn.
61. Devil	Sāṭān	Haṛmāṅ.
62. Sun	Sūraj, dihārō	Dūa.
63. Moon	Chānaṛi	Ṭsainnī.
64. Star	Tāro	Tārᵃ.
65. Fire	Agg	Ag.
66. Water	Pāṇi	Pāaipᵢ.
67. House	Ghar, ghōr	Gib, ghar.
68. Horse	Ghōṛō	Ghōṛᵃ.
69. Cow	Baṛghi	Gā.
70. Dog	Kutar	Kōtar, (*fem.*) kōtēr.
71. Cat	Bilī (*f.*), balāi (*f.*)	Balā, (*fem.*) balai.
72. Cock	Kukkur	Kōkkaṛ, (*fem.*) kōkaip
73. Duck	Batak	Āṛ.
74. Ass	Khōṭhā, khanthau	.....
75. Camel	Ūṭ	Ūṭh.
76. Bird	Ṭsiṛi, maṛōlī	Pōkkhar.
77. Goat	Gāh	Gah.
78. Ewe	Khā	Khā.
79. Sheep	Bīā	Bēā.

English.	Bhadrawāhī.	Pādarī.
80. Come	Ēī (root ēj)	Aṭh.
81. Beat	Kuṭ	Kōṭ.
82. Stand	Uṭh	Khap bhā.
83. Die	Mar	Mar.
84. Give	Dē, dāh	Dēr
85. Run	Naś, daur	Naś.
86. Up	Bēh	Bīh, bahyur[a]
87. Near	Nēṛē	Nēṛ[c].
88. Down	Bunh	Naiṇḍ, wōnd[d].
89. Ear	Dūr	Dūr.
90. Before	Aggar, agri	Agar.
91. Behind	Pattar, pattri, pattu	Paittar, pōtr, pūttar.
92. Who	Kaun	Kāṇh.
93. What	Kuṇ	Kī.
94. Why	Kuyō, kī	Kyēa.
95. And	Phirī, bhirī, aur	Tē.
96. But	Magar	Tē.
97. If	Agar	Dgaī.
98. Yes	Ā, hā	Ā.
99. No	Nahī, nēīh	Na, nahī
100. Alas	Apsōs	Hai hai.
101. A father	Bau	Bāb.
102. Of a father	Bauē-rē	Bābbar.
103. To a father	Bauē-jō	Bābbas.
104. From a father	Bauē-sē	Bābbal.
105. Two fathers	Dūī bau	Dūī bāb.
106. Fathers	Bau	Bāb.

English.	Bhadrawāhī.	Pāṅjarī.
107. Of fathers	Bauā-kēra	Bāb-kar.
108. To fathers	Bauan-jō	Bāb.
109. From fathers	Bauan-sī	Bāb-kal.
110. A daughter	Kūī	Kōī.
111. Of a daughter	Kūē-rū	Kūiar.
112. To a daughter	Kūē-jō	Kūias.
113. From a daughter	Kūē-sī	Kūial.
114. Two daughters	Dūī kūī	Dūī kūī.
115. Daughters	Kūī	Kūī.
116. Of daughters	Kūī-kēra	Kūī-kar.
117. To daughters	Kūī-jō	Kūī.
118. From daughters	Kūī-sī	Kūī-kal.
119. A good man	Ak khare mēnū	Yak kharā mōhaṇ
120. Of a good man	Aki kharā mēnē-rū	Yak kharā mōhaṇar
121. To a good man	Aki kharā mēnē-jō	Yak kharā mōhaṇas.
122. From a good man	Aki khara mēnē-sī	Yak kharā mōhaṇal.
123. Two good men	Dui kharē mēnū	Dūī kharā mōhaṇ.
124. Good men	Kharē mēnū	Kharā mōhaṇ.
125. Of good men	Kharē mēnē-kēra	Kharā mōhaṇ-kar.
126. To good men	Kharē mēnē-jō	Kharā mōhaṇ.
127. From good men	Kharē mēnē-sī	Kharā mōhaṇ-kal.
128. A good woman	Ak kharī ṭhī	Kharī ghiṇ[2].
129. A bad boy	Ak burō māthū	Yaṭsar kuā.
130. Good women	Kharī ṭhī	Kharī ghiṇ.
131. A bad girl	Ak burī kūī	Yaṭsar kūī.
132. Good	Kharū, kharā, kharu	Kharā.
133. Better	(Is kara) kharō	(Tasal kharā.

English.	Bhadrawāhī.	Pāḍarī.
134. Best	Sōbbhan-kara kharū	Sōbh-kal kharū.
135. High	Uchchū	Adhāmᵃ.
136. Higher	(Is-kara) uchchū	(Tasal) adhāmᵃ.
137. Highest	Sōbbhan kara uchchū	Sōbh-kal adhāmᵃ
138. A horse	Ghōṛō	Ghōṛā.
139. A mare	Ghōṛī	Ghōṛī.
140. Horses	Ghōṛō	Ghōṛō
141. Mares	Ghōṛīẽ	Ghōṛī
142. A bull	Dānt	Badhōl.
143. A cow	Baṇhī	Gō.
144. Bulls	Dānt	Badhōl.
145. Cows	Bāṇhiẽ	Gōi.
146. A dog	Kuṭar	Kōṭar.
147. A bitch	Kuṭrī	Kōṭṛr.
148. Dogs	Kuṭar	Kōṭar.
149. Bitches	Kuṭrīẽ	Kōṭṛr.
150. A he goat	Tshēṛō	Bakrā.
151. A female goat	Tshaillī	Bakrī.
152. Goats	Tshēṛō	Bakrō (*fem.* bā-kōr).
153. A male deer	Harin	.....
154. A female deer	Harnī	.....
155. Deer	Harin	.....
156. I am	Aũ ãī	Aũ hanᵃ, *fem.* hanⁱ.
157 Thou art	Tū ōs, as	Tū hanᵃ, *fem.* hinⁱ.
158. He is	Ōh ōhā, aī	Sō hanᵃ, *fem.* hinⁱ.
159. We are	As ōhm	As hanᵃ, hinⁱ, hanᵉ, *fem.* hinⁱ.
160. You are	Tus ōhth, ōth	Tus hanᵃ, hinⁱ, hanᵉ, *fem.* hinⁱ.

English.	Bhadrawāhi.	Pāḍari.
161. They are	Ūṇhā shṇ, ha	Tāhṇᵃ haᵘ, hinᵉ, haᵘ, *fem.* hin.
162. I was	Aẽ thiś (*fem.* thī)	Aẽ thēᵉ, *fem.* thī.
163. Thou wast	Tū thiś	Tū thēᵉ, *fem.* thī.
164. He was	Ōh thiś	Sē thēᵉ, *fem.* thī.
165. We were	As thiś (*fem.* thī)	As thēᵉ, *fem.* thī.
166. You were	Tus thiś	Tus thēᵉ, *fem.* thī.
167. They were	Ūnhā thiś	Tāhṇᵃ tōᵉ, *fem.* thī.
168. Be	Bhō	Bhō.
169. To be	Bhōṇā	Bhōṇ.
170. Being	Bhautō	Bhonna
171. Having been	Bhautā	Bhūi-kar.
172. I may be	.....	Aẽ.
173. I shall be	Aẽ bhoiṇ	Aẽ.
174. I should be	.....	...
175. Beat	Kuṭ	Kōṭ.
176. To beat	Kuṭaṇ	Kōṭaṇ.
177. Beating	Kuṭiś	Kōṭna.
178. Having beaten	Kuṭiā	Kōṭṭ-kar.
179. I beat	Aẽ kuṭiẽ	Aẽ } kōṭna, *fem.* kōṭnī.
180. Thou beatest	Tū kuṭiẽ	Tū }
181. He beats	Ōh kuṭiś	Sē }
182. We beat	As kuṭiṇa	As } kōṭnā, *fem.* kōṭnī.
183. You beat	Tus kuṭiṇā, kuṭiṇat	Tus }
184. They beat	Ūṇhā kuṭiṇa	Tāhṇᵃ }
185. I beat (*Past Tense*)	Aẽ kuṭiṇ, kuṭiś	Maẽ } kōṭa, *fem.* kōṭī.
186. Thou beatest (*Past Tense*).	Tuẽ kuṭiṇ, kuṭiṇ	Tuẽ }
187. He beat (*Past Tense*)	Uṇi kuṭiś	Tōnī }

English.	Bhadrawāhī.	Pāṭoṛī.
188. We beat (*Past Tense*) .	Asēī kuṭṭō . . .	Āsē } kōṭṭa, *fem.* kōṭṭī.
189. You beat (*Past Tense*)	Tusēī kuṭṭō . . .	Tusē }
190. They beat (*Past Tense*)	Uṇēī kuṭṭō . . .	Taiṇhē }
191. I am beating . .	Aū kuṭṇō lagōrē (*or* karē) ū	Aū kōṭṇa.
192. I was beating . .	Aū kuṭṇō thō . .	Aū kōṭṇath, *fem.* kōṭṇēṭhī
193. I had beaten . .	Aū kuṭṭō thō . . .	.....
194. I may beat . .	Aū kuṭṭau . . .	.....
195. I shall beat . .	Aū kuṭalō, kuṭlō . .	Aū kūṭal, *fem.* kūṭal.
196. Thou wilt beat . .	Tū kuṭalō, kuṭlō . .	Tū kōṭal, *fem.* kōṭēl.
197. He will beat . .	Ōh kuṭalō, kuṭlō . .	Sō kōṭal, *fem.* kōṭēl.
198. We shall beat .	As kuṭṇō, kuṭṇalō . .	As kuṭal, *fem.* kūṭal.
199. You will beat .	Tus kuṭalō, kuṭlō .	Tus kōṭual, *fem.* kuṭṇēl.
200. They will beat . .	Uṇhō kuṭalō, kuṭlō . .	Tāhṇ* kōṭual, *fem.* kuṭṇēl.
201. I should beat . .	.....	.....
202. I am beaten .	Aū kuṭṭō . . .	.....
203. I was beaten . .	Aū kuṭṭō thō . . .	.....
204. I shall be beaten . .	Aō kuṭlō . .	. ...
205. I go	Aū gāhtā . . .	Aū } ghēna, *fem.* ghēnī.
206. Thou goest . .	Tū gāhtā . .	Tū }
207. He goes . . .	Ōh gāhtō . . .	Sō }
208. We go . . .	As gāhtam . . .	As } ghēnā, *fem.* ghēnī.
209. You go . . .	Tus gāhtath . . .	Tus }
210. They go . . .	Ūṇhā gāhtau . .	Tāhṇ* }
211. I went . . .	Aū jaū . . .	Aū } gā, *fem.* gī.
212. Thou wentest . .	Tū jaū	Tū }
213. He went . . .	Ōh jaū	Sō }
214. We went . . .	As jō	As, gō, *fem.* gī.

English.	Bhadrawāhi.	Pāṅgal.
215. You went . . .	Tas jē . . .	Tus } gāē, *fem.* gāi.
216. They went . . .	Ūṇhā jē	Tāhṇᵃ }
217. Go . . .	Gāh . . .	Gab
218. Going . . .	Gābiō	Ghēna.
219. Gone . . .	Jārō .	Gā.
220. What is your name? .	Tērō naū kuṇ si? . .	Tau nā̃ kī hanᵃ?
221. How old is this horse?	Ēs ghōṛē-rī kēṭrī (*or* kēṭhī) umr si?	Ēh ghōṛar sat barh hanᵃ?
222. How far is it from here to Kashmir?	Kaśmīr rāṭhā̃ kēṭrā (*or* kēṭū) dur sa?	Īṛī Kaśmīr-kattēr dūr haint?
223. How many sons are there in your father's house?	Tērō hauē-rē ghōrō kēṭrō māṭṭhō ap?	Tūṇ bābbar kat gōbhar hinᵃ?
224. I have walked a long way to-day.	Ac aū dur dur hanṭṭā ēu.	Ādz aū haṛā dūral aur hanᵃ.
225. The son of my uncle is married to his sister.	Mērō chāchē-rē māṭṭhē-rō hiā tsēr bahṇī-ēbī bhūō.	Mūṇ māṭhar bābbar gōbhur tasēr bhōṇī samēt bēāh kēar hanᵃ
226. In the house is the saddle of the white horse.	Chaṭṭē ghōṛē-rī kāṭhī ghōrō ābē.	Gāh chēta ghōṛar kāṭhī hinᵃ.
227. Put the saddle upon his back.	Tēōrō ṭhiggē pur kāṭhī lāth.	Tasēr piṭṭh pār kāṭhī ṭhaṛā.
228. I have beaten his son with many stripes.	Mī usērū mōṭṭhū mast kuttō.	Maī tasar kōā matā kōṭā.
229. He is grazing cattle on the top of the hill.	Ōh gōrū phāṭṭrī na ṭibbī pur chārnā lagōrō ēhā.	Sē phāṭṭ pār gōī tā būkēr ṭhārna.
230. He is sitting on a horse under that tree.	Us bōṭṭē bēṭh ōh ghōṛē pur bēṭrō ai.	Sē tas bōṭṭē paḍ ghōṛē pār bēṭhōr hanᵃ
231. His brother is taller than his sister.	Usērō ḍhā̃ī upṇī baiṇṇī-kara ūmmō ēhē.	Tasar bhāē ampēṛ bhēṇal bōṛā hanᵃ.
232. The price of that is two rupees and a half.	Usērō mul ḍhāī rupayyē ap.	Tasar mul tāē (*thees*) rupē hanᵃ
233. My father lives in that small house.	Mērō bau us nikrē ghōrē mā rēntē.	Mūṇ bāb tath māṭhar kuṭhī ṭandar hanᵃ
234. Give this rupee to him.	Īh rupayyō us-jō dē . .	Tas ēh rupayā dēī ṭahaṛā.
235. Take those rupees from him.	Unhā rupayyē tēs-kara thā̃ṇ.	Tasal rupē lēī aḍgau.
236. Beat him well and bind him with ropes.	Us mast kuṭṭ, aur ēsī-ā̃ bandd.	Tas maihn kōṭṭ kar raḍgōṛī kī dlaṭṭdhe.
237. Draw water from the well.	Khūhō pānī kaḍḍh . .	Khūhal pāṇin kaḍḍh
238. Walk before me. .	Mī agrī ṭṭal . . .	Mēl agar agar haṭṭ.
239. Whose boy comes behind you?	Kisērā mōṭṭhū tā̃ī paṭṭī ēttē?	Tūṇ pūbtar kasar kōā aena?
240. From whom did you buy that?	Tā̃ī kas-kara mulis ghinōrū thīō?	Sē kasal mullē āna?
241. From a shopkeeper of the village.	Ḍhaūē-rō kēṭrī-bā̃ṇē-kara .	Ṭhāwar hatṭ ēttah āna.

GUJURĪ.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahāṛī languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gujurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujurī have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gujars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujurī is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwāṛī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain :—either Gujurī is a form of Rājasthānī, or, conversely, Rajasthānī is a form of Gujurī, and the resemblance of Gujurī to Mēwāṛī is very striking. But still closer is the resemblance of Gujurī to the Mēwātī dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.[1]

It is curious that Gujurī agrees with both Mēwātī and with Mēwāṛī much more closely than with the intervening Jaipurī.[2] On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwāṛī in regard to one or two points of detail.

As compared with Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwatī.

Mēwātī is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujurī may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujurī in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwātī. This will be evident from the following more detailed analysis.

Gujurī and Mēwātī.

As regards Vocabulary, it must be remembered that the speakers of Mēwātī and the speakers of Gujurī have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

[1] Mewat is called 'Gazarat,' or the country of Gujars, by Al Bīrūnī (Sachau's translation, I, 202).

[2] For instance, Gujurī has nothing resembling the Jaipurī verb substantive *chhē*, I am

It will further be noted that in many cases, when a word is common to the two languages, Gujurī always preserves it in a form more archaic than that found in Mēwātī. Thus :—

GUJURĪ.	MEWĀTĪ.
trē, three	*tīn*
satt, seven	*sāt*
atth, eight	*āṭh*
hã, I	*maĩ* (oblique form used for nominative).
hatth, a hand	*hāt*
nakk, the nose	*nāk*
akkh, the eye	*ãkhya*
kann, the ear	*kãn*
agg, fire	*āg*

In all these the Gujurī forms are more archaic than those of Mēwātī.

The Mēwātī *sāt, āṭh, hat*, etc., must have passed through the forms *satt, aṭth, hatth*, etc., before becoming fixed as we have them now. In the Gujurī *trē*, an *r* has been preserved which has been lost in Mēwātī, and in the case of the word for 'I', Mēwātī has lost the old nominative, preserved by Gujurī, and has substituted the oblique form exactly as has occurred in Standard Hindōstānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

		GUJURĪ.	MEWĀTĪ.
Sing.	Nom.	*ghar*, a house	*ghar*
	Obl.	*ghar*	*ghar*
Plur.	Nom.	*ghar*	*ghar*
	Obl.	*gharã*	*gharã*
Sing.	Nom.	*ghōṛō*, a horse	*ghoṛō*
	Obl.	*ghōṛā*	*ghoṛā*
Plur.	Nom.	*ghōrā*	*ghōṛa*
	Obl.	*ghōṛã*	*ghōṛã*
Sing.	Nom.	*bēhṇ*, a sister	*bahãṇ*
	Obl.	*bēhṇ*	*bāhãn*
Plur.	Nom.	*bēhṇẽ*	*bāhãṇã*
	Obl.	*bēhṇã*	*bāhãṇã*
Sing.	Nom.	*ghōṛī*, a mare	*ghōṛi*
	Obl.	*ghōṛī*	*ghōṛi*
Plur.	Nom.	*ghōṛĩ*	*ghōṛyã*
	Obl.	*ghōṛiã*	*ghōṛyã*

The postpositions used to form cases are practically identical. Thus:—

	GUJURĪ.	MĒWĀTĪ.
Agent	*nē*	*naẽ*
Dat.-Acc.	*na*	*nai*
Abl.	*tē*	*taĩ*
Gen.	*kō*	*kõ*
Loc.	*mẽ*	*maĩ*

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *ka*; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujurī, perhaps under the influence of Pañjabī, the feminine *kī* becomes *kĩ* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujurī forms are preserved better by Mēwāṛī than by Mēwātī.

Personal Pronouns.

		GUJURĪ.	MĒWĀTĪ
I.	Nom.	*hũ*	*maĩ* (Mēwāṛī, *hũ*)
	Ag.	*mẽ*	*maĩ*
	Obl.	*ma*	*mẽ* (Mēwāṛī, *ma*)
	Gen.	*mērō*	*mērō*
We.		*ham*	*ham*
	Ag.	*ham-nē*	*ham*
	Obl.	*ham*	*ham*
	Gen.	*mhārō*	*mhārō*
Thou.		*tõ*	*tũ*
	Ag.	*tẽ*	*taĩ*
	Obl.	*ta*	*tẽ* (Mēwāṛī, *ta*).
	Gen.	*tērō*	*tērō*
You.		*tam*	*tam*
	Ag.	*tam-nē*	*tam*
	Obl.	*tam*	*tam*
	Gen.	*tharō*	*tharō*

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujurī singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistān[1] or from Pañjābī. At the same time, note how, in the nominative singular, both Gujurī and Mēwātī have feminine forms for the demonstrative pronouns.

	GUJURĪ.	MĒWĀTĪ.
This.	*yō* (f. *yā*)	*yō* (f. *ya*)
Obl.	*ie*	*aĩ*, *aĩk*
These.	*yō*	*yē*
Obl.	*in*	*in*

[1] Cf. Ma.yā *tasẽ*, the oblique form of *sōā*, he.

	GUJURĪ.	MĒWĀTĪ.
That.	*ō, ok* (f. *wa*)	*wō, wōh* (f. *wa*).
Obl.	*us*	*waĩ, waĩh*
Those.	*wē*	*wē*
Obl.	*un*	*un*
Who. (sg.)	*jō*	*jō*
Obl.	*jis*	*jaĩh*
Who? (sg.)	*kōn*	*kauṇ*
Obl.	*kis*	*kaĩh*
Anyone.	*kōī*	*kōī*
Obl.	*kisē*	*kaḥ*

The agreement in regard to the Verb Substantive is very striking:—

	GUJURĪ.	MĒWĀTĪ.
I am	*hũ, hōẽ*	*hẽ*
Thou art	*aī, haī*	*hai*
He is	*aī, haī*	*haī*
We are	*hẽ*	*hẽ*
You are	*ō, hō*	*hō*
They are	*aĩ, haĩ, hẽ*	*haĩ*
Was (m. sg.)	*thō*	*thō, hō*
Was (f. sg.)	*thī*	*thī, hī*
Were (m. pl.)	*thā*	*thā, hā*
Were (f. pl.)	*thī*	*thī, hī*

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahāṛī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Paṅjāb, though Standard Paṅjābī has *ga*.

	GUJURĪ.	MĒWĀTĪ.
Strike thou	*mār*	*mār*
Strike ye	*mārō*	*mārō*
I strike	*mārũ*	*mārũ*
Thou strikest	*mārē*	*māraī*
He strikes	*mārē*	*maraī*
We strike	*mārā*	*mārã*
You strike	*marō*	*mārō*
They strike	*mārẽ*	*māraĩ*

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rajasthanī first person plural in *ã*.

In both Gujurī and Mēwātī the future is formed as in Hindī by suffixing *gō* (pl. *gā*, f. *gī*) to the present. Thus, *mārũgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	*mārnõ̃*	*mār*ṇū*
Present Part.	*mārtõ*	*mār*tõ*
Past Participle	*mārēõ*	*māryõ*
Conjunctive Part.	*mār*	*mār*

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *marũ-hẽ*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujurī Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujurī Words and Sentences given below on pp. 964 ff. the corresponding Mēwatī words are given in the first column

We now proceed to consider the Grammar of Gujurī alone, in greater detail.

GUJURĪ OF HAZARA.

The following are specimens of the Gujurī spoken in Hazara and in the Galīs of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujurī Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns :—

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
ghōṛū, a horse	*ghōṛā*	*ghōṛā*	*ghōṛā*	*ghōṛã*
bāpp, a father	*bāpp*	*bāpp*	*bāpp*	*bāppã*
ādmī, a man	*ādmī*	*ādmī*	*ādmī*	*ādmīã*
bakrī, a goat	*bakrī*	*bakrī*	*bakrī*	*bakrīã*
trīmī, a woman	*trīmī*	*trīmī*	*trīmī*	*trīmīã*

Irregular are—*dhī*, a daughter, nom. plur. *dhīẽ*; and *gã*, a cow, nom. plur. *gã*.

The postpositions are :—

Agent	*nẽ*
Acc. dat.	*nā, kẽ*
Abl.	*tō, tã, tõ*
Gen.	*kō*
Loc.	*mã*, in ; *biohoh*, in ; *tārã*, up to

There does not seem to be any locative or agent case formed by adding *ẽ*, such as we find in Western Pahāṛī, but on the other hand, an ablative is formed by adding *õ*, as in *dūrõ*, from far.

The genitive postposition *kō* (*kā, kã ; kī, kĩ*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kã*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kĩ*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōṛā-kē nāl*, with the horse; *ghōṛū-kē wāstē*, for the horse, *ghōṛā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chaṅgō*, good, becomes *chaṅgā, chaṅgã, chaṅgī, chaṅgĩ ;* as *kō* becomes *kā, kã, kī* and *kĩ*

Comparison is made with the ablative, as usual. Thus, *bēhṛ-tẽ baṛō*, taller than the sister; *sārā-tē chaṅgō*, best of all, best. We have also *much chaṅgō*, very good, *i.e.* more good, and *chaṅgā-tē chaṅgō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkuṇ*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined:—

	I	Thou
Sing.		
Nom.	*hẽ*	*tõ*
Agent	*mẽ*	*tẽ*
Obl.	*ma*	*ta*
Gen.	*mērō*	*tērō*
Plur.		
Nom.	*ham*	*tam*
Agent	*ham-nē*	*tam-nē*
Obl.	*ham*	*tam*
Gen.	*mhārō*	*thārō*

The **Demonstrative Pronouns** are thus declined:—

	This	That
Sing.		
Nom.	*yō* (fem. *yā*)	*ō*, *ōh* (fem. *wā*)
Ag.	*is-nē*	*us-nē*
Obl.	*is*	*us*
Gen.	*is-kō*	*us-kō*
Plur.		
Nom.	*yē*	*wē*
Ag.	*inhẽ*	*unhẽ*
Obl.	*inhã*	*unhã*
Gen.	*in-kō*	*un-kō*

The only form of the **Reflexive Pronoun** which has been noted is the genitive *appō*, as in *mana appā mazurā jēhā baṇā*, make me like one of thy servants.

The **Relative Pronoun** is *jō*, who, obl. sing. *jis*. No instance of the **Correlative** *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhṛō*. It is borrowed from Lahndā.

The **Interrogative Pronouns** are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhṛō*, there is also the adjectival *kēhṛō*.

'Anyone', 'someone', is *koī*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Present is:—

	Sing.	Plur.
1.	*kōũ̃, hũ̃, hẽ̃*	*hõã̃, hã̃*
2.	*kŏẽ, hai, ai*	*hõõ, hõ, ō*
3.	*kŏẽ, hai, ai*	*hõẽ̃, haĩ̃, aĩ̃, hẽ̃*

The Past is *thō*, plur. *thã*; fem. *thī*, plur. *thĩ̃*. It does not change for person.

B.—Active Verb.

The **Infinitive** is formed by adding *ṇõ̃* to the root, as in *hōṇõ̃*, to become. If the root ends in *r* then *nõ̃* is used instead of *ṇõ̃*, as in *mārnõ̃*, to strike.

An oblique infinitive is formed by changing *ṇõ̃* (*nõ̃*) to *aṇ* (*au*), *uṇ* (*un*), or *oṇ* (*ōn*). Thus *chāruṇ dē-chalāyo*, he sent him to feed (swine); *pūt kēhoṇ jōgo*, worthy to be called a son; *nachaṇ-kō wāz*, the sound of dancing; *pakṛuṇ-kē wastē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *kil-gēō khauṇ-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōṇ laggō*, he began to be (in want); *kēhōṇ laggō*, he began to say; *karun lagga*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *martō*, striking. *Jāuṇõ*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ĕō* to the root, as in *mārĕō*, fem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *khayō*, eaten; *uḍāyō*, caused to fly. Irregular are:—

auṇõ̃, to come	Past Part.	*āyō*
hōṇõ̃, to become	,,	*hūō* or *hō*
lēṇõ, to take	,,	*līyō*
karnõ̃, to do	,,	*kīyō*
deṇõ̃, to give	,,	*ditlō*
jāuṇõ̃, to go	,,	*gēō, gĕō*
pauṇõ̃, to fall	,,	*pēō*
kahṇõ̃, to say	,,	*kēhō*
rĕhṇõ̃, to remain	,,	*rĕhō*

Note that *kēhō* is for *kahio*. The *i* has been transferred to the preceding syllable and *kaihō* has become *kēhō*. This is an instance of the epenthesis common in the Piśācha languages spoken in the country north of Hazara.

The termination *ĕō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārĕo*.

Also, *mārĕō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck but the *kē* is dropped in Intensive compounds, as in:—

kar chhuṛēō, he did completely
kōh chhuṛēō, he slaughtered
dē chhuṛēō, he gave

khā chhuṛĩ, he devoured (a goat, fem.) (Sp. III).
baṇḍ dittō, he divided.
nas gēō, he ran away. (Sp. II).

The verb *chhuṛṇõ* means to let go, as in *us-nē na chhuṛēō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paṛṇõ*, to fall, we have *pai gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *kāḷa* to the oblique infinitive as in *rĕhōn-hāḷā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mar*, strike thou; *marō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows:—

I strike, I may strike, etc.

	Sing.	Plur.
1.	*mārũ*	*mārã*
2.	*mārē*	*mārō*
3.	*mārē*	*mārẽ*

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khã* (for *khāã*), let us eat; so from *jāuṇõ*, to go, we have *jã*.

The **Future** is formed by adding *gō* to the Old Present. Thus:—

I shall strike, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	*mārũgō*	*mārũgī*	*mārãgā*	*mārãgã*
2.	*mārēgō*	*mārēgī*	*mārōgā*	*mārōgī*
3.	*mārēgō*	*mārēgī*	*mārẽgā*	*mārẽgī*

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hũ mārũ hõũ*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hũ mārũ thō*, I (masc.) was striking; so, *ōh chāhē thō*, he was wishing (to eat husks); *kōī us-na nĕĩh dēē thō*, no one was giving to him; *jĕhṛī ŏilṛĩ zanaur khāẽ thā*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hũ mārtō*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

hũ gēõ, I went; *ōh gēō*, he went.
mẽ mārēō, I struck him.
hũ gēõ hōũ, I have gone; *ōh gēō ai*, he has gone.
mẽ mārēō (or, contracted, *mārē*) *ai*, I have struck him.
hũ gēõ thō, I had gone; *ōh gēō thō*, he had gone.
mẽ mārēō (or *mārē*) *thō*, I had struck him.

The **Passive Voice** is formed with *jāuṇõ*, to go, and the past participle as usual, as in *hũ mārēō* (or *mārē*) *jāũgō*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances such as *chalāṇõ*, to cause to go, and *chārnõ*, to graze (animals).

[No. 1.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJURÎ.

SPECIMEN I.

The Rev. T. Grahame Bailey, B.D. *East Hazara.*

Ĕkun-ādmī-kā dō pūt thā. Tĕ nikkā-nē apṇā-bāpp-na kĕhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
'ai bāji, tērā-māl-kō mērō hissō ōh mana dē.' Tĕ us-nē
'O father, thy-property-of my share that to-me give.' And him-by
apṇō māḷ unhā̃-bichch baṇḍ-dittō. Tĕ thōṛā̃-dihāṛā̃-pichchhē nikkā-
his property them-among was-divided. And few-days-after little-
pūt-ne sab kaṭṭhō kar-dittō, tĕ dūr-milkh-bichch chalē-gēō, tĕ
son-by all together was-made, and far-country-in he-went-away, and
us-jā us-nē apṇō māḷ luchpuṇā̃-mā̃ kharāb kar-chhuṛĕō.
(in-) that-place him-by his property debaucheries-in bad was-made-completely.
Jis-bĕlē sārō kharch kar-chhuṛĕō, us-milkh-bichch ḍāhḍō kaht
At-what-time all spent was-made-completely, that-country-in hard famine
pai-gēō, tĕ ōh tang hōṇ laggō, tĕ us-milkh-kā kisē-rĕhōṇhālā-
fell, and he straitened to-be began, and that-country-of some-dweller-
kōl rah-gēō. Us-nē us-na apṇī zimī̃ zanaur chāruṇ dē-chalāyō.
near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
Jĕhṛī śilṛī zanaur khā̃ē-thā, ōh chahē-thō kī, 'inhā̃-nāḷ hũ
What husks the-pigs eating-were, he wishing-was that, 'these-with I
apṇō ḍhiḍḍh bharũ,' tĕ kōī us-na nĩh dēē-thō. Jis-bĕlē
my-own belly may-fill,' and anyone him-to not giving-was. At-what-time
hōś-bichch āyō apṇā-dil-na kĕhōṇ laggō, 'mērā-bāpp-kā kitnā
sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-many
mazūr hẽ̃ jĕhṛā raj-kē rōṭī khā̃ē, tĕ hũ pēō
labourers are who become-satisfied-having bread eat, and I fallen
is-jā bhukkhō marũ-hẽ̃. Hũ uṭh-kē apṇā-bāpp-kōlē chalũgō,
(in-) this-place hungry dying-am. I risen-having my-father-near will-go,
tĕ us-na kahũgō, "bāji, mẽ̃ ghunāh kīō Khudā-kō tĕ
and him-to I-will-say, "O-father, by-me sin was-done God-of and
tērō; tērō pūt kĕhōṇ jōgō nĩh rĕhō̃; mana apṇā̃-mazūrā̃
of-thee; thy son to-say worthy not I-remained; me thy-labourers
jĕhā baṇā."' Tĕ chalĕō, tĕ apṇā-bāpp-kōḷ āyō. Ichchur ōh dūr
like make."' And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hĕrĕō, tĕ us-na rĕhm āyō, tĕ
was, his father-by him-as-for he-was-seen, and him-to pity came, and

dauṛ-kĕ gaḷh-nāḷ lā-līyō, tĕ piyār dittō. Pūt-nē
run-having neck-to he-was-pressed, and love was-given. The-son-by

bāpp-na kĕhō, 'bājī, mẽ ghunāh kiō Khudā-kō tĕ
the-father-to it-was-said, 'O-father, by-me sin was-done God-of and

tĕrō; tĕrō pūt kĕhōṇ jōgō nĩh rĕhõ.' Bāpp-nē nokarã-
of-thee; thy son to-say worthy not I-remained.' The-father-by the-servants-

nā kĕhō, 'bĕlō chaṅgã tā chaṅgō kapṛō lĕ-āō, tĕ
to it-was-said, 'quickly good than good garment bring, and

us-kā gaḷh luāō; tĕ us-kī aṅgli-nāḷ aṅgūṭhī luāō, tĕ us-kā
his (on-) neck put; and his finger-on ring put, and his

pair-nāḷ chhittur luao, tĕ palĕō-kō bachchhō lā-kĕ kōhō, tĕ
foot-on shoe put, and the-kept calf brought-having kill, and

khã tõ khushī karã, ki mērō yō pūt mar-gĕō-thō,
we-may-eat and happiness we-may-make, for my this son died-had,

huṇ jī-gĕō; tĕ gum-gĕō-thō, huṇ thā-gĕō.' Tĕ wē khushī
now lived; and lost-was, now found-is.' And they happiness

karun laggā.
to-make began.

Us-kō baṛō pūt zimĩ-bichch thō. Jis-bĕlē ghar-kē nĕrō āyō
His big son land-in was. At-what-time house-of near he-came

bājā-kō tĕ nachchaṇ-kō wāz sunĕō. Fir ēkuṇ-nōkar-
musical-instrument-of and dancing-of voice was-heard. Then one-servant

na bulā-kē puchchhĕō, 'yē kē gal hõẽ?' Tĕ
(acc.) *called-having it-was-asked, 'these what things are?' And*

us-nē us-na kĕhō, 'tērō bhāī ā-gĕō, tĕ tērā bāpp-nē
him-by him-to it-was-said, 'thy brother came, and thy father-by

bachchhō palĕō-hō kōh-chhuṛĕō, ki us-na cī aṅgō-bhalō
calf kept killed-completely, because him (acc.) well

thā-gĕō.' Tĕ ōh khafē hūō, tĕ andar nĩh jāē-thō. Tĕ
was-found.' And he angry become, and in not going-was. And

us-kō bāpp bāṛĕ gĕō, tĕ us-kā baṛā tarlā kīā. Us-nē
his father out went, and his great petitions were-made. Him-by

apṇā-bāpp-na zawāb dē-chhuṛĕō, 'itnā-samã mẽ tērī khizamt
his-own-father-to answer was-given-completely, 'so-long-time by-me thy service

kī tĕ kadē tērī gal nĩ mōṛī, tĕ tẽ kadē mana
was-done and ever thy word not was turned, and by-thee ever to-me

bakrō nĩh dittō, yũ apṇã-dōstã-yārã-nāḷ khushī
a-goat not was-given, that my-own-friends-companions-with happiness

karũ. Jis-bĕlē tērō yō pūt āyō jis-nē tērō sārō
I-may-make. At-what-time thy this son came, whom-by thy all
māl kanjriā̃ bicheh uḍāyō, tẽ is-kē-wāstō paḷĕō-hō bachchhō
property harlots among was-squandered, by-thee him-of-for the-kept calf
köh-dittō.' Tĕ us-nē us-na kĕhō, 'pūtā tõ̃ hamēsh mĕrē
was-killed.' And him-by him-to it-was-said, 'O-son thou always me
nāḷ rahē; jitnō mērō māḷ hai, tērō hai Khushī
near remainest; what-much my property is, thine is. Happiness
hōṇī tĕ khush hōṇõ̃ chaṅgī gal thī; tērō yō bhāī
to-be and happy to-be good matter was; thy this brother
mar-gēō-thō, huṇ jī-gēō; tĕ gum-gēō-thō, huṇ thā-gēō.'
died-had, now lived; and lost-was, now found-is.'

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJURĪ.

SPECIMEN II.

The Rev. T. Grahame Bailey, B.D. *East Hazara.*

Hũ ajjuṛ-kĕ-nāḷ thō; nikṛā būṭā-kē uppur charhĕō khaḷō thō;
I flock-of-near was; little tree-of on climbed standing was;
bakrō dāṅkĕō. Hũ dauṛ-kā latthò; richchh taṇã̄ baṇ-bichch
a-goat cried-in-pain. I run-having descended; a-bear down forest-in
lĕī-chalĕō-thō. Hũ pauchĕõ, kaṇḍh-bichch gaṭṭī mārī; us-nē na
taken-away-had. I arrived, back-in stone was-struck; him-by not
chhuṛĕō. Bhĩ dūjī gaṭṭi mārī gāṭā-bichch, fir chhōṛ-kē
was-left. Then another stone was-struck neck-in, then left-having
nas-gĕō. Jit saṭṭĕō bakrō us-jā hũ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
khaḷō-hūō, tĕ mērē-dar dauṛ-kē bhĩ richchh ā-gĕo. Mẽ
stood, and in-my-direction run-having again the-bear came. By-me
nikṛī-jĕhī kuhāṛī mārī us-kē. Pattō nĩh laggō jĕ kuhāṛī us-kē
a-littleish axe was-struck him-to. Trace not was if axe him-to
laggī-hai yā nĩh laggī. Fir bakrō chā-kē nas-gĕō, fir
hit-is or not was-hit. Then goat lifted-having I-ran-away, then
kōhĕō us-na. Koh rĕhõ tĕ bhĩ ā-gĕō mērē-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
Mērō dūjō saṅjī pauch-āyō. Fir ham-nē dōã̄-nē gaṭṭī mārī,
My other companion arrived. Then us-by two-by stone was-struck,
tĕ ōh nas-gĕō.
and he ran-away.

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJURÎ.

SPECIMEN III.

The Rev. T. Grahame Bailey, B.D. *East Hazara.*

Hũ nikṛō thō, sĩh hil-gĕō bakrī khaun-na. Satt bakrĩ us-nē
I little was, a-leopard used-was goat eat-to. Seven goats him-by
khā-chhuṛĩ. Ēkuṇ-zimĩdar-kī luha-kī baṇī-hūī khurakkī thī. Wā
eaten-were One-landowner-of iron-of made trap was. It
mang-kē āṇī sĩh-kā pakṛuṇ-kē-wāstē. Wā rāh mẽ
asked-having it-was-brought leopard-of catching-for. It way-in
chhal-dittī, iūā bakrō bannh-dittō. Sĩh āyō, jang us-kī
was-placed, on-one-side goat was-tied. Leopard came, leg its
bichch phās-gĕī laggō ḍaṅkuṇ. Ōsē-bĕḷē ham rāt
in stuck he-began to-cry-in-pain. At-that-very-time we at-night
gōā girã-na. Kĕhō, 'sĩh pakṛē-gĕō-aī.' Ghaṇā jaṇā āyā.
went village-to. It-was-said, 'leopard has-been-caught' Many men came.
Ēkuṇ-lambardār-nē bandūk marī, sĩh mar-gĕō. Dō aḍāī
One-headman-by gun fired-was, leopard died. Two two-and-a-half
maṇ-ko thō bhārō. Aṭṭh jaṇā chā-kē lē-gĕā-thā. Khaḷrī
maunds-of was heavy. Eight men lifted-having took-away. Skin
ēkuṇ-jagīrdār-nē chā-leī, tĕ ham-na trī rupayyā bakhshīsh
one-property-holder-by taken-was, and us-to thirty rupees reward
dittī.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURĪ OF SWAT.

The Gujurī of Swat has two sub-dialects, Gujurī and Ajṛī. Ajṛī is the language of the Ajaṛs, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajaṛs are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajaṛs sheep. They are all bilingual, speaking Gujurī or Ajṛī amongst themselves, but Pushto to their neighbours, Hindū or Paṭhān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajaṛs is called Chauhān which is the name of the Rājput tribe which speaks Mēwāṛī.

We shall first deal with Gujurī proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujurī.' As may be expected, these Gujurs frequently make use of Pushtō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwātī and Mēwāṛī.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Pushtō and Western Pañjābī languages. These I shall notice subsequently.

YŪSUFZAI GUJURĪ SKELETON GRAMMAR.

I.—NOUNS—

A.—Substantives—

(a) Masculine.

(1) Ending in ō—

	Sing.	Plur.
Nom	*ghōṛ-ō*	*ghōṛ-ā̃,*
Obl	*ghōṛ-ā*	*ghōṛ-ā̃.*

(2) Others—

Nom.	*bāp*	*bāp.*
Obl.	*bāp*	*bāpā̃.*

(b) Feminine.

Nom.	*dhī*	*dhī,*
Obl.	*dhī*	*dhīā̃.*

Genitive Terminations.

Masc.

Dir.	*kō*	*kā.*
Obl.	*kā*	*kā.*

Fem.

Dir.	*kī*	*kī*
Obl.	*kī*	*kī*

B.—Adjectives—

(1) Ending in ō—

Masc.

Dir.	*changō*	*changā.*
Obl.	*changā*	*changā.*

Fem.

Dir.	*changī*	*changī.*
Obl.	*changī*	*changī.*

(2) Others

Do not change.

II.—PRONOUNS—

	I	Thou	He	We	You	They
Nom.	*hū*	*tū, tō*	*bā, wuk*	*kam*	*tam*	*wā.*
Ag.	*maī*	*taī*	*usū, us*	*kam*	*tam*	*um.*
Gen.	*mairō*	*tairō*	*us-kō*	*makārō*	*thārō*	*un-kō.*
Dat	*manā*	*tanā*	*us-tah*	*kam-tah*	*tam-tah*	*un-tah.*

Possessive,—apnā; obl., *apnā;* fem., *apnī;* own.

Near Demonstrative,—yō, this; ag., *isū, is;* Pl., *yā;* obl., *in.*

Relative,—chi, who or what (Pushtō).

Interrogatives,—kam, who? obl., *kas;* *kī,* what?

III.—VERBS—

A.—Auxiliary and Verbs substantive—

Pres., kas, for all numbers and persons.

Past, Masc. Sg., *thō;* Pl., *thā;* Fem., *thī,* for all numbers and persons.

B.—Finite Verb—

Infinitive,— *mār-aṇ.*

Pres. Part.,— *mār-ī.*

Past Part.,— *mār-iō.*

Pres.,— *mār* + personal endings.

Future,— *mār* + persons. endings + *gō.*

Def. Present,—*mār* + personal endings + *kai.*

Imperfect,— *mār* + personal endings + *thō.*

Past,— *mār-iō.*

Perfect,— *mār-iō kai.*

Pluperfect, *mār-iō thō.*

Personal endings.

	1	2	3
Sing.	*ā̃*	*ai*	*ai*
Plur.	*ā̃*	*ō̃*	*ai*

Irregular Past Participles—

giō,	gone.
hiō,	made.
liō,	taken.
diō, dithō,	given.
mūyō,	dead.

Imperatives.

lai,	take.
dai,	give.

The following points may be noted in regard to the grammar of the specimens:—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōṛō-kō*, of a horse, instead of the more correct *ghōṛā-kō*; *mandō* (for *mandā*) *kam-mẽ*; *mairo bāp-kā*, for *mairā bap kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apṇā bāp-tah kahiō*; but when the elder son answers his father, the Pañjābī idiom, *apṇē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *baṛō pūt paiṭṭi mẽ thō*

Amongst the postpositions may be mentioned *mẽ*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *īṭhār-tah ā-jā*, come *to* this place, and *īṭhār-tah jā*, go *from* this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt mōyō tho* (Hindī, *mērā pūt muā tha*), my son was dead; *apṇā mā-tah* (Hindī, *apnē māl-sē*), from his own share; *chaṅgā admi* (Hindī, *chaṅgē admī*), good men; *is-kā pairẽ-mẽ* (Hindī, *is-kē pairō-mẽ*), on his feet; *apṇā dōstẽ-kanah* (Hindī, *apnē dōstō-sāth*), with (my) own friends: *changī trīmat* (Hindī, *chaṅgī strī*), a good woman; *is-kī angṛī-mẽ* (Hindī, *is-kī angulī-mẽ*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted:—

Yakō bāp, a father; *yakō bāp-kō*, of a father; but *yakē ṭhār*, in a certain place.

Yakā dhī, a daughter; *yakā chaṅgī trīmat*, a good woman; *yakē dhī-kō*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hũ* is *maī*. Thus: *maī tairo khazmat kō hai* (Hindī, *maī-nē tērī khidmat kī*), by me thy service has been done. But *hũ* is sometimes substituted for it.

An example of the Agent of the second person is *taī-nī diṭō hai* (Hindī, *tū-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā baṇḍiō* (Hindī, *us-nē bāṭā*), by him was divided; *us kahiō* (Hindī, *us-nē kahā*), by him it was said; but *ōh* (not *us* or *usā*) *uṭhiō* (Hindī, *wah uṭhā*), he rose.

The Relative Pronoun *chi* is borrowed from Puṣhtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Méwāti custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārũ*, I beat; *mārũ hai* (not *mārtō hāi*),

I am beating; *mārũ thô* (not *mārtô thô*), I was beating. Other examples are *karũ̃ hai*, I am making, used as a present subjunctive, (that) I may make (merriment with my friends); *karũ̃ thô*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chalā nā thô*, he was not going; *charā thô*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitô*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *kam kkushāli karũ̃*, *khushāl hũ̃*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-laĩ*, and *hô jāyaĩ*, and also for *khāi* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maĩ tairô* (instead of *tairi*) *khamat kiô* (instead of *kī*) *hai*, I have done thy service; so we have *jilī kiô*, instead of *jilī kī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pūt thā. Naṇḍō pūt apṇā bāp-tah
One man-of two sons were. By-the-young son his-own father-to

kahiō chi, 'ai bap, manā apṇa ma tah baṇḍō dāi-lai.' Usā
it-was-said that, 'O father, to-me thy-own property from share give.' By-him

dwanyam-pah apṇā mā baṇḍiō. Kāi dī pachhā̃ naṇḍō pūt
both-on his-own property was-divided. Some days after young son

harkuj yakō-ṭhār kar-kē dūr dēs-tah giō. Ut isā
everything (in) one-place having-made far country-to went. There by-him

apṇā mā mandō kam-mā̃ uḍā-liō. Chi habbā mā wajhēṛ-liō,
his-own property bad works-in was-wasted. When all (his) property was-finished,

ōh dēs-pah yakō barō qāhat āyō, ōh sauṛō hō-giō. Ōh giō,
that country-on one great famine came, he straitened became. He went,

ōh dēs-mā̃ yakō khān kanah naukar hō-giō. Usā apṇī paṭṭī-
that country-in one chief with servant became. By-him his-own field-

tah dai-gāliō, chi 'mandah zīnāwar chār-lai.' Ōh apṇa mīnah-pah
to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on

ōh bhō khādō, chi zīnāwar khaita, haḍō kauṇō diyā na thā. Chi
that straw would-eat, which animals eat, but any-one giving not was. When

sūl-mā̃ hō-giō, isa kahiō chi, 'mairō bāp-kā katnā naukar
senses-in became, by him it-was-said that, 'my father-of how-many servants

chaṅgō ṭūk khai, hā̃ bhakō marū̃ Hū̃ uṭhū̃gō, apṇā bāp-tah jāwū̃gō,
good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,

us-tah kahū̃gō chi, "ai bāp, hū tairō bhī gunahgār hai, Khudā-
him-to will-say that, "O father, I thy also sinner am, God-

kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū̃;
of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;

kho apṇā naukarā̃-mā̃ manā ghal-lai."' Ōh uṭhiō, apṇā bāp-tah āyō.
but thy-own servants-among me put."' He arose, his-own father-to came.

Yō lā dūr thō, chi apṇa bap isa ḍaṭho, tars isā kio,
He yet far was, that by-his own father to-him it-was-seen, pity on-him was-made,

isā bhajiō, ghāṛa-ghaṛai hō-giō, isā chōmiō. Pūt is-tah
to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to

kahiō chi, 'ai bāp, hũ̃ Khudāē-kā bhī gunāhgār hai, tairō bhī
it-was-said that, 'O father, I God-of also sinner am, thine also
gunahgār hai. Is-kō lāyiq nī chī tairō pūt hō-jāwũ̃.' Us-kā bāp
sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father
apṇā naukarā̃-tah kahiō chi, 'chaṅgō chirṛō lai-āō, is-tah ghal-lēō
his-own servants-to it-was-said that, 'good dress bring, him-to put-on
yaka angṛī is-kī angṛī-mā̃ kar-lēō, paṇē is-kā pairā̃-mā̃ kar-lēō.
one ring him-of finger-on put, shoes him-of feet-on put.
Aõ chi ṭūk khā-laĩ, khushāl hō-jāyaĩ, is sawab-tah chi, yō mairō
Come that food we-eat, merry become, this reason-for that, this my
pūt mōyō thō, jimtō hōyō hai; gum giō thō, lab-liō hai.' We
son dead was, living become is; lost become was, recovered is.' They
khushāl hō-gio.
merry became.

Huṇ us-kā baṛō pūt paṭṭi-mā̃ thō. Chi ōh āyō, ghar-tah
Now him-of elder son field-in was. When he came, house-to
naiṛō hō-gio, git nachaṇ-kā awāz suṇio. Yako naukar-tah bōlō,
near became, songs dancing-of sound heard. One servant-to (he)called,
usā pachhiō, 'yō kī chhā hai?' Us kahiō, chi, 'tairō
to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy
bhaī āyō hai, tairō bāp khairāt kiō hai, chi usā rōgh-jōṛ
brother come is, (by)thy father feast made is, as him sound-and-well
lādō-hai.' Ōh rus-giō; andar chalā na thō. Bāp is-kā
(by-him)it-has-been-found.' He sulked; within going not was. Father him-of
nakṛiō, isā minnat kiō. Is apṇē bāp-tah zawāb-mā̃
came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in
kahiō chi, 'daikh, hitnā machh mūdah maĩ tairo khazmat kiō hai;
it-was-said that, 'see, so-much long time by-me thy service been-done is;
hēcharē tairū bē-amrī nī kiō hai. Bhī taĩ mana yakō lailō nī
ever thy disobedience not-by-me done is. Still by-thee to-me one kid not
ditō hai, chi hũ̃ apna dostā̃ kanah khushālī karũ̃-hai. Har-kadē hi
given is, that I my-own friends with merriment might-make. As-soon-as when
tairō yō pūt āyō, chi tairō mā kachnī-pah uḍāyō-hai, taĩ
thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee
us-pah khairāt kiō.' Us kahiō, chi, 'pūt, tū nit mairō kōṛ
him-on feast made.' By-him it-was-said, that, 'son, thou always me with
hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushālī
art, and my everything thine is. This proper was, that we merriment
karũ̃, khushāl hũ̃, tā̃-chi yō tairō bhāi mōyō thō, jimtō hōyō hai;
make, merry be, because this thy brother dead was, alive become is;
gum giō thō, lādō hai.'
lost become was, recovered is.'

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō jakat har dĩ mhẽsã̄ gã̄ chārā-thō, parbat-mã̄ grã̄-tah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
dūr. Yakō dĩ chhã̄-pah jilī-kiō chi, 'bagyāṛ āyō hai.' Grã̄
far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village
kā lōk war-nakṛiō, chi bagyāṛ khadēṛ-ai. Chi lōk aṛṛiā, bagyāṛ
of people went-out, that wolf should-drive-off. When people arrive, wolf
na thō. Jākat-tah inã̄ pachhṛō kiō; us kahiō chi, 'hũ chhã̄
not was. Boy-from by-them enquiry was-made, by-him it-was-said that, 'I joke
karũ thō.' Lōk ghar-tah pachhã̄ giō. Dūjã̄ dĩ yakō parṛō
making was.' People house-to back went. Second day one leopard
āyō. Jākat jilī-kio chi, 'warhūṛī-dēo; parṛō ayō hai.'
came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'
Lōk kahiō chi, 'yō kūṛ kahai,' kauṇē na gio.
By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.
Parṛō-nē jākat khā-lio. Chhã̄-mã̄ kūrya jākat mar-giō.
By-the-leopard boy was-devoured. Joke-in lying boy died.

Numerals

Ēk, yakō. Dō. Tīn. Chār. Pañj. Chhē. Sat. Aṭh. Nau. Dah. Yārã̄.
1 2 3 4 5 6 7 8 9 10 11

Bārã̄. Tērã̄. Chaudahã̄. Pandrã̄. Sōhã̄. Satarã̄. Aṭhāran. Unī. Bī. Ēk tē bī.
12 13 14 15 16 17 18 19 20 21

Dō tē bī, etc. Dah tē bī. Yārã̄ tē bī, etc. Chawē. Ēk tē chawē, etc.
22 30 31 40 41

Dah tē chawē *or* pañjāh. Yārã̄ tē chawē, etc. Saṭh. Ēk tē saṭh, etc. Dah tē saṭh, etc.
50 51 60 61 70

Chār bī. Ēk tē char bī. Dō tē chār bī. Tīn tē chār bī. Chār tē chār bī, and so on.
80 81 82 83 84

Dah tē chār bī. Yārã̄ tē chār bī. Bārã̄ tē chār bī, and so on, up to Uni tē chār bī. Sau.
90 91 92 99 100.

The two following specimens of Aḷṛī will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujurī. The only real difference is that it borrows more freely from Puṣhtō.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

YŪSUFZAI AJṚĪ.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇā kā dō pūt thā. Un-mā̃ naṇḍhō pūt-nē bāp-nah
One man of two sons were. Them-in the-younger son-by father-to
kahiō, 'ai bāp, manā huṇ dē kitnā baṇḍā māṛ manā apṛē.'
it-was-said, 'O father, me-to now give how-much share property me-to falls.'
Us-nē apṇō bīsāt un-nā baṇḍ dittī. Thōṛā dī pichhē ch
Him-by his wealth them-to dividing was-given. A-few days after that
luṛō habbō kuj ēk ṭhār kar-kē dūr dēs-tah
boy all whatever one place having-made far land-to
chal giō. Ut apṇō māṛ bad-lamṇi-mā̃ uḍā
having-gone went. There his-own property debauchery-in having-caused-to-fly
chhōṛiō. Us ṭhār-mā̃ har-kuj lag-giō. Mhī̃ us dēs-mā̃
was-wasted. That place-in everything was-spent. Then that country-in
baṛō qāhat pai-giō. Yō huṇ muhtāj hō-giō. Mhī̃ us dēs-mā̃
great famine fell-went. He now poor became. Then that country-in
ēk khān-kā kuṛē jā rahiō, is-nē apnā paṭṭā-mā̃ mū̃dhō
one chief-of in-vicinity going remained, him-by his-own field-in swine
chāraṇ-kā bāstē chalāiō. Us-kō yō minō thō oh bhō jō
grazing-of for was-sent. Him-of this craving was that straw which
mū̃dhā khāē yō bhī khā-kē raj rahē. Khō[1] kōī kuj
swine eat this also having-eaten satisfied may-remain. But anyone anything
na thō de. Mhī̃ surt-mā̃ āyō, tē kahiō, 'Mērā bāp-kā
not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of
muchh muchh mā̃jhī hai, muchh-muchh ṭuk khāē, tē hū̃ bhukh-tē
many many servants are, plentiful food eat, and I hunger-from
marū̃ hai. Hū̃ uṭh-kē apṇā bāp-kā kuṛē jā rahū̃gō. Hū̃ us-
dying am. I rising my-own father-of in-vicinity going will-remain. I him-
tah kahū̃gō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāh kiō; huṇ us
to will-say, "O father, God-of before also, of-thee before also, sin done; now that
lākat'-kō nahī̃ jē tairō pūt hō-jāwū̃. Manā apṇā mā̃jhī-kā
ability-to not(-am) that thy son should-become. Me-to thy-own servant-of

[1] Pushtō. [2] Corruption of *liyāqat*.

shāṇ ēk mā̃jhī jōṛ-lē.'" Mhī̃ uṭh-kē apṇā bāp-kā kuṛē giō.
like one servant make.'" Then rising his-own father-of in-vicinity went.

Us bēṛē jē dūr thō āgā-dā[1] bāp-nē āgā diṭhō, taras[2] kīō, jhab
That time when far was him of father-by he was-seen, pity was-taken, haste

kīō, āgā-dā gaṛā-nāṛ lālīō, atē muchh piār ditti. Pūt āgā-dā kahiō
was-made, him-of neck-with applied, and much love given. Son him-of said,

'ai bāp, Rab-kē atē tērē agē yē gunāh kiō, hun us lākat-kā
'O father, God-of and thee before this sin done, now that ability-of

nahī̃, jē tauṛō put hōyō̃.' Bāp apnā mā̃jhiā̃-dā kahiō jē, 'chaṅgā
not (am), that thy son I-may-be.' Father his-own servants-to said that, 'good

chaṅgā chīṛā kaḍ-kē lē-āō, is-dā lawā-chhōṛō, atē is-kā
good robe taking-out bring, him-to clothe, and him-of

hath mā̃ angṛī, tē pairā̃-mā̃ chhutar lawā-chhōṛō, atē khāē tē khushāl
hand in ring, and feet-in shoes put-on, and we-may-eat and festivity

manāē; jē mairō yō pūt mar giyō thō, tē hun jītō hō-giō; gum giō
celebrate; as my this son dead gone was, and now alive became; lost gone

thō, hun labh-liō hai.' Mhī̃ khushālī karaṇ-lagiā.
was, now recovered is.' Then merriment they-to-make-began.

Us-kō baṛō pūt paṭṭā-mā̃ thō, kēṛē bērē ghar-dā nēṛē āyō, gīt tē
His elder son field-in was, what time house-to near came, singing and

nachaṇ-kā āwāz suṇ-liō. Us bēṛē ēk aslinā jaṇ-tah sadhō
dancing-of sound was-heard. That time one acquainted man-to it-was-called(-by-him)

tē tapos[3] kīō jē, 'yō kē chhaṛ hai?' Tē us-nē kahiō jē, 'tairō
and enquiry was-made that, 'this what matter is?' And him-by said that 'thy

bhāī āyō hai, tē tairō bāp-nē muchh roṭī kiō hai, is matlab-kā
brother come is, and thy father-by great feast made is, of this reason-of

chi ōh rōgh-jōṛ[4] ā-giō-hai.' Khapā hō-giō, ghar-dā andar na baṛiō.
that he safe(-and)-sound he-come-is.' Angry he-became, house-of inside not entered.

Mhī̃ agā-dā bāp bāhar āyō, agā-dā pukhlā[5] kiō. Us-nē bāp-tah
Then his father out came, him pacified made. Him-by father-to

jawāb-mā̃ kahiō, 'Dēkh, itnā samā maī tērī khidmat kiō hai, kadē
reply-in it-was-said, 'See, (for) so-many years by-me thy service done is, ever

bhī tērō hukam-tē bāhar nahī hōyō. Kadē bhī taī manā ēk laiō
even thy order-from beyond not I-became. Ever even by-thee me-to one kid

dittō nahī̃ jē maī āpṇā yār asḥuā nār khushāl
was-given not that by-me my-own friend (and) acquaintance with merriment

kiō hōṭā. Hun, jē yō tērō pūt āyō hai, chi tairō māṛ kachnī-pah
made might-be. Now, that this thy son come is, by-whom thy property harlots-on

[1] Corruption of *da hagha*, Puṇḥtē — of him, the position of the *dā* is probably the result of the influence of Paṇjābi, which has *ca-dā* for 'of him.'

[2] Pure Puṇḥtō word = pity.

[3] Pure Puṇḥtō word = enquiry.

[4] *rōgh jōṛ* pure Puṇḥtō = safe and sound.

[5] *pukhla* Puṇḥtō word = reconciled.

ghark kiō-hai, taĩ us-pah kitnī muchh khair[1] kiō.'
sunk has-been-made, by-thee him-on how-much large feast made.'

Us-nē aga-dā[2] kahiō, 'ai pūt, hamēsh tū mairē kuṛē hai.
Him-by him-to it-was-said, 'O son, always thou me near are.

Jē-kuj maīrō hai, ōh tairō hai; khushalī karaṇ, tē khushāl
Whatever mine is, that thine is; merriment making, and merry

hōṇ munāsib thō, kiõ yō tairō bhaī mar-giō thō, jītō
being proper was, because this thy brother dead was, alive

hō-giō; gum-giō thō, huṇ labh-liō-hai.'
became; lost was, now recovered-is.'

[1] Corruption of Poṣhtō *khairāt*, a feast.

[2] *Agā-dā* = *kagh-ta* = 'to him' in Puṣhtō.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

YŪSUFZAI AJṚĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇō ḍhākā-mẽ̄ bakrī chārai thō. Ēk dĩ̄ par-mẽ̄
One man mountain-in goats grazing was. One day rock-in
maikhū labh-liō. Us-nē kahiō chi, 'hũ̄ kap-liyũ̄gō,' khō
honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but
hath us-kō nā apṛiō, kiȭ-jē ṭhār saurō tē aukhō thō.
hand him-of not reached, because the-place narrow and difficult was.
Mhĩ̄ wuh grā̃-tah āyō, dārū liō, tē paṛ-tah
Then he village-to came, gunpowder was-taken-by-him, and rock-to
giō; us-kō hēṭ dab-chhōṛiō, chi ag lā-kē paṛ
went; it-of beneath it-was-buried(-by-him) that fire applying rock
uḍā-chhōṛũ̄gō, tē maikhū habbā kaḍ-liyũ̄gō. Mhĩ palītah-nah ag
I-will-blow-up, and honey all will-extract. Then fuse-to fire
lā-kē bais-rahiō. Mhĩ ḍaz hōyō, paṛ phuṭ-giō, jaṇō
applying he-sat-down. Then explosion became, rock burst, (the-)man
uḍā-chhōṛiō. Ut maikhū-kō armān-mẽ̄ mar-giō.
was-blown-up. There honey-of longing-in he-perished.

Numerals.

Ēk.	Dō.	Trai.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nȭ.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12

Tērā.	Chaudā̃.	Pandrā̃	Sōhṛā̃.	Satārā̃.	Aṭhārā̃.	Unĩ.	Bī	Ēk tē bī
13	14	15	16	17	18	19	20	21

Dō tē bī, etc.	Dah tē bī.	Yārah tē bī, etc.	Ch'ṛī.	Ēk tē ch'ṛī, etc.	Dah tē ch'ṛī.
22	30	31	40	41	50

Yārah tē ch'ṛī, etc.	Trai bī.	Ēk tē trai bī, etc.	Dah tē trai bī.	Yārah tē trai bī, etc.
51	60	61	70	71

Chār-bī.	Ēk tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.
80	81	90	91	100.

GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *na* instead of *ṇa*, the postposition of the dative, and *kiho* instead of *kĕho* for 'said.'

The borrowed forms come from Kashmīrī, and some of them are instructive. In the word *kiho* for *kahiō*, from *kahṇō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *dī*, and then *tī*; *ghōṛō*, a horse, becomes first *gōṛō*, and then *kōṛō*; *bharṇō*, to fill, becomes first *barṇō*, and then *parṇō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *ī*, like *ādmī*, a man, shorten the *ī* in the oblique plural, forming *ādmiã̄*, not *ādmiã̄*. So also feminines like *kōṛī*, a mare. *Tī*, a daughter, and *gã̄*, a cow, have their nominative plurals *tiã̄* and *gã̄wã̄*, respectively. We thus get the following forms:—

	Singular.		Plural.	
	Nom.	Obl.	Nom.	Obl.
kōṛō,	a horse	*kōṛā*	*kōṛā*	*kōṛã̄*
bāp,	a father	*bāp*	*bāp*	*bāpã̄*
ādmī,	a man	*ādmi*	*ādmī*	*ādmiã̄*
kōṛī,	a mare	*kōṛi*	*kōṛī*	*kōṛiã̄*
tī,	a daughter	*ti*	*tiã̄*	*tiã̄*
gã̄,	a cow	*gã̄*	*gã̄wã̄*	*gã̄wã̄*

The postpositions are:—

Agent,	*nē*.
Acc.-Dat.	*nā*, sometimes *kē*.
Inst.	*nai*.
Abl.	*thã̄*.
Gen.	*kō*, *gō*.
Loc.	*mā*, in, on; *par*, on; *kōlé*, near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tiã̄-gō*, of the daughters; *ādmī-gō*, of the man; *ādmiã̄-gō*, of the men; *tākā-gō choṭī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bagṛi dialect of Marwāṛi, and related forms are *gai*, the sign of the dative in the Maiyã̄ of the Indus Kohistān, and *gŏ*, the sign of the dative, in the Gādi dialect of Chamĕālī.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kẽ*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ēk*, one, when used as an indefinite article, is *ēkoṇ*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	*hẽ*	*tũ*
Ag.	*maĩ*	*taĩ*
Dat.	*minā*	*tinā*
Obl.	*ma*	*ta*
Gen.	*mērō*	*tērō*
Plur.		
Nom.	*ham*	*tam*
Ag.	*ham-nē*	*tam-nē*
Obl.	*haṇ*	*tam*
Gen.	*mahārō*	*thārō*

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	*yũ*	*wũ*
Obl.	*is*	*us*
Gen.	*is-kō*	*us-kō*
Plur.		
Nom.	*yī*	*vī*
Obl.	*in*	*un*
Gen.	*in-kō*	*un-ko*

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jēṛō*, who, and *sō* (obl. *tis*), that. So, *kōṇ* (obl. *kis*), who? and *kē*, what? *kōī*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	*hõ*	*hẽ*
2.	*hai*	*hẽ*
3.	*hai*	*hẽ*

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb**:—

The Infinitive ends in *ṇō* (*nō*) as in *hōṇō*, *mārnō*. The oblique form ends in *an* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, he began to be; *karan lagō*, they began to make; *chāran chalāyō*, sent (him) to feed (swine); *gāṇ-kō*, of singing; *nachchaṇ-kō*, of dancing.

The Present Participle ends in *tō*, thus *hōtō*, *mārtō* In *khātō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *mārīō*. This, like the Swāt *ēō*, is liable to be contracted to *ō*, as in *marō*, dead.

Irregular are:—

jaṇō, to go	Past	Part.	*giō*
āṇō, to come	„	„	*ayō*
lēṇō, to take	„	„	*liō*
dēṇō, to give	„	„	*dittō*
baisṇō, to sit	„	„	*baiṭhō*
kahṇō, to say	„	„	*kihō*
laggṇō, to begin	„	„	*lagō*

karnō, to do, is regular, making *karīō*.

In this form of Gujuri, the past participle frequently takes the suffix *vī*, without changing its meaning, as in *mārīō-vī*, *lagō-vī*. So we have *baiṭhō-vī hai*, he is seated (sentence 230); *liō-vī hai*, you have taken (240); *marō-vī* (or *marīō-vī*) *thō*, he was dead, *gum giō-vī thō*, he was lost; *āyō-vī hai*, (thy brother) has come; *rūṭī karī-vī hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhī word *viō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mar*, strike; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated:—

	Singular	Plural
1.	*mārũ*, *mārõ*	*mārã*
2.	*mārē*	*mārẽ*
3.	*mārē*, *mārā*	*mārẽ*

Lagōvī (pl. *lagāvī*; fem. *lagīvī*), the past participle of *laggṇō*, may be added to any of these forms. Thus, *gadrō āwē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hõ*, I am striking=Hindī *mār rahā hũ*.

The Imperfect is *mār rahiō*, I was striking=Hindī *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gī*) to the old present. Thus, *mārũgō* or *mārõgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hũ giō*, not *hũ giõ*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tã*, to mean 'when.'

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJURÎ.

KASHMIR.

Ēkaṇ-janā-nā dō pūt thā. Un-bichchī̃ nikṛā-nē
One-person-to two sons were. Them-from-among the-younger-by
abā-nā kihō, 'Ō abā, māl-kō hisō, jō mīnā
the-father-to it-was-said, 'O father, the-property-of share, which to-me
āwē, minā dē.' Phir us-nē māl un-nā baṇḍ-dittō.
may-come, to-me give.' Then him-by the-property them-to was-divided-out.
Thōṛā-diyāṛā pichhē nikṛā-gadrā-nē sārō-kuchh baṭlo kar-kē
A-few-days afterwards the-younger-son-by everything collected made-having
ēkaṇ-dūr-kā-mulk-mā jāṇ lagō, hōr ũgā apṇō māl
a-distance-of-country-in to-go began, and there his-own property
pairā-kammā-nāl uṛāyō. Phir tā̃ sārō-kuchh kharch
bad-work-in was-caused-to-fly-away. Then when everything expended
kar-chhōṛiō, us-mulk-mā baṛō kāl piō, hōr wū kaṅgāl
was-made-completely, that-country-in a-great famine fell, and he poor
hōṇ lagō. Phir us-mulk-kā ēkaṇ-baṛā-sardar-kōlē jā-lagō.
to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.
Us-nē us-nā apṇiā̃-dogiā̃-mā bankutā chāran chalāyō, hōr us-nā
Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
armān thō ki, 'un-sakkā̃-nāl, jēṛā bankutā khāē̃, apṇo pēṭ
longing was that, 'those-husks-with, which the-swine eat, my-own belly
parū̃,' ki us-na kōī nai dē-thō. Hōr hōsh-mā āyō,
I-may-fill,' because him-to anyone not giving-was. And sense-in he-came,
kihō, 'mērā-abā-kā kitnā mānjiā̃-nā jōr rūṭī hai, hōr hū̃
it-was-said, 'my-father-of how-many servants-to much bread is, and I
pukkhō marū̃. Hū̃ uṭh-kē apṇā-aba-kōlē jāõgō, phir us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
kahõgō ki, "Ō abā, maī āsmān-kā hōṭā̃ hōr tērā
I-will-say that, "O father, by-me heaven-of in-the-presence and of-thee
hōṭā̃ gunāh kariā, hōr hū̃ is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
phir tērō pūt kahāõ; minā apṇā-mānjiā̃ bichchī̃ ēkaṇ-kē
again thy son I may-be-called; me thine-own-servants from-among one-to
brābar banā."' Phir uṭh-kē apṇā-abā-kōlē giō, hōr wū
like make."' Then arisen-having his-own-father-near he-went, and he

ajjã̃ dūr thō, ki us-nā dēkh-kē us-kā abā-nā tars
yet far was, that him (acc.) seen-having him-of the-father-to compassion
āyō; phir dōṛ-kē gal lā-liō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
dittī. Gadrā-nē us-nā kihō ki, 'O abā, maī āsmān-kā
was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of
hōtã̃ hōr tērā hōtã̃ gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
nai ki phir tērō pūt kahã̃ō.' Bāp-nē
I-am-not that again thy son I-may-be-called.' The-father-by
apṇã̃-mānjiã̃-nā kihō, 'chaṅgī-thī̃ chaṅgī pōshāk kaṛ-lē-āō, phir
his-own-servants-to it-was-said, 'good-than good garment bring-forth, and
us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairã̃-mā jōṛō
him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)
lāō; hōr ham khã̃tã khushī karã̃; kyũki mērō yū gadrō
put-on; and we eating rejoicing may-make; because my this son
mare-vī tho, huṇ jivio hai; gum giō-vī thō, huṇ thāyō.' Hōr
dead was, again alive is; lost gone was, again was-found.' And
vī khōshī karan lagā.
they rejoicing to-make began.

Hōr us-kō baṛō gadrō dōgī-mā thō. Tã̃ ghar-kē nēṛē
And him-of the-big son the-field-in was. When the-house-of near
āyō, gāṇ-kō hōr nachchaṇ-kō āwāz sunīō. Phir ēkaṇ-mānjiã-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
kūk-kē puchchhō ki, 'yū kē hai?' Us-nē us-nā
called-having it-was-asked that, 'this what is?' Him-by him-to
kihō ki, 'tērō bhāī āyō-vī hai, hōr tērā-abā-nē baṛī
it-was-said that, 'thy brother come is, and thy-father-by a-great
rāṭī karī-vī hai, is-wāstē ki wū chaṅgō-bhalō āyō.' Wū
bread (i.e. feast) made is, this-for that he good-well came.' He
khafā hō-kē na mānī ki, 'andar jāã̃.' Phir
angry become-having not it-was-wished that, 'within I-may-go.' Then
us-kā abā-nē bahar ā-kē wū manāyō. Us-nē
him-of the-father-by outside came-having he was-entreated. Him-by
abā-nā jawāb-mā kihō, 'dēkh, itnã̃-barsã̃-thī̃ hī̃ tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
khidmat kartō rahiō-hõ, hōr kadī tērā-hukm-thī̃ badal nai
service doing remained-am, and ever thy-command-from against not-is
kariō, par tẽ kadī ēk bakrī-kō bachchō minā na dittō, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

apṇā̃-dōstā̃-nāl khōshī karū̃; hōr tā̃ tērō yū gadrō āyō,
my-own-friends-with rejoicing I-may-make; and when thy this son came,
jis-nē tērō māl pairā-kamma-mā uḍāyō, tē̃ us-kē
whom-by thy property bad-work-in was-caused-to-fly-away, by-thee him-of
wāstē baṛī rūṭī karī.' Us-nē us-nā kihō, 'Ō bachchā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
tū̃ hamēsh mērē-kōlē hai, hōr jo-kuchh mērō hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
magar khōshī manāṇī hōr khōsh hōṇō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
ki tērō yū bhāī mariō-vī thō, sō jīvīō hai; hōr gum giō-vī thō,
that thy this brother dead was, he alive is; and lost gone was,
sō ajj thayō-hai.'
he now found-is.'

GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujurī, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujurī, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows :—

District.	Number of speakers.
Gujrat	111,009
Gurdaspur	60,000
Kangra	8,460
Hoshiarpur	47,489
TOTAL	226,949

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujurī spoken in Hazara, and of the local Pañjābī. Gujurī and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

GUJARĪ OF GUJRAT.

Ikk-jaṇa-kē dō puttar thā. Un-vichchŏ̃ nikkō puttar-nē
One-man-of two sons were. Them-from-among the-younger son-by
pēū-nũ̃ ākhĕō, 'bāp, ham-nũ̃ apnā hissō-bāṛī, jō-kuchh-āwē,
father-to it-was-said, 'father, me-to my-own share, whatever-comes,
dē.' Us-nē un-kō apnī jāydāt-kē hissō-bāṛī waṇḍ-dittō.
give' Him-by them-to his-own property share was-divided.
Thōṛā-dinõ̃-kē bād nikkō-puttar-nē apnā māl-asbāb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
dūr-kē mulk ṭur-giō. Māṛē kammõ̃ vichch ōdhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
mal gāwā-dittō. Jis-wakt ō sārō māl kharch
property was-wasted. When he all property expenditure
kar-chukō, phēr us-mulk-vichch kāl pai-giō. Phēr ō garīb
made-completely, then that-country-in a-famine fell. Then he poor
hō-giō. Phēr ō us-mulk-dē raīs kōl kāmõ̃ jā-reō.
become. Then he that-country-of chief near as-servant went-(and-)stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujurī, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujurī *un-na*), to them; *thōṛā dinõ̃-kē bād* (Gujurī *thōṛa dinā̃-kā bād*); *jaṇa-kē* (Gujurī *jaṇā-ka*), and so on. To Hindostānī or Pañjābī belong phrases such as *apnā māl* (Gujurī *apṇō māl*); and the mixed *apnā hissō* (Gujurī *apṇō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydāt-kē hissō-bar̄ī waṇḍ-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nũ̃*, to the father, and *mulk-dē raīs kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujurī.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstanī. The following specimen shows hardly a trace of real Gujurī.

Ikk-ādmī-kō dō puttar thē. Chhōṭē-nē apnē-bāp-nũ
One-man-of two sons were. The-younger-by his-own-father-to

kihā ki, 'hē bāp, mārā hēsā dē-kar mērē-kō wakh
it-was-said that, 'O father, my share given-having me-to separate

kar-dē.' Bāp-nē dōhā-puttrā-nũ hēsā waṇḍ-kē dē-diā.
make.' The-father-by the-two-sons-to share divided-having was-given.

Thōṛē-dinõ-pichchhē chhōṭā puttar sārī jāidād laā-kē
A-few-days-after the-younger son all property taken-having

pardēs-nũ giō. Utthī sārī jāidād gāwā-dī. Us-balait-mẽ
a-foreign-land-to went. There all property was-lost. That-foreign-country-in

baṛā kāl hō-giā. Ōhō laṛkā baṛā māṛā hō-giā. Pardēs-mẽ
a-great famine became. That boy very thin became. The-foreign-land-in

kisī-grā-dē-ikk-ādmī-dē pās ōhō kāmā rihā.
a-certain-village-of-a-man-of near he as-servant remained.

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujurī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmī-kō* for *ādmī-kā* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujurī element predominates, but every now and then the Pañjabī influence comes to the front, as in the dative termination *nõ*, a corruption of the Pañjābī *nũ*.

Kisī-admī-kō dō pūt thā. Un-mã̃-tē lohkō-nē
A-certain-man-of two sons were. Them-in-from the-younger-by
bāp-nõ̃ kahyō, 'ai bāp, laṭṭō-paṭṭō-mã̃-tē jō mērō hissō
the-father-to it-was-said, 'O father, property-in-from what my share
nīklē, sō min-nõ̃; dē-dē.' Tã̃ un-nē un-nõ̃ apnō laṭṭō-paṭṭō
comes-out, that me-to give.' Then him-by them-to his-own property
baṇḍ-dinnō. Maṭā dhiāṛō nahĩ̃ bītō kē lōhkō pūt
was-divided-out. Many day not passed that the-younger son
sab-kuchh kaṭṭhā kar-kē dūr-dēs-nõ̃ chalō-gēo, hōr utthē
everything together made-having a-far-country-to went-away, and there
luchpan-mã̃ dhiārō guwaē apnō laṭṭō-paṭṭō uṛā-dinnō.
debauchery in the-day a-spending his-own property was-caused-to-fly-away.
Jō ōh sab-kuchh guwā-chukō, tã̃ us-dēs-mã̃ baṛā kāl
When he everything spent-completely, then that-country-in a-great famine
pēō, hōr ōh kaṅkāl hō-gēō. Hōr oh ja-kē us-dēs-kē
fell, and he indigent became. And he gone-having that-country-of
raihnēwālõ̃-mã̃-tē ikkaṇ-kē ghar raihn lagō.
the-dwellers-in-from one-of (in-)house to-dwell began.

GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical,—but that is all.

Ēk-ādmī-kā dō putt thā. Dohā̃-mē̃-sō chhōṭā-nē bāp-nū̃
One-man-of two sons were. The-two-in-from the-younger-by the-father-to

kiho, 'sun, bap, jō mēra-mal-kō hissa hai, sō min-nū̃
it-was-said, 'hear, father, what my-property-of share is, that me-to

dē-dē.' Phir bāp-nē māl band-dīnhā. Thōrā̃-dinā̃-magrō
give.' Then the-father-by the-property was-divided-out. A-few-days-after

chhōṭā-putt-nē sabh-kuchh kaṭṭhō kar-kē kitē dūr-nū̃
the younger son-by everything together made-having some-whither distance-to

chalō-giō. Ūghā jā-kē apnō māl uchakpunā̃-bich khō-dīnhā.
went-away. There gone-having his-own property debauchery-in was-wasted.

Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur ōh
When everything was-expended, that-country-in a-famine fell, and he

garīb hō-giō. Tā̃ us-dēs-kā ikk-amīr-kō kāmō̃ hō-gio.
poor became. Then that-country-of a prince of servant he-became.

English.	Mīrwārī.	Gujurī (Hazara).	Yūsufzai Gujurī.
1. One	Ēk	Ēk	Yakō
2. Two	Dō	Dō	Dō
3. Three	Tīn	Trē	Tīn
4. Four	Chyār	Chāe	Chār
5. Five	Pāch	Pāūj	Paūj
6. Six	Chhai	Chhō	Chhō
7. Seven	Sāt	Sattī	Sat
8. Eight	Āṭh	Aṭṭh	Aṭh
9. Nine	Nau	Nō	Naū
10. Ten	Das	Das	Dāh
11. Twenty	Bīs	Bī	Bī
12. Fifty	Pāchās	Das-tō-chāli	Paūjāh
13. Hundred	Sau	Sau	Sau
14. I	Maĩ	Hū	Hū
15. Of me	Mērō	Mērō	Marō, mairī (*fem.*)
16. Mine	Mērō	Mērō	Mairō, mairī (*fem.*)
17. We	Ham	Ham	Ham
18. Of us	Mhārō	Mhārō	Mahārō, māhārī (*fem.*)
19. Our	Mhārō	Mhārō	Mahārō, māhārī (*fem.*)
20. Thou	Tū	Tō	Tū, tō
21. Of thee	Tērō	Tērō	Tairō, tairī (*fem.*)
22. Thine	Tērō	Tērō	Tairō, tairī (*fem.*)
23. You	Tam	Tam	Tam
24. Of you	Thārō	Thārō	Thārō, thārī (*fem.*)
25. Your	Thārō	Thārō	Thārō, thārī (*fem.*)

IN THE VARIOUS FORMS OF GUJURĪ.

Yūsufzai Ajrī.	Gujurī (Kashmir).	English.
Ēk	Ēk	1. One.
Dō	Dō	2. Two.
Trai	Trē	3. Three.
Chār	Chār	4. Four.
Paṅj	Paṅj	5. Five.
Chhē	Chha	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nō	Nau	9. Nine.
Dah	Das	10. Ten.
Bī	Bī	11. Twenty.
Dah tē ch^ar	Paṅjā	12. Fifty.
Sōh	Sō	13. Hundred.
Hīṭ	Hū	14. I.
Mairō	Mērō	15. Of me.
Mairō	Mērō	16. Mine.
Hum	Hara	17. We.
Mahārō	Mahārō	18. Of us.
Mahārō	Mahārō	19. Our.
Tō	Tū	20. Thou.
Tairō	Tērō	21. Of thee.
Tairō	Tērō	22. Thine.
Tara	Tam	23. You.
Thārō	Thārō	24. Of you.
Thārō	Thārō	25. Your.

English.	Mewāṛī.	Gujarī (Hazara).	Yūsufzai Gujarī.
26. He	Wō (*fem.* wā)	Ō (*fem.* wā)	Ōh, wuh
27. Of him	Waĩ-kō	Us-kō	Us-kō, us-ki (*fem.*)
28. His	Waĩ kō	Us-kō	Us-kō
29. They	Wō	Wō	Wō
30. Of them	Un-kō	Un-kō	Un-kō, un-kā (*obl.*)
31. Their	Un-kō	Un-kō	Un-kō, unkā (*obl.*)
32. Hand	Hāt	Hatth	Hath
33. Foot	Pāg	Pair	Pair
34. Nose	Nāk	Nakk	Nakh
35. Eye	Akhya	Akkh	Akh
36. Mouth	Mũh	Mũh	Mũ
37. Tooth	Dãt	Daud	Daud
38. Ear	Kẽa	Kaan	Kan
39. Hair	Bāl	Bāl	Bah
40. Head	Sir	Sir	Sar
41. Tongue	Jib	Jibh	Jibh
42. Belly	Pēṭ	Dhaḍḍh	Dhaḍh
43. Back	Maṅgar	Mūr	Lāṇḍō
44. Iron	Lōh	Lōhō	Lōhō
45. Gold	Sōnū	Sōnō	Rato zar
46. Silver	Rūpō	Ruppō	Chṭō zar
47. Father	Bāp	Bāpp	Bāp
48. Mother	Mā	Mā	Mā
49. Brother	Bhāi	Bhāt	Bhōl
50. Sister	Bahẽṇ	Bhēṇ	Baiṇ
51. Man	Ādmī	Ādmī	Admi
52. Woman	Lugāī	Trimṭ	Trimat

Yūsufzai Ajrī.	Gujrī (Kashmīr).	English.
Ōh, wuh	Wō	26. He.
Us-kō	Us-kō	27. Of him.
Us-kā	Us-kō	28. His.
Wē	Vī	29. They.
Un-kō	Un-gō	30. Of them.
Un-kō	Un-gō	31. Their.
Hath	Hatth	32. Hand.
Pair	Pair	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Mūh	Mūh	36. Mouth.
Dand	Dand	37. Tooth.
Kan	Kann	38. Ear.
Bāṛ	Bāl	39. Hair.
Sir	Sir	40. Head.
Jibh	Jib	41. Tongue.
Dhiḍ	Pēṭ	42. Belly.
Mahgār	Mōrā	43. Back.
Lōhā	Labō	44. Iron.
Rattō sar	Sōnō	45. Gold.
Chiṭṭō sar	Chāndī	46. Silver.
Bāp	Abē (*one's own father*), bāp (*another's father*).	47. Father.
Mē	Amā	48. Mother.
Bhāi	Bhāi	49. Brother.
Baiṇ	Bahaiṇ, bahaṇ	50. Sister.
Japō	Ādmī	51. Man.
Trēmt	Zanānā	52. Woman.

English.	Máwlí.	Gujarí (Hazara).	Yúsufzai Gujarí.
53. Wife	Iugāl	Trimt	Trimat
54. Child	Bājak	Bachchō	Nāadō, māsūm
55. Son	Bēṭō	Pūt	Pūt
56. Daughter	Bēṭṛ	Dhī	Dhī
57. Slave	Bēdō	Ghulām	Mrayō
58. Cultivator	Jimīdār	Zimīdār	Zamīdār, haṛī
59. Shepherd	.....	Ájṛī	Aṛī
60. God	Īsur	Khudā	Khudā
61. Devil	Bhūt	Shaitān	Shaitān
62. Sun	Sūraj	Dīh	Dī (*also means 'day'*)
63. Moon	Chād	Chanu	Chau
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg	Agg	Ag
66. Water	Pāṇī	Pānī	Pāṇī
67. House	Ghar	Ghar	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gā	Gā
70. Dog	Kuttō	Kuttō	Kuttō
71. Cat	Bilāī (*fem.*)	Billō (*masc.*)	Bilī
72. Cook	Kukaṛō	Kukkuṛ	Kūkaṛ
73. Duck	Batak	Badk	Batakā
74. Ass	Gadhō	Khōtō	Gadhō
75. Camel	Ūṭh	Ūṭh	Ūṭh (*Pushtō*), ṭh
76. Bird	Pakhērā	Pakhērā	Chiṛī
77. Go	Jā	Jā	Chal, (*infinitive*) chalaṇ
78. Eat	Khā	Khā	Khā, khāwaṇ
79. Sit	Bais	Bais	Bais, baisaṇ

Tōṇṭai Ājī.	Gujarī (Kashmir).	English.
Tremb	Rau	53. Wife.
Nikkō, māsūm .	Bachā . . .	54. Child.
Pūt	Pūt (*one's own son*), gadrō (*another's son*).	55. Son.
Dhī	Tī	56. Daughter.
Gōlō	Gulām	57. Slave.
Haṣī . . .	Hālī	58. Cultivator.
A,rī	Pahālō	59. Shepherd.
Khudā	Khudā	60. God.
Shaitān or Shatān	Shutān	61. Devil.
Dī	Dīh	62. Sun.
Chan	Chānn	63. Moon.
Tārō	Tārā	64. Star.
Ag	Agg	65. Fire.
Pāṇī .	Pāṇī . . .	66. Water.
Ghar	Ghar	67. House.
Ghōṛō	Kōṛō	68. Horse.
Gā	Gā	69. Cow.
Kuttō	Kutō	70. Dog.
Billī .	Billī . . .	71. Cat.
Kukuṛ	Kukuṛ	72. Cock.
Ilai (*Pakhēō*) . . .	Batak	73. Duck.
Gaddō	Khōtō	74. Ass.
Ūṭh	Ūṭ	75. Camel.
Chiṛī	.....	76. Bird.
Chal	Jā	77. Go.
Khā	Khā	78. Eat.
Bais	Bais	79. Sit.

English.	Méwáti.	Gujurí (Hamara).	Yúsufzai Gujurí.
80. Come	Áw	Áu	Á, á-ji, áwaṇ
81. Beat	Már	Mār	Mār, māraṇ
82. Stand	Uṭh	Khaḷ	Khaṛō hō, khaṛo hōṇ
83. Die	Mar	Mar	Mar-ji, marāṇ
84. Give	Dē	Dē	Dai, daiwāṇ
85. Run	Dauṛ	Nas	Bhaj, bhajaṇ
86. Up	Úpar	Ufrā̃	Ophrā̃
87. Near	Nṛō	Nerai	Naṛē
88. Down	Nīchai	Talā̃	Tā̃rā
89. Far	Dūr	Dūr	Dūr
90. Before	Ágai	Aggō	Agē
91. Behind	Pichhai	Pichohō	Chhōkaṛ, pachhā̃
92. Who	Kauṇ	Kōṇ	Kōṇ
93. What	Kē	Kā	Kī
94. Why	Kyū̃	Kiū̃	Kaū̃
95. And	Ar	Tō	Ā
96. But	Par	.....	Aṭṭō
97. If	Jai	Jō	Kᵃ (*Puṣhtō*)
98. Yes	Hā̃	Ahā̃	Hō
99. No	Nā̃h	Nīh	Nī
100. Alas	Hāy	Hāē hāē	Armān dai (*gray ie*) (*Puṣhtō*).
101. A father	Bāp	Bāpp	Yakō bāp
102. Of a father	Bāp-kō	Bāpp-kō	Yakō bāp-kō *or* (*obl.*) -kā
103. To a father	Bāp-nai	Bāpp-na	Yakō bāp-tah (*Puṣhtō*)
104. From a father	Bāp-tai	Bāpp-tē, (dūr-ē, *from far*)	Yakō bāp-nah (*dative*)
105. Two fathers	Dō bāp	Dō bāpp	Dō bāp
106. Fathers	Bāp	Bāpp	Bap

Yūsufzai Ajrī.	Gujurī (Kashmir).	English.
Á-jā	Āu	80. Come.
Mār	Mār	81. Beat.
Kharō hō	Khalō hō	82. Stand.
Mar-jā	Mar	83. Die.
Dai	Dē	84. Give.
Bhaj, nas	Doṛ	85. Run.
Upar, ṭichat (*Pushtō*)	Ūpar	86. Up.
Naṛē, kuṛē	Nēṛē	87. Near.
Taṛē hēṭ, tapā	Bunh	88. Down.
Dūr	Dūr	89. Far.
Agē, ṣāmnē	Agē	90. Before.
Pichhē, kāḍ	Pichhē	91. Behind.
Kōṇ	Kōṇ	92. Who.
Kē	Kā	93. What.
Kiō	Kiyō	94. Why.
Tē, atē	Hōr	95. And.
Khō (*Pushtō*)	Magar	96. But.
Ka (*ditto*)	Agar	97. If.
Haō	Hā	98. Yes.
Nī	Nai	99. No.
Armāna	Hāi	100. Alas.
Ek hāp	Bāp	101. A father.
Ek bāp-kō	Bāp-kō	102. Of a father.
Ek bāp-tah	Bāp-nē	103. To a father.
Ek bāp-tē	Bāp-thā	104. From a father.
Dō bāp	Dō bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Mēwātī.	Gujarī (Hasara).	Yūsufzai Gujarī.
107. Of fathers	Bāpā̃-kō	Bāppā̃-kō	Bāpā̃ kō *or* (*obl.*) -kā
108. To fathers	Bāpā̃-nai	Bāppā̃-na	Bāpā̃-tah *or* -nah
109. From fathers	Bāpā̃-tai	Bāppā̃-tō	Bāpā̃-tah
110. A daughter	Bēṭī	Dhī	Yakā dhī
111. Of a daughter	Bēṭī-kō	Dhī-kō	Yakē dhī-kō, (*obl.*) -kā
112. To a daughter	Bēṭī-nai	Dhī-na	Yakē dhī-tah
113. From a daughter	Bēṭī-tai	Dhī-tō	Yakē dhī-tah
114. Two daughters	Dō bēṭyā̃	Dō dhīō	Dō dhī
115. Daughters	Bēṭyā̃	Dhīā̃	Dhī
116. Of daughters	Bēṭyā̃-kō	Dhīā̃-kō	Dhīā̃-kō, (*obl.*) -kā
117. To daughters	Bēṭyā̃-nai	Dhīā̃ na	Dhīā̃ tah
118. From daughters	Bēṭyā̃-tai	Dhīā̃-tō	Dhīā̃-tah
119. A good man	Ēk bhalō ādᵃmī	Ēk chaṅgō ādmī	Yakē chaṅgō admī
120. Of a good man	Ēk bhalā ādᵃmī-kō	Ēkuṇ chaṅgā ādmī-kō	Yakē chaṅgō admī-kō
121. To a good man	Ēk bhalā ādᵃmī-nai	Ēkuṇ chaṅgā ādmī-na	Yakē chaṅgō admī-tah
122. From a good man	Ēk bhalā ādᵃmī tai	Ēkuṇ chaṅgā ādmī-tō	Yakē chaṅgō admī-tah
123. Two good men	Dō bhalā ādᵃmī	Dōy chaṅgā ādmī	Dō chaṅgā admī
124. Good men	Bhalā ādᵃmī	Chaṅgā ādmī	Chaṅgā admī
125. Of good men	Bhalā ādᵃmyā̃-kō	Chaṅgā ādmīā̃-kō	Chaṅgā admīā̃-kō
126. To good men	Bhalā ādᵃmyā̃-nai	Chaṅgā ādmīā̃-na	Chaṅgā admīā̃-tah
127. From good men	Bhalā ādᵃmyā̃-tai	Chaṅgā ādmīā̃-tō	Chaṅgā admīā̃-tah
128. A good woman	Ēk bhalī lugāī	Ēk chaṅgī trīmat	Yakā chaṅgī trīmat
129. A bad boy	Ēk burō chhōrō	Ēk maodō lōhrō	Yakē nakār (*Pashto*) ḷākai
130. Good women	Bhalī lugaiyā̃	Chaṅgī trīmtā̃	Chaṅgī trīmat
131. A bad girl	Ēk burī chhōrī	Ēk maudī bēṭkī	Yakā nakār (*Pashto*) bētki
132. Good	Bhalō	Chaṅgō	Chaṅgō
133. Better	(Wai-tai) bhalō	(Us-tō) chaṅgō, mach chaṅgō.	Chaṅgō

Yēmtsal Ajit.	Gujerī (Kashmir).	English.
Bāpā-kō	Bāpā-kō . . .	107. Of fathers.
Bāpā-tah . . .	Bāpā-nā	108. To fathers.
Bāpā-tā	Bāpā-thī . .	109. From fathers.
Ēk dhī	Tī	110. A daughter.
Ēk dhī-kō . .	Tī-kō	111. Of a daughter.
Ēk dhī-tah . .	Tī-nā . . .	112. To a daughter.
Ēk dhī-tō . .	Tī-thī	113. From a daughter.
Dō dhī	Dō tī	114. Two daughters.
Dhī	Tīā	115. Daughters.
Dhīā-kō	Tīā-gō	116. Of daughters.
Dhīā-tah . . .	Tīā-nā	117. To daughters.
Dhīā-tō	Tīā-thī . . .	118. From daughters.
Ēk chaṅgō janō . .	Ēk chaṅgō ādmī .	119. A good man.
Ēk chaṅgō janā-kō . .	Ēkaṇ chaṅgā ādmī-gō .	120. Of a good man.
Ēk chaṅgō janā-tah . .	Ēkaṇ chaṅgā ādmī-nā .	121. To a good man.
Ēk chaṅgō janā-tō . .	Ēkaṇ chaṅgā ādmī-thī .	122. From a good man.
Dō chaṅgō janā . .	Dō chaṅgā ādmī . .	123. Two good men.
Chaṅgō janā . . .	Chaṅgā ādmī . . .	124. Good men.
Chaṅgō janā-kō . .	Chaṅgā ādmīā-gō . .	125. Of good men.
Chaṅgō janā-tah . .	Chaṅgā ādmīā-nā . .	126. To good men.
Chaṅgō janā-tō . .	Chaṅgā ādmīā-thī . .	127. From good men.
Ēk chaṅgī trēmī . .	Ēk chaṅgī zanānā . .	128. A good woman.
Ēk nakār larō . .	Ēk parō gadrō . .	129. A bad boy.
Chaṅgī trēmī . . .	Chaṅgī zanānā . .	130. Good women.
Ēk nakār beṭkī . .	Ēk parī gadrī . .	131. A bad girl.
Chaṅgō	Chaṅgō	132. Good.
Chaṅgō	Much chaṅgō . .	133. Better.

English.	Mēwārī.	Gujurī (Hamara).	Yūsufzai Gujurī.
134. Best	Sab-taĩ bhalō	Sārā-tē chaṅgō	Habbā-mā̃ chaṅgō (*all-among good*),
135. High	Ũchō	.....	Ũchat (*Pugḥō*), ũchō
136. Higher	(Waĩ-taĩ) ũchū	.....	Ũchō
137. Highest	Sab-taĩ ũchō	.....	Habbā-mã̃ ũchō
138. A horse	Ghōṛō	Ghōṛo	Yakō ghōṛō
139. A mare	Ghōṛī	Ghōṛī	Yakā ghōṛī
140. Horses	Ghōṛā	Ghōṛā	Ghōṛā
141. Mares	Ghōryã̃	Ghōṛī	Ghoṛiã̃
142. A bull	Bijār	Dānd	Yakō dānd
143. A cow	Gāy	Gã̃	Yakā gã̃
144. Bulls	Bijār	Dānd	Dã̃d
145. Cows	Gāyã̃	Gã̃	Gã̃
146. A dog	Kuttō	Kuttō	Yakō kuttō
147. A bitch	Kuttī	Kuttī	Yakā kuttī
148. Dogs	Kuttā	Kuttā	Kuttā
149. Bitches	Kuttīyã̃	Kuttī	Kuttī
150. A he-goat	Bakᵘrō	Bakrō	Yakō bākrō
151. A female goat	Bakᵘrī	Bakrī	Yakā bakri
152. Goats	Bakᵘrā	Bakrā	Bakri
153. A male deer	Hirṇ	Haru	Yakō ūsa (*Pugḥō*)
154. A female deer	Hirṇī	Harni	Yakā ūsa (*ditto*)
155. Deer	Hirṇ	Haru	Ūsa
156. I am	Maĩ hũ̃	Hũ hã̃, hõ̃	Hũ hai
157. Thou art	Tū hai	Tõ ai hai	Tu hai
158. He is	Wō hai	Ō ai, hai	Wuh hai
159. We are	Ham hã̃	Ham hã̃	Ham hai
160. You are	Tam hō	Tam ō, hō	Tam hai

Yūsufzai Aṛī.	Gujarī (Kashmir).	English.
Habbā-mẽ chaṅgō	Sārẽ-thī̃ chaṅgō	134. Best.
Ūchō, ūchat	Ūchchō	135. High.
Ūchō, ūchat	Much uchchō	136. Higher.
Habbā-mẽ ūchō	Sārẽ-thī̃ uchchō	137. Highest.
Ek ghoṛō	Kōṛō	138. A horse.
Ek ghōṛī	Kōṛī	139. A mare.
Ghoṛā	Kōṛā	140. Horses.
Ghōṛī	Kōṛī	141. Mares.
Ek dānd	Dānd	142. A bull.
Ek gẽ	Gẽ	143. A cow.
Dānd	Dānd	144. Bulls.
Gẽ	Gẽwẽ	145. Cows.
Ek kuttō	Kuttō	146. A dog.
Ek kutti	Kutti	147. A bitch.
Kuttā	Kuttā	148. Dogs.
Kutti	Kutī̃	149. Bitches.
Ek bakrō	Bakrō	150. A he-goat.
Ek bakri	Bakri	151. A female goat.
Bakri	Bakrā	152. Goats.
Ek ūsai	Rōsō	153. A male deer.
Ek ūsae	Rōsī	154. A female deer.
Ūsae	Rōsī	155. Deer.
Hū hai	Hū hō	156. I am.
Tō hai	Tū hai	157. Thou art.
Wuh hai	Wū hai	158. He is.
Ham hai	Ham lẽ	159. We are.
Tum hai	Tum hō	160. You are.

English.	Marwari.	Gujarati (Hansa).	Vernacular Gujarati.
161. They are	Wē haĩ	Wē aĩ, haĩ, hẽ	Wē hai
162. I was	Maĩ thō	Hũ thō	Hũ thō
163. Thou wast	Tũ thō	Tũ thō	Tũ thō
164. He was	Wē thō	Ō thō	Wuh thō
165. We were	Ham thā	Ham thā	Ham thā
166. You were	Tam thā	Tam thā	Tam thā
167. They were	Wē thā	Wē thā	Wē thā
168. Be	Whā	Hō	Hō
169. To be	Hōṇũ	Hōṇẽ	Hōṇ
170. Being	Hoto	Hoto	Hō-kō
171. Having been	Hō-kar	Hōs	Hō-gō
172. I may be	Maĩ hōũ	Maĩ hōũ	Hũ hũgō
173. I shall be	Maĩ hũgō	Maĩ hōũgō	Hũ hũgō
174. I should be	.....	.....	Hũ hōũ hai
175. Beat	Mār	Mār	Mār
176. To beat	Mārṇũ	Mārṇẽ	Māran
177. Beating	Mārto	Mārtō	Mārō
178. Having beaten	Mār-kar	Mārō	Mār hō
179. I beat	Maĩ mārũ	Hũ mārũ	Hũ mārũ
180. Thou beatest	Tū mārā	Tũ mārō	Tũ mārai
181. He beats	Wō mārā	Ō mārō	Wuh mārai
182. We beat	Ham mārā	Ham mārẽ	Ham mārẽ
183. You beat	Tam mārō	Tam mārō	Tam mārō
184. They beat	Wē mārai	Wē mārē	Wē mārai
185. I beat (*Past Tense*)	Maĩ māryō	Mẽ mārēō	Maĩ mārīō
186. Thou beatest (*Past Tense*).	Tai māryō	Tẽ mārēō	Tai mārō
187. He beat (*Past Tense*)	Wai māryō	Us-nẽ mārēō	Us (or us-ne) mārō

Yūsufzai Ajrī.	Gujrī (Kashmīr).	English.
Wē hai	Vī hē	161. They are.
Hũ thō	Hũ thō	162. I was
Tō thō	Tũ thō	163. Thou wast.
Wuh thō	Wā thō	164. He was.
Ham thē	Ham thē	165. We were.
Tam thē	Tam thē	166. You were.
Wō thē	Vī thē	167 They were.
Hō	Hō	168. Be.
Hōṇ	Hoṇō	169. To be.
Hō-kō	Hōtō	170. Being.
Hō-gō	Hō-kō	171. Having been.
Hũ hũ-gō . . .	Hũ hõ	172. I may be
Hũ hũ-gō . . .	Hũ hõgō	173. I shall be.
Hũ hũ-hai . . .	.....	174. I should be.
Mār	Mār	175. Beat.
Mārṇ	Mārṇō	176. To beat.
Mārṇ (*verbal noun*) .	Mārṇō	177. Beating.
Mār-kō	Mār-kō	178. Having beaten.
Hũ mārũ-hai . . .	Hũ mārũ, hũ mārũ lagōvī, hũ mārõ, hũ mārõ lagōvī.	179. I beat.
Tō mārũ-hai . .	Tũ mārō, tũ mārō lagōvī .	180. Thou beatest.
Wuh mārũ-hai . .	Wā mārō, wā mārō lagōvī, mārā, mārā lagōvī.	181. He beats.
Ham mārũ-hai . .	Ham mārũ, ham mārũ lagōvī.	182. We beat.
Tam mārũ-hai . .	Tam mārō, tam mārō lagōvī	183. You beat.
Wō mārã-hai . . .	Vī mārõ, vī mārõ lagōvī .	184. They beat.
Maĩ mārṇ . . .	Maĩ mārṇō . . .	185. I beat (*Past Tense*)
Taĩ mārṇō . . .	Tũ mārṇō . . .	186. Thou beatest (*Past Tense*).
Us (*or* us-nē) mārṇō .	Us-nē mārṇō . . .	187. He beat (*Past Tense*).

English.	Mārwāṛī.	Gujarī (Hazara).	Yūsufzai Gujarī.
188. We beat (*Past Tense*)	Ham mārryo	Ham-nē mārēō	Ham-nē mārū
189. You beat (*Past Tense*)	Tam mārryo	Tam-nē mārēō	Tam-nē mārīō
190. They beat (*Past Tense*)	Un mārryo	Unhē mārēō	Un-nē mārīō
191. I am beating	Maĩ mārū-hũ	Hũ mārū-hũ	Hũ mārū-hai
192. I was beating	Maĩ mārū-thō	Hũ mārū-thō	Hũ mārū-thō
193. I had beaten	Maĩ mārryō-thō	Mẽ mārryō-thō	Hũ mārō-hai
194. I may beat	Maĩ mārū	Hũ mārū	Hũ mārūgō
195. I shall beat	Maĩ mārūgō	Hũ mārūgō	Hũ mārūgō
196. Thou wilt beat	Tū māraigō	Tū mārēgō	Tū māraigō
197. He will beat	Wō māraigō	Ō mārēgō	Wuh māraigō
198. We shall beat	Ham mārāgā	Ham mārāgā	Ham māraugū
199. You will beat	Tam mārēgā	Tam mārēgā	Tam māraugū
200. They will beat	Wē māraigā	Wē mārēgā	Wē māraigā
201. I should beat	.....	.....	Hũ mārū-hai
202. I am beaten	Maĩ mārryō hũ	Hũ mārō jāū	Hũ mārō
203. I was beaten	Maĩ mārryō thō	Hũ mārō gōō	Hũ mārīō-thō
204. I shall be beaten	Maĩ mārryō jāūgō	Hũ mārō jāūgō	Hũ mārīō jāūgō
205. I go	Maĩ jāū	Hũ jāū	Hũ chalũ
206. Thou goest	Tū jāy	Tū jāō	Tū chalai
207. He goes	Wō jāy	Ō jāō	Wuh chalai
208. We go	Ham jāũ	Ham jāū	Ham chalai (*colloquial*)
209. You go	Tam jāwō	Tam jāō	Tam chalai (*do.*)
210. They go	Wē jāyāh	Wē jāē	Wē chalai (*do.*)
211. I went	Maĩ gayō	Hũ gōō	Hũ gō
212. Thou wentest	Tū gayō	Tū gōō	Tū gō
213. He went	Wō gayō	Tō gōō	Wuh gō
214. We went	Ham gayā	Ham gōā	Ham giā

Yūsufzai Ajrī.	Gujurī (Kashmīr).	English.
Ham-nē mārīō . .	Ham-nē mārīō . . .	188. We beat (*Past Tense*).
Tam-nē mārīō . . .	Tam-nē mārīō . . .	189. You beat (*Past Tense*).
Un-nē mārīō . . .	Un-nē mārīō . . .	190. They beat (*Past Tense*).
Hū mārī-hai . .	Hū mār rahiō-hū . .	191. I am beating.
Hū mārī-thō . . .	Hū mār rahiō . . .	192. I was beating.
Maĭ mārīō-hai . . .	Maĭ mārīō-thō . .	193. I had beaten.
Hū mārī hai . . .	Hū mārī . . .	194. I may beat.
Hū mārīgō . . .	Hū mārīgō . . .	195. I shall beat.
Tō māraigō . . .	Tū mārēgō . . .	196. Thou wilt beat.
Wuh māraigō . . .	Wū mārēgō . . .	197. He will beat.
Ham māraigā . . .	Ham mārēgā . . .	198. We shall beat.
Tam māraigā . . .	Tam mārēgā . . .	199. You will beat.
Wō māraigō . . .	Vī mārēgā . . .	200. They will beat.
Hū mārī-hai . . .	.....	201. I should beat.
Hū mārīō-hai . . .	Hū mārē giō . . .	202. I am beaten.
Hū mārīō-thō . .	Hū mārē giō-thō . .	203. I was beaten.
Hū mārīō hūgō . .	Hū mārē jāūgō, jāōgō .	204. I shall be beaten.
Hū chalī-hai . .	Hū jāū, jāō, jāō lagōvī .	205. I go.
Tō chalai . . .	Tū jāō, jāō lagōvī . .	206. Thou goest.
Wuh chalai . . .	Wū jāō, jāō lagōvī . .	207. He goes.
Ham chalai (*colloquial*) .	Ham jā, jā lagāvī . .	208. We go.
Tam chalai (*do.*) .	Tam jāō, jāō lagāvī . .	209. You go.
Wō chalai (*do.*) .	Vī jāō, jāō lagāvī . .	210. They go.
Hū giō	Hū giō	211. I went.
Tō giō	Tū giō	212. Thou wentest.
Wuh giō . . .	Wū giō	213. He went.
Ham giā . . .	Ham giyā . . .	214. We went.

English.	Mēwāṛī.	Gujurī (Hazara).	Yūsufzai Gujurī.
215. You went	Tam gayā	Tam gēā	Tam giā
216. They went	Wō gayā	Wō gēā	Wō giā
217. Go	Jā	Jā	Jā
218. Going	Jātō	Jātō	Chalaṇ
219. Gone	Gayō	Gēō	Giō
220. What is your name?	Tērō kē nāw hai?	Tērō nā kē ai?	Tairō kī nā hai?
221. How old is this horse?	Yō ghōṛō kitᵃni umar-maī hai?	Ia ghōṛā-kī kitnī ummar ai?	Yō ghōṛō kotnā sāmō-kō hai?
222. How far is it from here to Kashmir?	Kasᵃmīr it-taī kitᵃnī-k dūr hai?	Ia jā-tē Kashmīr tāṛā kitnō dūr ai?	Iṭhār-taī Kashmīr kaṭnā dūr hai?
223. How many sons are there in your father's house?	Tērā bāp-kā ghar-maī kitᵃnā-k bēṭā hai?	Tērā bāpp-kā ghar kitnā pūt hā?	Tairō bap-kā ghar-mā kaṭnā pūt hai?
224. I have walked a long way to-day.	Āj maī bhaut dūr chalyō-hā.	Ajj hā barō dūrā ṭnrōō	Hā aj machh pharīō
225. The son of my uncle is married to his sister.	Mērā kākā-kā bēṭā-kō byāh waī-kī bāhāṇ-taī hayō-hai.	Mērā patriyā-kō pūt us-kī bēhṇ nāl bīāyō hno hai.	Mairō patyō-kō pūt us-kī baiṇ biyā hai.
226. In the house is the saddle of the white horse.	Sapēd ghōṛā-kī jīn ghar-maī hai.	Chiṭṭā ghōṛā-kī kāṭhi ghar-mā hai.	Chiṭā ghōṛā-kō zīn ghar hai.
227. Put the saddle upon his back.	Jīn waī-kī piṭh-par dharō.	Us-kī kaṇḍh-pur kāṭhi ghallō.	Zīn us-kā lāndō-pah ghal lai.
228. I have beaten his son with many stripes.	Maī waī-kō bēṭō bhaut kaᵗṛā-taī mārō-hai.	Mā us-kā pūt-na baṛā kōṛā-nāl mārō-hōō.	Maī us-kō pūt karōṛah-pah machh mārīō.
229. He is grazing cattle on the top of the hill.	Wō pāhāṛ-kai ūpar ḍhōr charā-rayō-hai.	Ōh ḍhākā-kī chōṭī uppar gā̃ bakrī chārō.	Wuh parbat-kā sar-pah mā̃ chārai.
230. He is sitting on a horse under that tree.	Wō waī rakkh-kai nichai ghōṛā-par baiṭhyō-hai.	Ōh ghōṛā uppur rūkkh hēṭa baiṭhō hōō.	Wuh rukk-kā tāh (*below*) ghōṛā-pah baiṭhīō.
231. His brother is taller than his sister.	Waī-kō bhāī waī-kī bāhāṇ-taī lambō hai.	Us-kō bhāī us-kī bēhṇ-tē baṛō ai.	Us-kō bhāī apai baiṇ-tah ṭōbō hai.
232. The price of that is two rupees and a half.	Waī-kō mōl ḍhāī rapaiyā hai.	Is-kō mul aḍhāī rupayā hai.	Is-kō mul sāḍā dō rūpayā hai.
233. My father lives in that small house.	Mērō bāp waī chhōṭā ghar-maī rahai-hai.	Mērō bāpp us nikṛā ghar-bīchch rahō.	Maigō bāp us naṇḍā ghar-mā hōwai.
234. Give this rupee to him	Yō rapaiyō waī-nai dyō	Yō rupayyō us-na dē chhōṛō.	Yō rūpay usā dai lai
235. Take these rupees from him.	Wai rapaiyā waī-taī lyō	Yō rupayyā us kolō chā kō.	Wuh rūpai us-tah chā lai
236. Beat him well and bind him with ropes.	Waī-nai khūb mārō ar jēwᵗṛā-taī bāḍō.	Us-na sunch mārō tē sēliā-nāl bannō.	Usā chaṅgō mār lai, ā rassā-pah bāḍ lai.
237. Draw water from the well.	Kuwā-taī pāṇī kāḍhō	Is khāl bichchō pāṇī kaḍḍhō.	Khōī-tah pāṇī kaḍ lai
238. Walk before me.	Mērai āgai chāl	Mērē aggē chal	Maiṛā agā-ma chal
239. Whose boy comes behind you?	Tērai pāchhai kaīk-kō chhōrō āwai-hai?	Tērē pichchhē kis-kō ḷōhrō ē?	Kas-kō jākat tairā pachhā āwai?
240. From whom did you buy that?	Tam wō kit-taī mōl lyō?	Yō tē kis-tē mōl-kō lyō-hai?	Yō chij kas-tah layō?
241. From a shopkeeper of the village.	Gāw-kā ēk bāṭ-wāṇā-taī	Gisā̃-kā kisē dukānhēlā-kōlō.	Gṛā̃-kā dūkānder-tah

Kunzal Ajit.	Gujuri (Kashmir).	English.
Tam giā	Tam giyā	215. You went.
Wē giā	Vī giyā	216. They went.
Chal	Jā	217. Go.
Chalana (verbal noun) .	Jātō	218. Going.
Giō	Giā-vī	219. Gone.
Tairō kā nā̃ hai ? . .	Tērō nā̃ kē hai ? . .	220. What is your name ?
Yō ghōṛō kitnā samā̃-kō hai ?	Yā kōṛō kitnō-ēk baṛō hai ?	221. How old is this horse ?
Kashmir ithā̃r-tō kitnō dūr hai ?	Itā̃ Kaśmīr kitnī-ēk dūr hai ?	222. How far is it from here to Kashmir ?
Tairō bāp-kō ghar-mā̃ kitnā pūt hai ?	Tērā bāp-kā ghar-mā̃ ketnā pūt hā̃ ?	223. How many sons are there in your father's house ?
Hū aj muchh phirō hai .	Maĩ ajj much pēndō kariō hai.	224. I have walked a long way to-day.
Mairō pitrō-kō pūt-nē is-kī bain biyāhī hai.	Mērā chāchā-kā pūt-kō bīth us-kī bahan-nāl hō giō.	225. The son of my uncle is married to his sister.
Chittā ghōṛā-ki kāṭhī gharma hai.	Ghar-mā chittā kōṛā-kī zīn hai.	226. In the house is the saddle of the white horse.
Kāṭhī us-kā mundhār-pah dhar.	Us-kā mōrā̃-par zīn kar .	227. Put the saddle upon his back.
Maĩ us-kō pūt muchh karōṛā-pah mārīō hai.	Maĩ mārēō us-kō gadrō sppī kamchī nāl.	228. I have beaten his son with many stripes.
Wuh dhākā-kō sir-pah dangar chārai hai.	Wū us tākā-gī chōṭī-par sppā chōkharā-nā chāra lagōvī.	229. He is grazing cattle on the top of the hill.
Wuh rukh-kō hēṭ ghōṛā-pah baithō hai.	Wū us rukkh-kē hēṭ kōṛā-par baithō-vī hai.	230. He is sitting on a horse under that tree.
Us-kō bhāī apnī bain-tō ūchō hai.	Us-kō bhāī us-kī bahan-thā̃ lamnō hai.	231. His brother is taller than his sister.
Is-kē mul ādhā dō rūpyā hai.	Us-kō mul ḍhī rupayā hā̃ .	232. The price of that is two rupees and a half.
Mairō bāp us nanḍō ghar-mā̃ hōwai.	Mārō bāp us nikkā ghar-mā̃ raha.	233. My father lives in that small house.
Yō rūpyō us-nah dai .	Yā rupayā us-nā̃ dō .	234. Give this rupee to him.
Wuh rūpyā us-tō lai . .	Vī rupayā us-thā̃ lē-la .	235. Take these rupees from him.
Us-nah changō mār atrassi-pah badh chhō ṛ	Us-nā changī tarah mārē, hōr rassī-nā̃ badō.	236. Beat him well and bind him with ropes.
Khōi-tō pānī kuḍ lē . .	Khū-thā̃ pānī chārō .	237. Draw water from the well.
Mairā agō chal . .	Mērē aggē aggē chal .	238. Walk before me.
Tairā kāḍ kis-ke lṛṛō āwē ?	Tērō pichhā kis-kō gadrō āwē lagōī ?	239. Whose boy comes behind you ?
Yō tū kis-tō lō hai ? .	Tā wū kis-thā̃ mul liō-vī hai ?	240. From whom did you buy that ?
Grā̃-kā dūkānadār-tō . .	Grā̃-kā hāṭṭāī-thā̃ . .	241. From a shopkeeper of the village.

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